

Annual Reports on Indian Epigraphy

(1918 - 1921)



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PREFACE

There have been increasing demands in recent years for copies of the Annual Reports on Epigraphy, published in the last two decades of the last and the first half of the present centuries, from scholars and institutions interested in epigraphical studies and research. And these Reports have been long out of print. It was, therefore, decided to bring out reprints of these rare and very useful Reports starting from the initial year 1887 in convenient volumes. The present one, consisting of such Reports for the years 1918 - 1921 is the fifth of the reprint series and will be followed in quick succession by others containing Reports for the subsequent years.

It is hoped that this re-publication will go a long way in sustaining and furthering interest in epigraphical studies. I wish to record here my deep sense of gratitude to Dr. M. S. Nagaraja Rao, Director General, Archaeological Survey of India, New Delhi, but for whose sympathetic consideration and approval, this useful reprint series would have remained a dream. Shri J. C. Gupta, Production Officer in my Office, has been largely responsible for the preparation of this reprint scheme and also for the actual printing and production.

Old University Office Bldgs.,
Mysore-570 005
25.4.86

K. V. Ramesh
Director (Epigraphy)
Archaeological Survey of India

Government of Madras

HOME DEPARTMENT (EDUCATION).

G.O. No. 1172, 6th September 1918

Epigraphy

Recording, with remarks, the progress report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1917-18.

READ—the following papers :—

I

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.

To—the Secretary to Government, Home (Education) Department.

Dated—Madras, the 17th July 1918.

No.—383.

I have the honour to submit herewith the advance copy (proof) of my *Annual Report* on Epigraphy for 1917-18. A duplicate copy with the necessary corrections and Appendix E containing the dates calculated by Mr. L. D. Swamikannu Pillai, which has not been received yet from him, will be submitted to Government within a week through the Superintendent, Archæological Survey, Madras.

Part II of the report was exclusively drawn up by my Senior Assistant Mr. G. Venkoba Rao while he acted for me during my absence on leave for three months.

II

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.

To—the Secretary to Government, Home (Education) Department (through the Superintendent, Archæological Survey, Madras).

Dated—Madras, the 31st July 1918.

No.—D. 415.

I have the honour to submit herewith the stitched proof of my *Annual Report* on Epigraphy with one set of photographs taken during the field season under review. I request that I may be supplied with twenty spare copies of the report for distribution among my friends and scholars who are interested in Epigraphy.

III

Endorsement of the Superintendent, Archaeological Survey, Madras,
No. 414, dated 3rd August 1918.

Submitted.

A. H. LONGHURST,
Superintendent, Archæological Survey.

ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING 31ST MARCH 1918.

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PART I.

OFFICE ROUTINE.

As directed in G.O. No. R. 180, Home (Education), dated 13th August 1917, I was in charge of the current duties of the office of the Superintendent of Archaeological Survey from 22nd August to 11th September 1917. Mr. K. V. Subrahmanya Ayyar returned from his long leave of one year and three months, on 4th December 1917. The two Epigraphical Students Mr. C. R. Krishnama Achari and Mr. G. V. Srinivasa Rao were also granted privilege leave—the one for two months and fourteen days from 4th December 1917 to 18th February 1918 and the other for one month and seven days from 3rd January 1918 to 9th February 1918. Mr. K. R. Srinivasa Ayyangar, who was appointed on probation for one year from 2nd February 1917, has been given an extension of probation for still another year.

DISTRIBUTION OF WORK.

2. The three Epigraphical Students and one of the Senior Assistants are generally deputed for tour work from three to four months in the year by turns, the tours commencing from the first week of August and closing with the last week of February. Every one of these, after his return to headquarters, is engaged for about two months in arranging and pasting—a process which has to be scientifically attended to in putting together the several pieces, often hundreds, of an inscription, to enable one to handle it completely. They next transcribe the records and draw up a preliminary list of the collection made by them severally. The average collection of the four assistants together in a year comes to about 600 stone inscriptions. The transcripts are carefully checked and reviewed in the *Annual Report* drawn up between March and June, part of June and July being taken up in reading through and correcting the proofs of the report.

3. The publication work which consists mainly of the issue of the *South-Indian Inscriptions* and also sometimes of such special work as may be assigned to this office by the Government, is attended to by me assisted only by the other senior assistant at headquarters, since the rest of the staff is almost always occupied with the current work of collection and transcription. Often too, it is found necessary that my senior assistant at headquarters and I have also to go out on short tours to inspect personally some important monuments. Such absence from headquarters combined with the long leave availed of by the assistants clearly accounts for the delay in publication or the shortage in collection and it is easy to see that in a scientific department like mine a trained hand absenting himself on long leave could not be readily replaced and as such the outturn of work must in one form or other suffer.

PROGRESS IN PUBLICATION.

4. Since writing paragraph 3 of part I in my *Annual Report* for 1917, I sent to the press Volume III—Part III of *South-Indian Inscriptions* consisting of 479 manuscript pages including texts, translations and introductions of 116 Tamil inscriptions, on 21st December 1917. The whole of the manuscript was returned by the Superintendent, Government Press, for revision and was re-submitted on 19th February 1918 after careful reading, together with material for six *facsimile* plates. Volume III—Part IV, which is taken up on hand, has advanced to 100 pages of clean manuscript of the Tiruvālaṅgādu plates. About fifty pages still remain. A general index and introduction to Volume III will also go into this part and would, when completed, comprise about 350 pages of manuscript. The six *facsimile* plates that go with the Tiruvālaṅgādu inscriptions are also ready. Volume IV of *South-Indian Inscriptions* has also advanced to 125 pages of clean manuscripts and about 250 pages more, including an introduction and index, have to be added, to issue the volume.

5. Scholars appear to be somewhat concerned with the delay in the publication of *South-Indian Inscriptions* by this office. In a separate communication I have explained to Government that so long as I am held directly responsible for the regular issue annually of the report on the collection in its present form and the issue simultaneously of *South-Indian Inscriptions* on the lines laid down by Doctor Hultzsch, the first editor of the series, no higher rate of progress is possible but that with a revision of the staff, the re-distribution of collection and publication work and the conversion

of the series of *South-Indian Inscriptions* into a quarterly journal—for securing also the co-operation of outside scholars—could alone expedite the progress of publication of these inscriptions.

TOURS OF THE ESTABLISHMENT.

6. Mr. K. R. Srinivasa Ayyangar, the probationary Kanarese Epigraphical Student with Mr. G. V. Rangarajayya, the then acting Telugu Epigraphical Student, went to inspect certain villages in the Kurnool district to which the Deputy Collector of Koilkuntla had drawn my attention. They started on 3rd July 1917 and after working together for some time they started for the Madakasira taluk of the Anantapur district to finish the remaining firka in the villagewar survey of that taluk. Mr. Rangarajayya was asked to proceed to Tenkāśi and Mr. Srinivasa Ayyangar finishing the villagewar survey of the Hindupur taluk returned to headquarters on 30th December 1917. Mr. Rangarajayya joined the Tamil Epigraphical Student Mr. G. V. Srinivasa Rao at Tenkāśi, who left Madras on 5th September 1917, and both working together for about three months in that taluk finished the survey of two firkas and 3 villages of the third firka and returned to headquarters on 2nd December and 19th December 1917 respectively.

7. The Senior Assistant Mr. G. Venkoba Rao accompanied me on my special tour (*vide* next paragraph) and was deputed to finish the other places of the Tamil districts. He started on 11th January 1918 and copied inscriptions in about a dozen villages, five of which were not included in the printed programme but were brought to my notice by the Archæological Superintendent and required my immediate attention. He also examined between the 2nd and 11th of November 1917 with Mr. C. R. Krishnama Achari, the faintly visible Nāgarī, Grantha and Telugu inscriptions in the dark interior of the *vimāna* over the Yudhishtīrēśvara shrine on the Mahēndragiri hill in the Ganjām district. These inscriptions written on a very rough surface almost as with the point of a pin are altogether impossible to copy on paper and the attempts of Mr. Venkoba Rao and Mr. C. R. Krishnama Achari to read them direct from the stone in strong Kitson lights have also been unsuccessful inasmuch as there was absolutely no space for the adjustment of the eye so necessary in reading inscriptions. The flash-light photographs of these taken by Mr. Longhurst did not help us any way better in deciphering the characters. The Raja Sahib of Mandasa very kindly secured for my assistants when these were there two sets of copper-plates, one of which is clearly of the Gaṅga king Anantavarman Vajrahasta who was crowned in 1033 A.D. The other plates are very faintly written. Both the sets will be noted below in Part II. Mr. Venkoba Rao further examined the date-ports of certain Tamil inscriptions in the Pudukkōṭṭai State which are in the possession of Diwan Bahadur T. Desika Achariyar, F.A., B.L., Trichinopoly, at the special request of Mr. L. D. Swamikannu Pillai.

ASSISTANT SUPERINTENDENT'S TOUR.

8. The Brāhmī cave inscriptions of Southern India which were brought to the notice of scholars about ten years ago and which were also submitted to some for critical study, still remain uninterpreted. I published a *facsimile* plate of a large number of them in my Reports for 1912 and 1915. Scholars engaged in the study of South-Indian history of the first centuries of the Christian era and earlier, have not paid to these ancient records the attention they deserve. In order to stimulate fresh inquiry in this connexion, I took advantage of the presence in my office of Mr. Ramaprasad Chanda, B.A., Honorary Secretary of the Varendra Research Society, Eastern Bengal, and a brilliant scholar of ethnology, who was specially deputed by the Director-General of Archæology to study epigraphy in my office. I induced him to take up these curious Brāhmī documents of Southern India for study and make an attempt, however slight it may be, to interpret them. We accordingly started together with the Senior Assistant Mr. G. Venkoba Rao on 4th September 1917 for the caves near Madura and Tinnevely, incidentally visiting also the Pallava cave at Trichinopoly, the Nelliappar temple at Tinnevely and the rock-cut sculptures and inscriptions at Kalugumalai.

9. Some fresh Pallava writings on the upper cave at Trichinopoly were discovered, which further confirm the excavation of the cave by the Pallava king Mahēndra I in the 7th century A.D. The lower cave at the foot of the hill has two cellars on either side of a rock-cut hall as in the case of the upper cave but has on

PLATE I.

ANCIENT INSCRIPTIONS IN THE CAVERNS OF SOUTHERN INDIA.

Mettuppathi.



Varichchivur.



Alagarmalai (a).



Alagarmalai (b).



Alagarmalai (c).



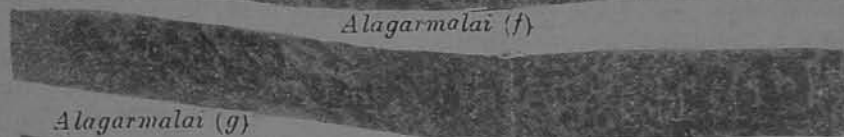
Alagarmalai (d).



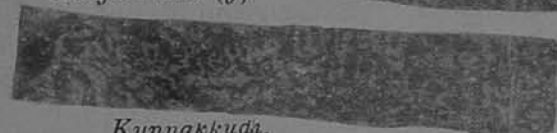
Alagarmalai (e).



Alagarmalai (f).



Alagarmalai (g).



Kunnakkudi.



Muttupatti (b).



Arittapatti (a).



Arittapatti (b).

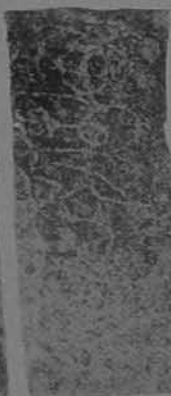


Arittapatti (c).



Phulta.

Muttupatti (a).



Arittapatti (d).



Muttupatti (c).



its back wall huge sculptures of Ganapati, Śiva, Durgā and the Sun-god in place of the Tamil inscription which we see in the upper cave. No Pallava-Grantha inscriptions are seen in the lower cave. The signatures of three private individuals in later Tamil of about the 13th century on one of the pillars, the sculptures noted above, and some details of architecture suggest a much later origin of this cave. One or two fresh inscriptions not copied in previous years were also discovered at Kalugumalai and all the labels in Vatteluttu characters beneath the magnificent rows of Jaina images on the rock were directly read from the stone in order to facilitate publication at some future date.

10. To go back to the Brāhmī inscriptions: careful readings directly from the stone and from the estampages were prepared on the spot of almost all such records as had been hitherto collected by the department and a few fresh ones were also discovered on the Siddharmalai cave at Mēttuppatti. A *facsimile* plate of these fresh inscriptions and of others not already published, is appended hereto. Mr. Ramaprasad Chanda is shortly going to publish a monograph on these inscriptions which is expected to throw some fresh light on these hitherto obscure documents.

11. I returned to headquarters from this short southern trip on 25th September 1917, and started again on 5th October 1917 for Berhampur at the request of Mr. T. C. Rath, B.A., a very earnest scholar much interested in the Epigraphy of the Uriya country. Mr. Krishnama Achari also accompanied me and we together visited all the places of the Ganjam district noted in the printed programme together with some others mentioned by Mr. Rath; but, to our great disappointment we found that this tour yielded no interesting results except certain indications as to the spread of influence of the Telugu kings of the Gaṅga line of Mukhalingam far into the interior of the Uriya country almost as far as Rambha on the outskirts of Orissa. Mr. Rath, however, secured for us five sets of valuable copper-plates, four of which belong to the Bhaṅja line of Uriya kings and one to Indravarman of the Gaṅga dynasty of the 9th century A.D.

On returning to Bezwada from Berhampur I again examined with Mr. Krishnama Achari the antiquities of the place and discovered close on the south side of the Kanaka-Durgā temple a rock with sculptures of about the 17th century with labels indicating the names of gods and goddesses cut below them. Most of the figures are forms of Durgā, the very popular deity of Bezwada at present. A *facsimile* plate of these figures also is published with a view to give an idea of what fantastic forms the goddess Durgā was capable of assuming according to the *Mantraśāstra*. Many rock-cut caves on this same side of the Indrakila hill point to their Chālukyan origin by the writings in distinct Chālukyan characters which they bear here and there. At one such cave called Gōvinda-Bāvāji-maṭha was discovered a record of the early years of the 9th century A.D. which confirms the remarks made by me already about the antiquity of Bezwada in paragraph 77, page 149, of the Annual Report for 1916. I returned to headquarters on 30th October 1917.

12. Mr. Krishnama Achari before proceeding to Mahēndragiri with Mr. G. Venkoba Rao—vide paragraph 7 above—to examine the inscriptions there, visited Pedana near Masulipatam and copied an Arabic inscription kindly read for me by Mr. Yazdani of His Highness the Nizam's Government in whose opinion the record is not of any epigraphical or historical importance. After returning from Mahēndragiri he copied some more inscriptions at West Vipparru, Ghantāsala and Masulipatam securing also a set of copper-plates of a local chief who was probably a Redḍi subordinate. His further tour for the villagewar survey of the Tenali taluk was suddenly stopped on account of his ill-health and he went on leave from camp on 4th December 1917.

THE YEAR'S WORK.

13. The *Annual Report* for 1916-17 was submitted to Government on 20th July 1917 and the tours described above commenced on the 3rd July 1917 and extended over a period of nearly seven months, during which period 490 villages were visited and as many as 687 inscriptions were collected. One hundred and eighty-nine inscriptions copied in the last touring season from sixteen villages in the Tanjore, Trichinopoly and South Arcot districts and a village in the French Settlements, Pondicherry, but not included in the report for 1917 have also been examined. The total number of the inscriptions included in Appendices B and C thus comes to 876,

the highest number on record. Tentative transcripts of all these inscriptions have been prepared and index tickets have been drawn up for the listed collection of last year.

14. Appendix A contains a list of twenty-two copper-plate inscriptions examined during the year. In addition to the few already acknowledged I have to express my thanks to M.R.Ry. J. Ramayya Pantulu, M.R.Ry. M. Kalidasu and Professor V. Rangacharya for six sets of copper-plates secured by them for my examination.

15. A single copper-plate with two written sides in modern Tamil characters has been sent for examination by the Superintendent, Government Museum. It is a forgery similar in contents to the one described on page 11 of the *Annual Report* for 1910. The *Aṅḡu-pāñchālattār*, i.e., the five sects of the artisan class, viz., blacksmiths, carpenters, workers in brass and copper, masons and gold and silversmiths, constructed a bronze car for the goddess Kāmākshi Ammaḡ of Conjeeveram and in the course of taking it round in procession the car was obstructed by some vicious magical influence by a member of the weaver class. A certain Vegalitōṭṭiyar Marudaśiṅganāyakkaṅ of Kochchi-Malayālam came to the rescue and detecting the persons who had obstructed the running of the car offered them up in sacrifice to the evil spirits whom they had invoked. In return for this service he was granted in the presence of Appurāja Kaśirāja and others a fee of rupee 1 per head on the artisan community and an annual income in grain.

16. An interesting fact which is recorded in the copper-plate inscription (No. 2 of Appendix A) is that prior to the claim of the Śrī-Vaiṣṇava Brahman the image of Hanumanta in the village was worshipped by a shepherd (*kuruba*) called Madale Horaka. The Brahman reconsecrated the image according to the *Pāñchurātra* ritual and took possession of all the property belonging to the temple. Among the other copper-plates examined during the year under review are some (Nos. 19 and 21) which are evident forgeries, and appear to have come into existence under circumstances similar to those of the copper-plates from the Madaksira and Dharmavaram taluks mentioned in the *Annual Report* for 1917.

17. Two sets of copper-plates noticed already in the previous Annual Reports (viz., No. 11 of 1914-15 and No. 12 of 1916-17) have been acquired for the Madras Museum and deposited there.

18. Of the miscellaneous work done at the request of the outside public I have only to mention a short note on the work accomplished by this office in Epigraphy in this Presidency since its inception, and furnished to His Excellency the Governor of French Settlements, Pondicherry. Another note on the worship of *Sati* in Southern India was also sent to the Director-General of Archæology for the information of the Hon'ble Mr. Walsh (Member of the Board of Revenue in Behar and Orissa) for a paper to be written by him on that subject. A palm-leaf Sanskrit manuscript in Telugu characters was read for Dr. Sukthankar, Assistant Archæological Superintendent, Western Circle, which deals mostly with *stōtras* like Lalitāsahasranāma, Navaratna-mālikā, Bagalāstavarāja, etc., and some curious *mantras* like Śarabhasālva-mantra, Pañchamukhi-Hanumatkavacha-mantra, Bagalāmukhi-Brahmāstra-mantra and Bagalā-mālā-mantra, etc. Mr. Narasimha Rao, a vakil of Tenali, sent me a few palm leaves impressed with stamps ("annas four" on the right side and "treasury ८३७-५०" on the left back of the palm leaf) which I transcribed and translated for him. The contents reveal a hopelessly forged tradition expressed in a most confused style regarding the acquisition of a gold image of Viṭṭhala by Rāghavēndrasvāmi, one of the pontiffs of the Dvaita school of Mādhvas.

CONSERVATION.

19. As regards conservation I have to mention only the two temples noted below:—

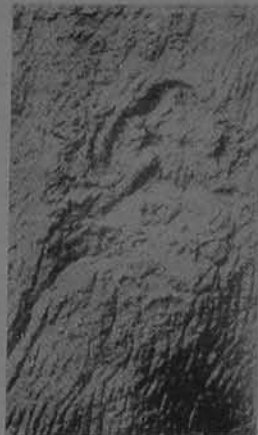
(1) The temple of Puṇyanāthēśvara at Tiruvadavāyil in the Nannilam taluk of the Tanjore district contains many inscriptions and is epigraphically important. One of these records contains the eleven verses in Tamil of the *Dēvāram* hymns of the Saiva saint Tirujñānaśambandar cut on stone. Printed editions of the *Lēvāram* do not make mention of this temple nor do these verses find a place in them. This is the first.

PLATE II.

CARVINGS IN RELIEF ON THE HILL-SIDE NEAR THE KANAKA-DURGA TEMPLE AT BEZWADA.



Chintamani-Durga.



arahi.



Matangesvari and Prathama-Durga.



*Sumbhasuramardini-Durga and
Chamundesvari.*



Raudra-Mahakali.



Some faint carvings.

instance in which the *Dēvāram* verses are found engraved on the walls of a temple. The temple whose existence was brought to my notice by Mr. Jagadisvara Ayyar, Manager, office of the Archæological Superintendent, is very much neglected and richly deserves the subvention of Government.

(2) The temple of Brahmēśvara at Brahmādēśam, one mile south-west of Mandagappattu in the Villupuram taluk of the South Arcot district, is also epigraphically important. The central shrine is covered all round with Chōla records of the first quarter of the eleventh century A.D. Many other inscriptions were found buried below the earth and could not be copied for want of time and convenience. The temple deserves early conservation.

20. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1917-18:—

Expenditure.

					RS.	A.	P.
Assistant Archæological Superintendent	..	..	..	..	6,000	0	0
Establishment	..	..	..	..	9,059	7	5
Temporary establishment	..	..	..	..	94	3	1
Assistant Superintendent's travelling	..	..	..	..	717	13	0
Establishment travelling	..	..	..	..	1,906	6	6
Contingencies	4,261	12	8
Total	22,039	10	8

Receipts.

Sale of garden produce	5	12	8
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21. Stone inscriptions copied at the following places are registered in Appendices B and C:—

- I. *Anantapur district*.—Twenty-three * villages in the Madakasira taluk and forty-nine † villages in the Hindupur taluk.
- II. *South Arcot*.—Panaiyavaram, Ennāyiram, Kandamaṅgalam, Vṛiddhāchalam, Kugaiyūr, Tiruvaraṅgam and Brahmādēśam.
- III. *Ganjam district*.—Athogodo, Pratāpūr, Pālūr, Phulta and Mahēndragiri.
- IV. *Kistna district*.—Bezwała, Pedana, Dondapādu‡, West Vipparru, Ghaṇṭasāla, Ghaṇṭasālapālem‡, Dharmaghōshtam‡, Ennammapādu‡, Pennērammapādu‡, Kōṭadibbalu‡, and Masulipatam.
- V. *Kurnool district*.—Kolimigundla, Kōṭapādu, Perusōmula, Yerragudi, Hanumantagundam, B. Uppalūru, Kōvelakuntla, Ākumalla, Ardaviḍu and Rēmaṭa.
- VI. *Madura*.—Kalluppattī‡, Tirupparaṅgunram and Mēttupattī.
- VII. *Ramnad district*.—Lakshmīpuram (Ramnad).
- VIII. *Tanjore district*.—Perumalai, Korukkai, Ambal, Kōyil Tirumālam, Tirukollambūdūr, Tirumakkōttai, Kūhūr, Tukkāchchi, Tiruviḍavāyal, Mādarvēlūr and Tiruvādi.
- IX. *Tinnevely district*.—Kaḷogumalai and Marugāltalai and sixteen § villages in Tenkāśi and Kaḍaiyanallūr *firkas* and three villages in Ālaṅgūlam *firka* of the Tenkāśi taluk.
- X. *Trichinopoly district*.—Tirumānūr ||, Tirumukkūdal, Sōmūr, Nayināmalai and Kaḍambarkōyil.
- XI. *Vizagapatam district*.—Rāmatīrtham.
- XII. Pondicherry, French Settlements—Tiruvāṇḍārkōyil.

* Thirty-nine other villages were also examined but contained no inscriptions.

† Two hundred and sixty-six other villages were also examined but contained no inscriptions.

‡ Visited but contained no inscriptions.

§ Fifty-four other villages were also examined but contained no inscriptions.

|| Visited but contained no inscriptions.

Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1918-19.

Number.	Name of the village.	District.	Nature of the Archæological remains or the work proposed to be done.
<i>A.—Places reported to contain inscriptions by the Archæological Superintendent or other officers.</i>			
1	Alattur	South Arcot	Reported to contain old temples with inscriptions.
2	Avur	North Arcot	Contains many inscriptions.
3	Ayyampalayam	Do.	Reported to contain inscriptions.
4	Baradamanthalam	Salem	A stone with inscription.
5	Chittoor	Chittoor	Rock inscription.
6	Chodavaram	Godavari	Reported to contain an inscription on a boulder on the bank of the river Godavari.
7	Conjeevaram	Chingleput	Many inscriptions not copied in previous years.
8	Dadapuram	South Arcot	Reported to contain inscriptions.
9	Ganapavaram	Kistna	Inscriptions in the Govardhavarasvamin temple.
10	Ilavampatti	Salem	Reported to contain inscriptions.
11	Kalavai	North Arcot	Inscriptions on a sleice and in a mosque.
12	Kattuvappallaipatti	Salem	Stone in a field containing inscriptions.
13	Kiliyanur	South Arcot	Reported to contain old temples with inscriptions.
14	Lokanahalli	Coimbatore	To copy certain Kanarese inscriptions reported by L. A. Cammiade, Esq.
15	Madam	North Arcot	Temple containing inscriptions.
16	Madura	Madura	Temple with inscriptions.
17	Mahabalipuram	Chingleput	To copy a newly discovered inscription.
18	Mailavaram	Guntur	Reported to contain inscriptions.
19	Marakapam	South Arcot	Reported to contain old temples with inscriptions.
20	Munnur	Do.	Do. do
21	Nelakota Ava near (Polavaram).	Godavari	"A Buddhist stupa" and inscriptions.
22	Nissankadurga	Chittoor	Reported to contain inscriptions.
23	Olazapuram	South Arcot	Reported to contain old temples with inscriptions.
24	Ponneri	Salem	Stone on the road side contains an inscription.
25	Pulal	Chingleput	Reported to contain old inscriptions.
26	Sakkodi	Salem	Reported to contain inscriptions.
27	Salem	Do.	Old inscriptions on a boulder in a reservoir.
28	Singavaram	South Arcot	To copy fully a Pallava inscription by removing a wall.
29	Singaperumalkoyil	Chingleput	Rock-cut cave with inscriptions.
30	Sonampattu Villivakkam	Do.	Reported to contain old temple with inscriptions.
31	Taduvayi	Guntur	Reported to contain inscriptions.
32	Ponneri	Chingleput	Reported to contain inscriptions in the irrigation tank.
33	Tirukandji	French territory (South Arcot).	Reported by Mons. Dubreuil to contain inscriptions.
34	Tirumalpadi	North Arcot	Reported to contain inscriptions.
35	Tribhuvani	French territory (South Arcot).	Reported by Mons. Dubreuil to contain inscriptions.
36	Trichinopoly	Trichinopoly	To copy the Pallava Grantha inscriptions newly discovered.
37	Veligonda	Nellore	Reported to contain inscriptions.

B.—Places taken from Mr. Setwell's lists of antiquities or otherwise expected to contain inscriptions of historical value.

1	Avalur	South Arcot	}
2	Ayal	North Arcot	
3	Bhadraothalam	Godavari	
4	Sembadu	South Arcot	
5	Velluru	Do.	

C.—Detailed survey for inscriptions, talukwar.

Guntur district—Tenali taluk.
 Tinnevely district—Tenkasi taluk (Alangulam firka).
 Tanjore district—Shiyali taluk.
 Bellary district—Harpanahalli taluk.

APPENDIX.

A.—List of copper-plates examined during the year 1917-18.

No.	From whom received.	Dynasty.	King.	Date	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	The Superintendent, Government Museum, Madras.	....	....	Śaka 431, Sarvadhara, Pīṭṭāsi 13.	Tamil ..	Returned to the owner.	..	The date is wrong. But Kali 4631 curiously enough corresponds to the cyclic year Sarvadhara. This is evidently another forgery of the type of No. 1 of Appendix A to the Annual Report for 1909 and No. 6 of Appendix A to the Annual Report for 1910. See above part I, paragraph 15.
2	The Reddy of Sivaram, through the Tahsildar of Madakasira, Anantapur district.	..	....	Śaka 1665, Rudhirōd-garin, Śra-vana, <i>su. di.</i> mṛthama, Monday.	Kannarese ..	Do.	..	Refers to the foundation of a village called Chandrasekharapura by Medakeri-Nayaka son of Mahanayaka Kamagēti Kasturi Baramanna-Nayaka, on which occasion the right of worship in the temple of Hanumanta at Chitrapuri was claimed by a certain Raṅga-chārya, the priest of the Pombolala-Gopalasvamin temple, which the Nayaka granted.
3	M.R.Ry. J. Ramayya Pāntulu Garu, Retired Deputy Collector, Madras.	Western Chalukya.	Vinayāditya - Satyaśraya Narendradēva	Śaka 512, Sadbhara, Nagha, <i>su. di.</i> trayōdāsi, Monday.	Sanskrit (Nāgarī).	Will be acquired for the Museum.	..	Similar to No. 12 of Appendix A to the Annual Report for 1906. The inscription is evidently a forgery. The name of the village granted is not clear, three to four lines at this place being written on erasure. See below Part II, paragraph 7.
4	M.R.Ry. M. Kalidasu Garu, High Court Vakil, Guntur.	Telugu-Chōḍa.	Śaṁbhū-Chōḍadeva of the Kusa family, residing at Nelluhapura.	50th year ..	Do.	Returned to the owner.	..	Incomplete. Registers the gift of the village Kummaduru on the bank of the Tuṅga-bhadra by the king on the occasion of the installation of his two sons Agastīśvara-Chōḍa and Śhanmukha-Chōḍa as yuvarajas. The village was divided into four shares two of which were given to the gods Agastīśvara at Mandhara and Kumarsvamin at Tāmarapura. The third was given to his own purōhit and the fourth to the worshippers, servants, &c., of the two temples.
5	Do.	Vijayanagara.	Sadaśiva-Mahārāya	Śaka 1478, Nāḷa, Śra-vana, <i>su. di.</i> mṛthami, jayanti, Thursday.	Do.	Do.	..	These are the missing third and fourth plates of No. 24 of Appendix A, to the Annual Report for 1917 with which the grant is complete. Registers the grant, with all the incomes, of the village Marripundi surnamed Raghunāthapuram situated in the Valanadu division of the Kōṇḍavīḍu-sima to the great scholar and astronomer Sarva-Bhaṭṭa, who belonged to the Yaska-gōtra and Āpastamba-sūtra and was a Yajurvēdin. He was the son of Kōṇḍu-Bhaṭṭa and grandson of Sarva-Bhaṭṭa and was a resident of the village Penumpnālī as also a devotee of the god Gokaranadēva. The gift was made on the representation of the king's minister Ramaraja.

A.—List of copper-plates examined during the year 1917-18—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
6	M.R. Ity. Parini Charan Rath, B.A., District Munsif, Aska, Ganjam district.	Bhbnja ..	Netribhanjadēva alias Kal-yaṇakalaśa.	..	Sanskrit (Nāgarī).	Returned to the owner.	..	Registers the tax-free gift of the village Arātaha in the Vāsudevakhanda-vishaya by the king to some Brahmanas some of whom were of the Vajasaneya-charana and Kanva-śakha while the others were of the Vatsa-gotra. The king was the son of Ranabhanjadēva, the grandson of Satrubhanjadēva and the great-grandson of Śilabhanjadēva.
7	Do.	Do. ..	Maharaja Vidyadharabhanjadēva alias Avāyukalaśa.	..	Do.	Do.	..	States that the king granted, tax-free, the village Mula-Machhāda in the Machhāda-khanda-vishaya to a Brahman named Bha- [ṭṭa]-Purandara, son of Dēvadaśarman and grandson of Hariśaśarman of the Vajasaneya-charana and the Rauhita-gotra. The king was the son of Śilabhanjadēva, grandson of Digbhanjadēva and the great-grandson of Ranabhanjadēva.
8	Do.	Do. ..	Netribhanjadēva alias Kalyāṇakalaśa.	..	Do.	Do.	..	Records the tax-free gift of the village Mach- obhāda in the Machbakhanda-vishaya by the king to Bha[ṭṭa] Rudāda, the son of Keśava and the grandson of Charamvasvāmin of the Vajasaneya-charana and of the Vatsa-gotra. The king's ancestry is the same as in No. 6 above.
9	Do.	[Eastern Gaṅga].	Maharaja Śrī-Indravarmadēva	..	Do.	Do.	..	Registers the grant of some land in the village Ameraśinga of the Jalamvora-vishaya by the king to Svāmīśarman, son of Bhaṭṭaputra, of the Vajāsana (i.e., Vajasaneya)-charana, Kanva (i.e., Kanva)-śakha and Jātukarna-gotra. The king is said to have been the lord of Kalinga; and Svētukādhisthāna is mentioned.
10	Do.	Bhañja ..	Yasabhanjadēva, ruling over the [Kha]njulidēva.	[3]rd year Karttika, su. di. ekadaśī.	Do.	Do.	..	Records the grant of the village Komyana in the Voda-vishaya with all its income to the Dikshita Jagadharasārman, of the village Padhuvaḍapādhaka in the Kōṇṭaraveṅga-vishaya. The donee belonged to the Bhārad- vāja-gotra and Madhyandinīya-śakha and was a student of the Yajur-veda. He was well-versed in the Śrauta and Smārta rituals and was strong in astronomy (j[y]ōtiś-śāstra). The grant was made on the uchchayana- ekadaśī day in the bright half of the Kartika month when Vishnu is believed to wake up from his four-months' sleep.

A.—List of copper-plates examined during the year 1917-18—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original	Where and by whom to be published.	Remarks.
11	M.R.Ry. V. Bangacharya Avargal, M.A., Presidency College, Madras.	Eastern Chalukya.	Jayasinhavarlabha-Maharaja (i.e., Jayasinhha I).	Karttika, Purnamasya, Vishuvadina.	Sanskrit in Telugu.	Returned to the owner.		States that the king granted the village Kombapuri lying one gavyuta to the south of the village Vlentaru in the Kanthar[?]vishaya, to a scholar in the Vedas and the Sastras named Somaśarman, who was the son of Svamiśarman and grandson of Devaśarman. The last was a Taittiriya Brahmin of the Gargya-gotra and a master of the four Sastras.
12	Sri Raja Sibih of Mandasa, Ganjam district.	Eastern Ganga.	Anantavarmadeva	Śaka (navasatuka-saptarasa) 9[76] 16th year.	Sanskrit in mixed characters (Nāgarī, Telugu and Grantha).	Do.		Registers the gift of the village Madhipatharakhandu [in] the Mahendra-bhoga to a certain Ujanaka by Rānaka Sri-Dharmakhedī, son of Mahamandalesvara Rānaka Sri-Bhamakledī of the Kadamba (i.e., Kadamba) family, the lord of five vishayas (pañchavishayadhipati). The order of gift is addressed to the officials and people of the Pañchapatra-vishaya.
13	Do.	Do.	Rajendravarmandeva, son of Anantavarmadeva.	342nd year of the Ganga rule	Sanskrit in Telugu.	Do.		The plates are so very faintly engraved in characters of about the 9th century that it is almost impossible to read them. Register the grant of the village Tamvaddi in [Saila ..]-vishaya. The donee's name is not clear. The grant was issued from Kaliṅganagara.
14	The Andhra Sahitya Parishat-Patrika office, Madras	Eastern Chalukya.	Sarvalōkāsraya Vishnuvardhana-Maharaja alias Chalukya-Bhima (I).	Śaka 814 manuvasu, Mōsha, Chaitra, 6a di. dvitīya, Monday, Maitra, Mithuna.	Do	Do.		Records the gift of a land growing 1,000 areca-nut trees, another land sowable with 50 khandikas of paddy-seed and a house-site in the village Attali in the Attali-vishaya, to the songstress Challava who was the daughter of Mallapa, the son of Thandaka who was no less than an apsaras in beauty.
15	Do.	Do.	Sarvalōkāsraya Vishnuvardhana-Maharaja.	.. ..	Do.	Do.		Much mutilated and incomplete. One or two plates missing. The order of the gift made to a Brahmin (name lost) of the Bhāradvāja-gotra is addressed to the officials of the Varananda (i.e., Velanandu)-vishaya.
16	The Deputy Tahsildar of Pentapadu, Tanuku taluk, Kistna district.	..	Undiraja of the Solar race and the Harita gotra.	Śaka 1304, Dundubhi, Magha, 8a di. dasami, hursday.	Do.	Do.		Registers the grant by the king of the village Ravulaparti, surnaming it Undisapuram, to a number of Brahmans as an agrahara. It also records the names of a dozen other villages similarly granted by him to Brahmans. The king's capital is mentioned to be Suravaram.
17	M.R.Ry. Venkataraddi, son of Nallapareddi, Buchepalli, Hindupur taluk, Anantapur district.	Vijayanagara.	Virapratapa Rāmarāja Venkatapatirayalova-Maharaja.	Śaka 1555, Srimutha, Chaitra, 8a di. pañchami.	Telugu ..	Do.		This is a sale deed executed by three individuals of the village Pōtulapuri to two other individuals waiving permanently the right of collecting certain taxes payable to them, for the consideration of 50 ghāṭi-varahalu received as the commutation amount.

A.—List of copper-plates examined during the year 1917-18—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
18	M.R.Ry. Rama Rao, Contractor, Lepakshi (same taluk and district).	....	....	Śaka 1602 Durmati, Vaisakha, <i>su. di tritiya.</i>	Telugu ..	Returned to the owner.	..	States that, while Liṅgōji-Pandita was governing the Karnataka kingdom from Penugonda-pattana as a subordinate of Akhanna-Pandita, the younger brother of Madanna-Pandita who was the best of Brahmans and the chief officer of the king of Bhagnagar, Nanjappa of the Kamakayana-Viśvāmitra-gōtra, Āśvalāyana-sūtra and Rik-sakha who was the sthala-karnam of Lepakshi in the Roddhanāṭi-sthala in Penugonda-rājya gave some land in that village to Kumārāyya of the Bharadvaja-gōtra, Āpastamba-sūtra and Yajus-sakha, who was the arādhyā at Lepakshi. It registers also the gift of rates on pack-bullocks, shops, looms and marriages to the same Kumārāyya by the samayins of Ayyavāji, etc., the Vaiśya of the 102 gōtras, the representatives of mathas the Yajamanas of the Lepakshi-sthala, etc., assembled in the temple mandapa of that place for daily offerings and lamps to the god Nañjundēśvara.
19	The Village Munsiff of Somaghatta, (Hindupur taluk, Anantapur district).	....	....	Śaka 1415. Bahudhanya (wrong), Karttika, <i>su. di.</i> Purnima, Wednesday.	Do. ..	Do. ..	..	States that a certain Pedda Abōhalarēddi who was a divan under Mahāmāṇḍalēśvara Krishṇadēvarāya who was ruling at Penugonda built a temple to Ahōbala Madhugiri-Lakṣmī Nṛsiṁhasvamin at Somaghatta in accordance with the direction given to him by the deity at Ahōbala in a dream. Registers the gift of the village Kinirālla-palle in the Goranṭha-samata by the king for offerings and some gold for lamps to the god and of certain contributions by the karnam of Somaghatta.
20	The Shrotriyaṁdar of Yajna-settipalli (Hindupur taluk, Anantapur district).	Vijaya-nagara.	....	..	Sanskrit in Nāgarī.	Do. ..	..	The record is incomplete, only the first 3 plates of the set remaining. It stops with the partial description of the qualities of king Śrīraṅga, the son of Pedda Venkātāpati who was the second son of Śrīraṅga, the son of the great Rāmarāja who was the minister of Śadaśiva. See the genealogical table, Epigraphia Indica Vol. III, page 238. The king is stated to have been crowned by Tatāyāya.

A.--List of copper-plates examined during the year 1917-18—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks
21	The Tahsildar of Madakasira (same taluk and district).	....	Maharaja Bukkaraya	Śaka 1305, Prabhava, Phalguna.	Kanarese and Nagari	Returned to the owner.	..	The Śaka date falls into the reign of Virupaksha I predecessor of Bukka II. Registers in detail the incomes that the guarding officers (kavalu-doregalu) of Madakasirya were to get from the several classes of people, residing in the village. Also specifies the incomes that the ayagaras (i.e., the village servants) of certain villages were to get since the tank at Harive was repaired.
22	The District Judge, Madura ..	....	Raya Vijaya-Raghunatha Tonḍaimaṇār, ruling over the Madurai-nāḍu.	Śaka 1887, Kali 4866, Parthiva, Tai, 4, Friday, <i>śu. di.</i> pañchami, Uttara (Uttara-Phalguni), Anurādayoga, Balava-karapa.	Tamil ..	Do. ..	..	Registers the grant of land at Karaippaṭṭi, hamlet of Paḷaniyaḍam made by the king for certain services and charities to be conducted at the time of the festivals of the god Bala-Subrahmanya on the Paḷani-hill on the bank of the Shanmukhanadi in the Vaigavarnadu. The grant was executed in favour of Subrahmanya-Uḍaiyar, son of Puḷittōlu Mallikarjuna-Uḍaiyar, residing at the Paḷani-khetra. A certain Dabir Venkatarayar was given land and entrusted with the charity. The coin Rajagopali is mentioned.

B.—Stone inscriptions copied in 1917 (continued from last *Annual Report*).

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
189	On the north wall of the central shrine, in the Agastysēvara temple at Tirumukkudal. (Karur taluk, Trichinopoly district).	....	....	25th year ..	Tamil	Records a sale of land as a tax-free dēvadana by the residents of Ilanagar, a village in Adanūr-nādu a subdivision of Ke[ra*]lanta-vaḷanādu to the temple of Madurantaka-Īśvaramudaiyar at Nagaram Madurantakapuram in the same nādu. The vendors agreed to pay the taxes on the land.
190	On the same wall .. .. .	....	....	....	Do. .. .	Beginning and end lost. Seems to register a sale of land. Mentions Kshatriyaśikhamaṇi-chaturvēdimangalam and the channel Matru-vāykkal.
191	Do. .. .. .	....	....	25th year ..	Do. .. .	Built in in the middle. Registers a sale of land by the merchants (nagarattōm) of Sattagūr, a village in Taṭṭaigala-nādu which was a subdivision of Keralaṇṭaka-vaḷanādu, to the temple of Madurantaka-Īśvaramudaiyar at Madurantakapuram in the same nādu.
192	Do. .. .. .	....	....	....	Do. .. .	Beginning lost. Seems to record that the assembly of Kshatriyaśikhamaṇi-chaturvēdimangalam agreed to pay the taxes on certain lands sold by them to the same temple from the interest on the money received by them.
193	On the west wall of the same shrine.	....	....	25th year ..	Do. .. .	Incomplete. Records that, in accordance with the order of Naduvirukkum Paṣalai Krishna Bhaṭṭar who settled the district (nādu kuru seygiṛa), the merchants (nagarattōm) of Madurantakapuram in Taṭṭaigala-nādu, which was a subdivision of Keralaṇṭaka-nādu, apportioned the tax-free dēvadana lands of the temple of Maduranta-Īśvaramudaiyar which were situated in Kshatriyaśikhamaṇi-chaturvēdimangalam, Sattagūr, and Ilanagar in Adanūr-nādu, for offerings, lamps, śrībali and other services in the shrines of Srikanaviṭṭanka and Cūmaparamēśvarī.
194	On the same wall	Chōḷa ..	Parakōśarivarman [<i>alias</i>] Uḍaiyar śrī-Rajendra-Chōḷadēva I.	15 + 22nd (kl) year.	Do. .. .	Incomplete. Records a sale of land to the temple of Madurantaka-Īśvarattu-Mahadēva at Madurantakapuram by the great assembly of Kshatriyaśikhamaṇi-chaturvēdimangalam, a brahmadeya in Taṭṭaigala-nādu, a subdivision of Keralaṇṭaka-vaḷanādu. The fragment below it seems to register a gift of land to a private individual who was found on examination fit by the officer (adhikari) Irumadiśōḷa-Mūvēndavēḷar to have performed the consecration ceremony of the god Madurantaka Īśvaramudaiyar properly.
195	Do.	Chōḷa ..	Parakōśarivarman <i>alias</i> Rajendra-Chōḷadēva.	27th year ..	Do. .. .	End lost. Gift of gold for a lamp.
196	On the south wall of the same shrine.	Chōḷa ..	Parakōśarivarman <i>alias</i> Rajendra-Chōḷadēva.	3rd ..	Do. .. .	Built in at the end. Seems to register a grant of 25 vēli of land, by Rajarajadēva who was pleased to take his seat in [Raja]śraya, made at the instance of Dāmo[darabhaṭṭa]ṇ of Kadalaṅguḍi who was the madhyasta (naduvirukkum), to the temple of Mahadēva at Tirumukkudal in Taṭṭaiy-nādu, a subdivision of Keralaṇṭaka-vaḷanādu.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
197	On the north and west walls of the Anjalakshi Amman shrine in the same temple.	Koṅḡu-Pāṇḍya.	Rajakesarivarman alias Tribhuvana-chakravartin Vira-Pāṇḍyadēva.	15th year	Tamil	Registers a gift of money by the Śivanpadavar (fishermen) community residing in the naḍus on the two banks (of the river) for offerings and festivals to the temple of Aludaiya-Nayanaṇṇar at Tirumukkūdal in Taṭṭaiyōr-naḍu.
198	On the south wall of the central shrine in the Sōmesvaramudaiyar temple at Somur (same taluk, and district).	Chōla ..	Rajarāja-Rajakesarivarman (Rajarāja I).	21st ,,	Do.	Registers gift of land for offerings and other expenses on the ayanā-Saṁkrāntana days to the temple of Mahadēva, by a native of Devanappalli in Taṭṭaigala-naḍu, a subdivision of Kēra[la*]ntaka-vaḷanaḍu.
199	On the same wall	Do. ..	Do.	17th ,,	Do.	Records the gift of a gold diadem to the temple of Tiruṇōmbalur-Paramēśvara at Devanappalli in Taṭṭaigala-naḍu, a subdivision of Kēraṇṭaka-vaḷanaḍu. It was caused to be made out of the fines collected from the defaulting temple servants, by the survey officer (ulagalaṇṭa) Tiruvadigaḷ Sattan who inquired into the expenses of the temple.
200	On the east wall of the same shrine. ....	....	....	Kilaka, Tai, 15 ..	Do.	Gift of land by a private individual to the temple of Tiruṇōmbu-Avudaiya-Nayanaṇṇar at Devanappalli.
201	On the same wall	Chōla ..	Rajarajakesarivarman alias Rajarājadēva I.	21st year	Do.	Registers a gift of land by purchase for offerings to the temple of Tiruṇōmbalur-Mahadēva.
202	Do.	Do. ..	Do.	Do.	Do.	Gift of gold for a day-lamp to the temple of Tiruṇōmbalur-Paramēśvara, by a lady of Devanappalli in Kēraṇṭaka-vaḷanaḍu.
203	Do. .. .. .	..	....	Kilaka, Tai, 15 ..	Do.	Registers the sale of a temple land, by the residents of Devanappalli in Taṭṭaiya-naḍu, a subdivision of Kēraṇṭaka-vaḷanaḍu who are stated to have renewed the temple and revived worship.
204	On the west wall of the maṇḍapa in front of the same shrine. ....	..	....	....	Do.	Records that a certain Nirttalaivayan Tenunikanan Eḷuvan alias Devanappalli-Aṇṇayan caused to be made the images of the dvārapalakas in the temple of Tiruṇōmbalur-Aḷvar. The characters belong to the time of Rajarāja I.
205	On the south wall of the same maṇḍapa.	Chōla ..	Parakesarivarman	34th year	Do.	Gift of gold for a perpetual lamp to the temple of Tiruṇōmbalur Mahadēva, by a native of Śīrūr in Mīy-Muḷa-naḍu.
206	On the same wall .. .. .	..	....	....	Do.	Gift of cows for two lamps to the same temple. These were added to those already belonging to the temple and the managers of the temple agreed to take care of them and burn the lamps.
207	Do. .. .. .	..	....	....	Do.	Unfinished. Mentions the devadana lands of the same temple.
208	Do.	Chōla ..	Parakesarivarman	6th year	Do.	Gift of gold for a lamp to the same temple, by Pirāntakan Puruṣhōttaman of Dānṭōṅṭattarīṇja-kūkkōḷar.
209	On the south side of the rock near the Vṛadaraśasvamin temple on the hill at Nayinamalai (Namakkal taluk same district).	..	....	Prajōtpatti, Vai-gāsi, 26.	Do.	Much damaged. Mentions Rāmanachandra-Nayakkar-Ayyan. Seems to record the privileges of the Pañchalapattargaḷ.
210	On the north and west walls of the Svayambhunāthasvamin temple at Perumalai (Mayavaram taluk, Tanjore district).	Vijaya-nagara.	Virapratapa Vira-Krishṇadēva[varāya]	Śaka 1439, Iśvara, Puḥya, 6a. di. Paurṇimā.	Do.	Built in at the beginning. Records the remission of taxes in favour of a number of temples and mentions the conquests of Krishṇarāya as in No. 611 of 1906.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
223	On the north wall of the same maṇḍapa.	Chōla ..	Tribhuvanachakravartin Rajarajadeva	19th year	Tamil	Records the names of a number of temple servants obtained by purchase and free gift by the same temple during the reign of this king and that of Tribhuvanachakravartin Kulōttunga-Chōladeva and Tribhuvanachakravartin Rajadhirajadeva. Mentions also Vagur alias Jayaśinga-kulakala-chaturvedimaṅgalaṁ, Arūr alias Rajanarayana-chaturvedimaṅgalaṁ in Kuṟukkai-naḍu a subdivision of Virudarajabhayaṅkara-vaḷanaḍu and Vilainagar alias Nittavinōḍa-chaturvedimaṅgalaṁ in Vilai-naḍu, a subdivision of Jayaṅḍa [śōla]-vaḷanaḍu.
224	On the same wall	Do. ..	Tribhuvanachakravartin Rajadhirajadeva.	[6]th year, Mithuna śu. di. tritiya, Saturday, Purnavasa.	Do.	Registers a gift of land, free of taxes, for offerings and flowers, to the temple of Tiruvraṭṭānamudaiyar at Kuṟukkai alias Vikramaśōla-chaturvedimaṅgalaṁ in Kuṟukkai-naḍu, a subdivision of Virudarajabhayaṅkara-vaḷanaḍu, by purchase from the village assembly of Kuṟukkai who owned it for a period of 50 years as it had neither claimants nor cultivators.
225	Do.	Do. ..	Tribhuvanachakravartin Tribhuvanaviradeva, 'who having taken Madurai (Madura), Iḷam (Ceylon), Karuvūr and the crowned head of the [Pā]ṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	32nd year ..	Do.	Gift of money for two lamps to the same temple.
226	Do.	Do. ..	Tribhuvanachakravartin Kulōttunga-Chōladeva, 'who was pleased to take Madura, Iḷam (Ceylon), Kongu, alias Virasōlamandalaṁ and the crowned head of the Pāṇḍya.'	11th year, Makara, śu. di. sap- tami, Monday, Uttirattadi.	Do.	Records a gift of land for lamps to the same temple. These lands were variously situated and included those purchased during the 5th and 7th years of the king.
227	Do.	Do. ..	Tribhuvanachakravartin Kulōttunga-Chōladeva, 'who was pleased to take Madura, Iḷam (Ceylon), Kongu, alias Virasōlamandalaṁ and the crowned head of the Pāṇḍya.'	26th year, Simha, śu. di. dvitiya, Monday, Uttirattadi.	Do.	Unfinished. Records the sale of a house to the temple. Provision was made for the baling of water from an adjoining well and for taking water by digging a channel.
228	Do.	Do. ..	Tribhuvanachakravartin Rajadhirajadeva, 'who was pleased to take Madura and Iḷam (Ceylon).'	13th year ..	Do.	Gift of money by a lady named Araiyan Umaiyālvi belonging to the Periya-Agappariyāram for offerings to the temple of Tiruochāmaṇḍisvaramudaiyar and to the images of Tirupalliyaṅai-Nachohiyar and Aṭkondanayakadeva set up by her in the temple at Panaiyūr which was a devadana of Gaṅgaikondachōḷisvaramudaiyar and was situated in Kuṟukkai-naḍu, a subdivision of Virudarajabhayaṅkara-vaḷanaḍu. The supply of paddy for the said purpose by the lady was discontinued and the Sivabrahmaṇas received the amount and revived the charity.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
238	On the left entrance into the Sôma-skanda shrine in the same temple.	Chôla ..	Rajarajadêva	10th year	Tamil	Gift of money for two lamps by a merchant of Ambar, to the temple of Edirilichôlîsvaramudaiyâr at Vaigâvur alias Edirilîsôla-Nerkunram in Ambar-nâdu, a subdivision of Uyyakkondâr-valanâdu.
239	On slabs built into the east wall of the first prakâra of the same temple.	....	....	....	Do.	Fragments. Refer to gifts of land for worship made in the fifth and ninth years of Rajarajadêva.
240	On the south wall of the first prakâra of the Magalêsvara temple at Koyil Tirumalam (same taluk and district).	....	....	..	Do.	Unfinished. Gives a list of lands sold by public auction (Rajaraja-peruvilai) and the purchasers thereof.
241	On the same wall	Chôla ..	Tribhuvanachakravartin Rajarajadêva ..	4th year	Do.	Records that certain lands in Irumudisôlanallûr which was a devâdana of the temple of Tirumâgalamudaiyâr at Ambar in Ambar-nâdu, a subdivision of Uyyakkondâr-valanâdu, were purchased for the requirements of the monastery (gohai) called Pelîsattalagiyân and that Prince (pillai) Kalingarâyar ordered that the taxes on the said lands be assigned to it.
242	Do.	Do. ..	Tribhuvanachakravartin Kulôttunga-[Chô]adêva.	9th year, Rishabha 8, Saturday, Pushya.	Do.	Records that certain garden lands, previously given to (god ?) Savuri of Kannapuram free of all taxes, were now sold to the temple of Tirumâgalamudaiyâr for the festival of the god, by the assembly of Kêralamâdevi-chaturvedî-maṅgalam, as the said Savuri was dispossessed of all holdings in the country and the garden lands referred to were being misappropriated.
243	Do.	Do. ..	Do. ..	15th year, Dhanus, ba. di. Wednesday, Hasta.	Do.	Registers a gift of land in Arrûr alias Sîrûvelûr in Panaiyûr-nâdu, a subdivision of Kulôttungasôla-valanâdu for conducting the Tiruvadiraî-festival in the same temple.
244	Do.	Do. ..	Tribhuvanachakravartin Rajarajadêva ..	21st year and 80th day.	Do.	In accordance with the order of the king, issued on the 20th year and 348th day of his reign, that the lands held by persons who proved treacherous should be sold in public auction (Rajaraja-peruvilai) for prices to be fixed by certain revenue officers, and that the sale-deeds should be given to purchasers signed by the officers of the taxation department, the holdings of two individuals at Gunaganantâlî-maṅgalam in Panaiyûr-nâdu were forfeited. Mentions the temple of Guṇatâṅgîsvaramudaiyâr.
245	Do.	Do. ..	Do. ..	5 + 1st year, Dhanus, ba. di. chaturdaśî, Wednesday, Anusha.	Do.	Records that the assembly of Muḍigondasôla-chaturvedî-maṅgalam which was a brahmadeya in Panaiyûr-nâdu, a subdivision of Kulôttungasôla-valanâdu, made provision for offerings to the goddess Ayyanmâdevi-Nâchebiyar in the temple of Tirumâgalamudaiyâr for the welfare of the king Ulagudaiya-Perumal and the prosperity of the village.
246	On the north wall of the same prakâra.	Do. ..	Do. ..	21st year and 80th day.	Do.	Refers to the order of the king as recorded in No. 244 above and registers the sale of land so forfeited.

No.	Place of inscription.	Dynasty.	Name of king.	Date.	Language and alphabet.	Remarks.
247	On the north wall of the same prakara.	Chōla ..	Tribhuvanachakravartin Rajarajadeva ..	21st year, Tula, ba. di. sapthami, Wednesday, Pushya.	Tamil	Records a sale of land by the wife of Arayan Ponnambalakottan alias Nilaganigara, the headman of Vilattar in Ar-kurram, a subdivision of Nittavinōda-vaḷanaḍu, to the temple of Tirumagaḷamudaiyār. States that Valavan-Appiyār and Irumudiśolanallūr in Ambar-naḍu were the devādanas of the same temple.
248	Do.	Pandya ..	Jatavarman Tribhuvanachakravartin Rajaraja Sundara-Pandya.	13th year, Kumbha, su. di. tṛitiya, Wednesday, Śadayam (Śatabhishaj).	Do.	Gives the boundaries of Irumudiśolanallūr and other hamlets included in Ambar and registers the sale of a number of lands situated therein. Mentions padiyilār, devaradiyār and the temples of Avimuttisvaramudaiyār, Nandisvaramudaiyār, Sōmna[tha]dēvar and Avani-narayana-Vinnagar-Em̄terumaṇ.
249	Do	Do. ..	Jatavarman Tribhuvanachakravartin Sundara-Pandya-deva.	2nd year, [Vrishika] (Vriśhika), ba. di. śhaṣṭi, Friday, Pushya.	Do.	Registers sale of house-sites by the merchants of Vikrama-śōḷaparam (a part of?) Ambar in Ar-bar-naḍu, a subdivision of Uyyakkondār-vaḷanaḍu, to Sakataṇar Monnaiyār Akalaṅkanāḍaiyār who was the hereditary chief of the city (nagaram) of Ambar and who also figures in No. 248 above.
250	On the south wall of the maṇḍapa in front of the central shrine in the Bilvanathēvara temple at Tirukkollambudur (same taluk and district).	Chōla ..	Tribhuvanachakravartin Rajarajadeva ..	6 + 1st year, Mesha, su. di. chaṭurdaśi, Saturday, Sittirai.	Do.	Records that Aruvandai Araiyan Svētavanapperunaḷ alias Kalinḡarayan of Ambar purchased certain lands from the temple at Tirukkollambudur in Sēṇṇur-kurram, a subdivision of Arumolideva-vaḷanaḍu and gave other lands in exchange.
251	On the same wall	Do. ..	[Tribhuvanachakravartin Rajarajadeva]	20th year	Do.	Damaged. Seems to register a gift of paddy for services in the temple of Tirukkollambuduruḍaiyār. Mentions the temple of Rajarajēsvaramudaiyār and Abimuttisvaramullūr.
252	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadeva, 'who was pleased to take Madura and the crowned head of the Pandya.'	16th year and 186th day.	Do.	Damaged. Refers to a grant made in the 20th year of Kulōttuṅga-Chōḷadeva 'who abolished the tolls'.
253	Do.	Do. ..	Tribhuvanachakravartin Rajarajadeva ..	Lost	Do.	Damaged. Gift of land by the individual mentioned in No. 250, above.
254	On the east wall of the same maṇḍapa.	Do. ..	[Tribhuvana]chakravartin [Kulōttuṅga-Chōḷadeva], 'who having been pleased to take Madurai (Madura), Ilam (Ceylon), Karuvūr and the crowned head of the Pandya performed the anointment of [heroes] and the anointment of victors.'	3* year	Do.	Built in at both ends. Seems to provide for offerings to the images of Tirumakandattuppaṇṇar and [Siva]chudamaniyār set up in the temple.
255	On the east, north and west walls of the Saundaryanāyaki-Amman shrine in the same temple.	..	....	....	Do.	Stones missing and out of order. Gift of lands in several villages, for offerings to the images of Kulagaṇḍa-Madeva and his consort Niralittameṇmulai-Nachohiyār, Aṭṭampōniya-Aḷagar and his consort, Aḷkkaṇḍanayakadeva and his consort, and Avimuttisvaram-Uḍaiyār and his consort. The first-mentioned goddess was set up by Perumūruḍaiyan Saṅgaḷ alias Amerakōṇar.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
256	On the north wall of the central shrine in the Jñanapurīśvara temple at Tirumakkottai (Mannargudi taluk, same district).	Chōla ..	[Tri]bhu[vana]chakravartin Rajarajadeva (III).	10th year, Sīṃha, śu. di. trayodasi, Sunday, Śravaṇa.	Tamil	Records a gift of land free of taxes to the temple of Tirumaiyā[ā]nam-Uḍaiyar at Tirumaiyāna Mummadiśōla-nallūr, the western hamlet of Kulōttuṅgaśōla-chaturvēdi-maṅgalam, a brahmadēya of Puraṅgarambai-nāḍu, a subdivision of Rajendraśōla-valānāḍu.
257	On the same wall .. .. .	..	....	Subhanna, Kārttigai, 10, śu. di. aṣṭami, Monday.	Do.	Incomplete. Records that Timmappār, son of Mallu-Ravuttar built a shrine for Periyānachebiyar, in the temple of Meykku-Nayinār at Tirumērkōttai in Vandayunāḍu, set up an image of this goddess and made provision for repairs and services.
258	On the north and west walls of the same shrine.	..	....	Īśvara, Puṇṇāṭṭadi, 15.	Do.	States that a certain Śevagapperumal-Pillai appointed a person to look after a lamp.
259	On the same walls .. .. .	..	....	Virodhikṛit, Tai, 2	Do.	Registers an order to the mahajanas of Palaiyūr alias Bhupatirāyapuram, that the old method of levying taxes in grain for the protection of the country must be revived, instead of the then prevailing custom of collecting both in grain and money. Mentions Maṇali in Tirumēlkōttai-nāḍu a subdivision of Vandali-nāḍu.
260	On the west and south walls of the same shrine.	Pandya ..	Maṇavarman Tribhuvanachakravartin Bhuvanēkaviraṇ Kulāśekharadēva.	22nd year, Karkaṭaka, śu. di. prathama, Thursday, Pūṣam (Pushya).	Do.	Registers a gift of land to the shrine of Śokkavināyaka-Pillaiyār at Avikōttai by Meykundaḍevan Sockkanāyan alias Vijaya-Gaṇḍagopalan of Arasavagūr, a village in Vandali-nāḍu which was a subdivision of Rajendraśōla-valānāḍu.
261	On the same walls	Vijaya-nagara.	Achyutadēva-Maharaya	Lunmukhi, Tai 20, Makara, śu. di. prathama, Monday, Śaṅkranāṇa.	Do.	Gift of land to the temple of Mekku-Nayinār at Tirumērkōttai by Paḷḷikōṇḍa-Mudaliyar, son of Narasana-Mudaliyar of Kōyan-pōḍu for the merit of the king.
262	Do	Chōla ..	Tribhuvanachakravartin Rajarajadeva ..	31st year	Do.	Gift of land to a maṭha on the southern side of the temple of Tirumaiyānam-Uḍaiyar by one of the mudaliyars of the Vaḍakkilmaḍam at Tiravārūr. The order registering the grant was issued by Tribhuvanakkāḍuvētti.
263	Do.	Pandya ..	Maṇavarman Tribhuvanachakravartin Bhuvanēkaviraṇ Kulāśekharadēva.	22nd year, Karkaṭaka, śu. di. prathama, Thursday, Pushya.	Do.	Built in at the bottom. Seems to register a gift of land. Contents almost similar to that of No. 260 above. The record gives full power to the donee to alienate the land as he chooses. Mentions Vijaya-Gaṇḍagopala.
264	On the south wall of the same shrine.	..	....	Śaka 147[6], Ananda, Tai 30.	Do.	Gift of land for offerings to the temple of Meykku-Nayinār by a certain Nayinār-Pillai.
265	On the same wall	Chōla ..	Tribhuvanachakravartin Rajarajadeva ..	31st year	Do.	Records an order of Karpagapperumal alias Ra[ja]ra[ja]kkāḍuvētti remitting the taxes on certain lands granted to the mudaliyar of the maṭha on the southern side of the temple of Tirumaiyānam-Uḍaiyar (vide No. 262 above).

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
266	On a pillar set up in the maṇḍapa of the same temple.	Chōla ..	Rajarāja-Rajakesarivarman 'who destroyed the ships at Śalai.'	13th year	Tamil	The pillar is set upside down and the beginning of the inscription is built in. Records that the assembly of Palaiya-Sumbiyanmahadevi-chaturvedimaṇḍalam, which was a brahmadeya on the southern bank (of the Kaveri), issued, in place of an old document which was lost, a new sale-deed to a certain Parakesari-Vilupparaiyan, the headman of Puravar-Eḷilur for certain lands which were irrigated by Kulamanikkappēreri in Korraṇallur and which they had purchased from him. Refers to about the 4th year of the reign of king Rajakesarivarman 'who was pleased to mount a wall (maḍiḷeri eḷundaruḷina).'
267	On the same pillar	Do. ..	Kulōttuṅga-Chōḷadeva	3rd ,,	Do.	Gift of money for a lamp. Mentions Kulōttuṅgaśōḷa-chaturvedimaṇḍalam a brahmadeya in Puraṅgarambaināḍu, a subdivision of Rajendraśōḷa-vaḷanāḍu.
268	On the north, west and south walls of the central shrine in the Raṅganatha-Perumaḷ temple in the same village.	Pāṇḍya ..	[Maṅavarman Kula]śekharaś[va] ..	.. ..	Do.	Fragment.
269	On the same walls .. ..	.. ..	....	Kalayukta, Āvaṇi, 5.	Do	Seems to record a gift of land, free of taxes, by the order of Śaḷuva Kaṇṇa-Nambiyar to the temple of Tiruvaraṅga-perumaḷ at Tirumērkoḷṭṭai in Vaṇḍali-nāḍu, a subdivision of Rajarāja-vaḷanāḍu.
270	Do. .. ..	.. ..	....	Vyaya, Arpaśi, 9 ..	Do.	Damaged. Seems to record a gift of land by Vira Naraśiṅgarāya-Nāyaka to the same temple for a lamp.
271	On the east wall of the maṇḍapa in front of the same shrine.	.. ..	....	Manmatha, Maśi, 20.	Do.	Records that a certain Tirumalai-Setṭiyar constructed a new car to the same temple and conducted festivals.
272	On the east and north walls of the same maṇḍapa.	Vijayana-gara.	Achyutarāya	Śaka [1]45[8], Durmukhi, Puraṭṭaśi, 6.	Do.	Damaged. Records a gift of land for offerings to the same temple for the merit of Achyutarāya by a native of Tondai-maṇḍalam.
273	On the north wall of the central shrine in the Āmravanēśvara temple at Kūhur (Kumbhakonaṁ taluk, same district).	Chōla ..	[Tribhuvanachak]ravartin Kulōttuṅga-Chōḷadeva.	3[4]th year ' ..	Do.	Built in at the beginning. Records a gift of land to the temple of Tirumambaḷamudaiya-Mahadeva at Kūgūr in Tirunārai-yūr-nāḍu a subdivision of Kulōttuṅgaśōḷa-vaḷanāḍu, by a native of Vaṅganagar in Puraṅgarambaināḍu, a subdivision of Rajendraśōḷa-vaḷanāḍu.
274	On the same wall	Do. ..	Chakravartin Kulōttuṅga-Chōḷadeva ..	38th ,,	Do.	Gift of land for expenses connected with the shrine of Tiruppaḷliyaṇai-Nambirāṭṭiyar in the same temple by the merchants of Virudarājabhayaṅkarapuram in Tirunārai-yūr-nāḍu, a subdivision of Kshatriyaśikhamaṇi-vaḷanāḍu.
275	Do.	Do. ..	Ra[ja]ra[ja]kesarivarman, 'who destroyed the ships [at Śalai].'	12th ,,	Do.	Built in at the beginning. Gift of land by the residents of Kūhur in Tirunārai-yūr-nāḍu to (the image of) Pillai Nambi-Ārūṭaṇār who sang (i.e., composed) the Tiruppadiyam hymns.
276	Do.	Do. ..	Rajakesarivarman alias Rajarājadeva ..	26th ,,	Do.	Built in at the beginning. Gift of money for a lamp to the temple of Adityeśvaramudaiyar at Kū[r]r.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
277	On the same wall	Chōla ..	Rajarājakesari[varman] (Rājarāja I) ..	9th year ..	Tamil ..	Records sale of land to the temple of Āditaviśvaramudaiya-Bhaṣṭarakar at Kūrūr by certain persons who were unable to raise the money for paying the fines imposed on them.
278	Do.	Do. ..	Rajakesarivarman alias Kulottuṅga-Chōladeva.	22nd ..	Do. ..	Enumerates the lands made tax-free and given to the temple in the 20th, 21st and 22nd years of the king's reign and mentions Vijayarājendra-chaturvedimaṅgalaṃ a brahmadeya in Tirunaiyūr-naḍu which was a subdivision of Uyyakkondār-vaḷaṇaḍu.
279	Do.	Do. ..	Rajarāja-Rajakesarivarman (Rājarāja I)	14th ..	Do. ..	Records a gift of land by purchase for a lamp to the temple of Āditta-Īśvaramudaiya-Mahadeva at Kūrūr by a merchant residing in (the street called) Tribhuvanamahadevipperangadi outside Tanjāvūr in Tanjāvūr-kurram. Mentions Vidēlviḍugu Tukkachechi-chaturvedimaṅgalaṃ a brahmadeya in Tirunaiyūr-naḍu.
280	Do.	Do. ..	Parakesarivarman alias Adhirajēndradeva	3rd ..	Do. ..	Damaged. Registers a gift of land to a certain individual who had daily to recite the Tiruppadiyam twice before Mambalamudaiya-Mahadeva for (the recovery of the health of) the king. Mentions Viḷakkolimaṅgalaṃ.
281	On the north and west walls of the same shrine.	Do. ..	Rajarājakesarivarman (Rājarāja I) ..	7th ..	Do. ..	Gift of land for lamps to the temple of Ādityēśvaramudaiya-Paramasvamin at Kūrūr in Tirunaiyūr-naḍu by Namban Diran a resident of Tiyāṅguḍi in In[ga-na]ḍu. Mentions the measure called Māpalaṅgaṃ, the village Viḍēlviḍugu-Tukkachechi-chaturvedimaṅgalaṃ a brahmadeya in the same naḍu and refers to the 7th year of the reign of Parakesarivarman.
282	On the same walls	Do. ..	Kulottuṅga-Chōladeva	19th ..	Do. ..	Built in at the beginning. Records a sale of land to the temple at Kūrūr by a native of Śattāṅguḍi in Tirunaiyūr-naḍu a subdivision of Keṣatriyaśikhaṃai-vaḷaṇaḍu. Refers to the shrines of Pillaiyar-Vaḍuganadar and to a revenue survey.
283	On the north, west and south walls of the same shrine.	Do. ..	Chakravartin Kulottuṅga-Chōladeva ..	18th ..	Do. ..	Built in at the beginning. Registers a gift of land by a private individual for worship in the shrine of the goddess, Tiruppalliyeṅgai-Nambirēṭṭiyar.
284	On the same walls	Do. ..	Rajakesarivarman[alias] Tribhuvanachakravartin Kulottuṅga-Chōladeva.	49th ..	Do. ..	Fragments. Much damaged.
285	On the west wall of the same shrine	Do. ..	Rajarāja-Rajakesarivarman alias Rajarajadeva I.	22nd ..	Do. ..	Gift of land to the temple of Āditta-Īśvaramudaiyar at Kūrūr in Tirunaiyūr-naḍu a subdivision of Keṣatriyaśikhaṃai-vaḷaṇaḍu. Refers to a revenue survey of land.
286	On the west and south walls of the same shrine.	Do. ..	Rajarājakesarivarman (Rājarāja I) ..	7th ..	Do. ..	Relates to the gift of land for 3 lamps by the same individual mentioned in No. 281 above and refers to gifts of land made in the 7th, 8th and 9th years of king Parakesarivarman.
287	On the same wall	Do. ..	Uttama-Chōla	2nd ..	Do. ..	Gift of land by purchase for offerings and worship to the same temple.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
288	On the south wall of the same shrine.	Chōla ..	Rajakēsarivarman alias Chakravartin Kulōttuṅga-Chōlādēva.	Damaged	Tamil	Incomplete. Seems to register a gift of land to Kulōttuṅgaśōlapperrumpalli at Kūrūr alias Kulōttuṅgaśōlanallūr in Tirunāraiṇūr-nādu a subdivision of Kulōttuṅgaśōlavalanādu, and the dēvadāna of Tiruvellerukkīśvaramudaiyar, and Tirumambalamudaiyar.
289	On the same wall	Do. ..	Rajarajakēsari [varman] (Rajaraja I) ..	8th year	Do.	Damaged. Provides for offerings to the temple of Adittāśvaramudaiya-Paramasvāmin at Kūrūr in Tirunāraiṇūr-nādu.
290	Do.	Do. ..	Do.	7th "	Do.	Gift of 90 sheep for a lamp to the same temple.
291	Do.	Do. ..	Do.	Do. "	Do.	Gift of 90 sheep for a lamp to the same temple. The donor was Rajaraja-Pallavaraiyan of Kuvalālam one of the Perondaram of the king.
292	Do.	Do. ..	Parakēsarivarman	9th year	Do.	Gift of 26 kāṣu for a lamp to the temple of Adittāśvaramudaiya-Bhaṭṭarakar at Kūrūr in Tirunāraiṇūr-nādu, by a certain Astraśiva.
293	Do.	Do. ..	Tribhuvana-chakravartin Kulōttuṅga-Chōlādēva.	49th "	Do.	Gift of land for a flower-garden. Mentions Mudigonḍaśōlapperraru and Kurikkāśōlaśvaramudaiya-Mahādēva.
294	Do.	Do. ..	Rajarajakēsarivarman alias Rajarajādēva (I).	27th "	Do.	Unfinished. Gift of money for lamps to the temple of Tirumambalamudaiyar at Kūrūr by three ladies one of whom was the wife of Vayiri Kuṭṭeraṇ alias Śōlavijjadira [Pallavaraiyan] one of the officers of the Perondaram of king Rajarajādēva.
295	Do.	Do. ..	[Rajaraja-Rajakēsarivarman] (Rajaraja I).	[9]th "	Do.	Refers to a gift of land in exchange for lands already given for festivals to the temple of Adittāśvaramudaiya-Bhaṭṭaraka. Mentions the channel called Kalidraṇ-vaykkal.
296	Do.	Do. ..	Parakēsarivarman alias Rajendra-Chōlādēva.	[7]th "	Do.	Much damaged. Registers a sale of land by the assembly of Tirupperundurai which was a brahmādēya in Tirunāraiṇūr-nādu a subdivision of Kshatriyaśikhamaṇi-valanādu to the temple of [Adityēśvaram]-udaiya-Mahādēva at Kūrūr. Refers to a revenue survey.
297	Do.	Do. ..	Chakravartin Ku[15]ttuṅga-Chōlādēva ..	2[2]nd "	Do.	Gift of a land by purchase to the temple of Tirumambalamudaiya-Mahādēva for feeding a certain number of persons during Sunday festivals.
298	Do.	Do. ..	.....	.....	Do.	States that this stone temple was built by Maḍamudaiyar-Varaṅga-toṇḍar whose figure is sculptured above the inscription.
299	Do.	Do. ..	Rajarajakēsarivarman, 'who destroyed the ships at Śalai.'	[10]th year	Do.	Built in at the end. Gift of land and a house-site to the temple of Adittāśvaramudaiya-Bhaṭṭaraka for conducting the festival called Śittirai-tiruvīla in the shrine of Nambi-Āraṇaṇ.
300	Do.	Do. ..	Rajakēsarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōlādēva.	23rd "	Do.	Incomplete. States that certain land granted to the temple was made tax-free.
301	Do.	Do. ..	Rajakēsari[varman] alias Ku[10]ttuṅga-Chōlādēva.	[2]2nd "	Do.	Built in at the end and damaged.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
302	On the same wall	Chōla ..	Rajarāja-Rajakesarivarman (Rajaraja I) ..	15th year ..	Tamil	Built in at the end. Gift of land, by purchase, for a lamp to the temple of Aditta-Isvaramudaiyadeva by the wife of Virasikhamani-Pallavaraiyar. Mentions the brahmadeya village Vidaiyalvidugu Inkkachchi-chaturvedimangalam.
303	Do.	Do. ..	Udayar Sri-Rajendra-Chōladeva I ..	20th ,, ..	Do.	Built in at the end. Registers a gift of land by purchase by Madurantakandevi, for feeding the persons who attended the nine-days' festival in the temple of Aditya-Isvaramudaiya-Mahadeva.
304	Do.	Do. ..	Rajarajakēsarivarman alias Rājarajadeva I	Lost	Do.	Damaged. Registers a gift of land, by Vayirikutṭeran alias Sōlavijjadira-Pallavaraiyan the headman of Kurūr, for offerings to a shrine constructed by him in this village which is stated to be situated in Tirunagariyūr-nadu a sub-division of Muṇṇaḍiśōla-valanādu.
305	Do.	Do. ..	[Pa]rakesarivarman alias Rajendra-Chōladeva I.	5th year ..	Do.	Built in at the end and damaged. Gift of money for a lamp.
306	On the east wall of the maṇḍapa in front of the same shrine.	Vijayana-gara.	Virapratapa-Kṛishṇadeva-Maha[raya] ..	Śaka 1436, [Bha]-va, Tula, Śu. di. Utthānadva-[daśi].	Do.	Built in at the end. Mentions Mambalamudaiya-Nayinār.
307	On the north wall of the same maṇḍapa.	..	....	27th year, Makara, ba. di. Monday, Pushya.	Do.	Stones missing and out of order. Seems to register a gift of a house for a monastery (guhāi).
308	On the same wall	Chōla ..	Tribhuvanaśakravartin [Ku]lōttuṅga-Chōladeva.	10th year ..	Do.	Incomplete. Gift of land for a lamp to the temple of Tirumābālamudaiyar at Kurūr by certain residents of Palavūr alias Sōlakēralanaḷḷūr in Tirunagariyūr-nadu a subdivision of Kulōttuṅgaśōla-valanādu.
309	Do.	Do. ..	Vikrama-Chōladeva	3rd ,, ..	Do.	Records that Madurantakan Sōndan alias Virudarajabhayanāra-Vayanāṭṭaraiyan of Puḍiṇṇūr in Tirunagariyūr-nadu a sub-division of Kulōttuṅgaśōla-valanādu and Sattāṅḡudaiyan Vasudevan Aruran alias Parakrama-sōlamuvēndavēlan of Sattāṅḡudi in the same nādu sold lands in Arumōḷidēvanallūr to meet the expenses of the festival on the new-moon days and for feeding the devotees who attended the temple on the day of Sittirai-tiraviḷa festival respectively to a maṭha in the temple of Tirumābālamudaiyar at Kurūr. Mentions Manabharapa-Isvaramudaiya-Madeva at Valukkattāṅḡudi.
310	Do.	Do. ..	Tribhuvanaśakravartin Kulōttuṅga-Chōladeva.	38th ,, ..	Do.	Gift of land for a lamp to the same temple by certain residents of Peralattūr in Tirunagariyūr-nadu a subdivision of Kulōttuṅgaśōla-valanādu.
311	On the north and west walls of the same maṇḍapa.	Do. ..	Vikrama-Chōladeva	[5]th ,, ..	Do.	Unnished. Seems to provide for offerings to the same temple by the assembly of Vijayarajendra-chaturvedimangalam a brahmadeya in Tirunagariyūr-nadu who met together in the temple of Teṅ-Tirukkattī-Mahadeva

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
312	On the west wall of the same mandapa.	Chōla ..	Tribhuvanaachakravartin Kulōttuṅga-Chōlādeva.	17th year ..	Tamil	Gift of land for lamps to the same temple by a native of Sīrpalattūr in Tirunagariyūr-nādu, a subdivision of Kaṣatriyaśikhamani-valanādu.
313	On the south wall of the same mandapa.	Do. ..	[Tribhuvana]chakravartin Rā[jarājadeva] III.	20th	Do.	Fragmentary and stones out of order. Seems to record a gift of land for a flower garden. Refers to Periyādevār Tribhuvanavinādeva and mentions Sīrarkadu in Arkattū-kūṛam, a subdivision of Paṇḍikūlasani-valanādu.
314	On the same wall	Do. ..	Rājakesarivarman alias Tribhuvana-chakravartin [Ku]lōttuṅga-Chōlādeva.	6th	Do.	Records a gift of land by purchase by a lady for burning a lamp in the same temple.
315	Do.	Do. ..	Parakesarivarman alias Tribhuvana-chakravartin Rājārājadeva.	4th year, Sīṁha, Wednesday, Pushya, su. di. trayōdasi.	Do.	Records a gift of land by purchase to provide for a processional image of the god set up in the temple.
316	Do. .. .. .	..	[Raja]rā[ja].. .. .	9th year, Mithuna, su. di. prathamā, Thureday, Punarvasu.	Do.	Unfinished. Gift of land by purchase for offerings to the temple of Tirumābalaṁudaiyār at Kārūr in Tirunagariyūr-nādu, a subdivision of Kulōttuṅgaśōla-valanādu. The land was sold by the assembly of Tokkāchohi alias Vijaiyārajendra-chaturvedimaṅgalam in the same nādu which is stated to be a subdivision of Uyyakkōṇḍar-valanādu.
317	On the south, east and north walls of the central shrine in the Nētrōddhārakasvāmin temple at Panaiyavaram (Villupuram taluk, South Arcot district).	Chōla ..	Parakesarivarman alias Uḍaiyār śri-Rajendra-Chōlādeva I.	....	Do.	Stones in disorder. Seems to record a gift of land and money for worship and offerings in the temple. The conquests of the king extend up to Kadāram.
318	On the south wall of the same shrine.	Do. ..	Parakesarivarman alias Rajendradeva ..	6th year	Do.	Built in at both ends and incomplete. Begins with the introduction பிழைக்கப்பட்டது, etc. Gift of paddy for a lamp to the temple of Paravai-Iṣvaramudaiya-Mahadeva by a native of Tanḍalam in Jayanḡondaśōla-maṇḍalam.
319	On the same wall	Do. ..	Rajendradeva	Do.	Do.	Built in at the beginning. Gift of paddy for a lamp to the temple of Paravai-Iṣvaramudaiya-[Maha]deva in the city of Paravaiyūr in Purai[yūr]-nādu a subdivision of Panaiyūr-nādu which was a district of Rajendraśōla-valanādu. Characters similar to that of No. 318 above.
320	Do. .. .. .	..	....	8th year	Do.	Built in at the beginning. Provides for offerings and lamps to (the images of ?) Rajendraśōlādevār and Paravai-Naṅgaiyār set up in the same temple.
321	On the south wall of the mandapa in front of the same shrine.	..	....	....	Do.	Fragment. Provides for offerings, worship, reading of the Śivādharma, recitation of the Tiruppadiyam hymns, musical performances on the viṇai, etc., in the temple.
322	On the east wall of the same mandapa.	Chōla ..	Parakesarivarman alias Uḍaiyār śri-Adhirajendradeva.	3rd year	Do.	Gift of land by purchase to the same temple by a native of [Pu]ḡgaṇjēri in Mīlalai-kūṛam, a district of Rājārāja-Paṇḍinaḍu.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
323	On the same wall .. .. .	..	....	..	Tamil	Fragmentary. Mentions the temples of Paravai-Isvaramudaiyar and Rajendrasola-Vinnagar-Alvar. Makes provision, for maintaining a teacher in a free school, for watersheds in front of the above-mentioned two temples and the mandapa called Rajendrasolan and for one who supervises the devadana, salabboga and the temples.
324	On the south wall of the first prakara of the same temple.	Pandya ..	Maravarman alias Tribhuvanachakravar-tin Vikrama-Pandyadeva.	[5]th year	Do.	Much damaged. Mentions the temple of Kannamanda-Nayanar in Puravar-Panangattar in Panaiyur.
325	On the same wall	Do. ..	Vikrama-Pandyadeva	6th ,,	Gantha and Tamil.	Damaged. The inscription commences with the words samasta-bhuvanaikavira, etc. Gift of lands for offerings and other requirements of the same temple.
326	On the east wall of the same prakara.	..	....	[Pira]ba (Prabhava), Panguni, 3.	Tamil	Seems to record a gift of a garden for the merit of Maddu-Krishnappa-Nayaka.
327	On the same wall	Vijayana-gara.	Kampana-Udaiyar, son of Bokkapa-Udaiyar.	..	Do.	The right side of this inscription is obstructed by the images of the Nayanmar. Seems to record a gift of land. Mentions Puravar Panangattar and Senbai in Vanagapadi-nadu on the northern bank of Pennai (Pennar). Above it is a fragment of an inscription in early characters which provides for various requirements of the temple of Madurantaka-Isvaramudaiyar at Paravaipuram in Panaiyur-nadu, a subdivision of Panaiyur-nadu which was a district of Rajendrasola-valanadu.
328	On the south wall of the Satyam-bika shrine in the same temple.	Do.	Viruppana-Udaiyar, son of Ariyana-Udaiyar (Haribara II).	Saka 1312, Sukla. Kataka, su. di. Sunday, Mula.	Do.	Records a <i>tax-free</i> gift of the village of Kunralur in Koliya-puranallur-pattu for worship, festivals and repairs to the temple of Udaiyar-Kannamanda-Nayanar at Tirupparavur Panangattar alias Paravaipuram in Panaiyur-nadu, a subdivision of Panaiyur-nadu which was a district of Rajaraja-valanadu.
329	At the entrance into the second prakara of the same temple, left side.	Do.	Venkatapatideva-Maharaja	Hevilambi, Arpaai	Do.	Damaged. Mentions Muddukrishnappa-Nayaka.
330	On the east, north, west and south walls of the central shrine in the Alagiya-Narasinga-Perumal temple at Ennayiram (same taluk and district).	Chola ..	Rajakesarivarman alias Udaiyar Sri-Rajadhirajadeva.	30th year, Mina, su. di. Friday, Tiruvadilai (Ardra).	Do.	Beginning lost. Begins with the introduction <i>Shesha...</i> , etc. Records that the assembly of the free village (tanior) Rajaraja-chaturvedimangalam, a brahmadeya in Panaiyur-nadu, a subdivision of Rajendrasola-valanadu met in the mandapa called Mummadisolan with Arangan Virirundan alias Nirupendrasola-Muvendavolai who was governing the village, and ordered the lands belonging to the temple of Triuvayppadidevar to be taxed according to the lowest scale as in the case of the lands of the temples of Rajaraja-Vinnagar-devar and Kundavai-Vinnagar-devar.
331	On the north wall of the same shrine.	Vijayana-gara.	Achytadeva-Maharaya, son of Virapratapa Narsingadeva-Maharaya, 'who instituted the elephant hunt.'	Saka 1461, Vikari, Mi[thu]na, su. di. panchami, punarvasu, Wednesday.	Do.	Records the gift of Nallalam as a vada-ottukanippattu by Sranganarajar, son of a certain Vennumalai-ittar, to a private individual. The free village of Ennayiram Rajaraja-chaturvedimangalam is said to be situated in Panaiyur-nadu, a subdivision of Palakunra-kottam which was a district of Jayahonda-Cholamangalam.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
332	On the same wall	Vijaya-nagara.	Sadaśiva-Maharaya, son of Achyutadeva-Mahāraya.	Śaka 1467, Viśva-vasu, Kumbha, Śa. di. daśami, Friday, Hasta.	Tamil	Unfinished. Under the orders of Śarappa-Nayakkar-Ayyan, provision seems to have been made for presenting betel-leaf offering in the temple of Aḷagiyaśiṅga-Perumāḷ at Ennayiram in Paṇaiyūr-nāḍu, a subdivision of Rajarāja-vaḷanāḍu, a district of Paḷakkuṅga-kōṭṭam in Jayan-gonda-Chōḷamaṇḍalam.
333	Do.	Chōḷa ..	Parakeśarivarman alias Uḍaiyar Śri-Rājendra-Chōḷadeva I.	..	Do.	The introduction commences with the words <i>ṣṛi kṛtānta</i> , etc. Records that at the order of the king, a gift of 45 vēli of land in Anaṅgūr alias Rajarajanallūr was made to the temple of Rajarāja-Viṇṇagar by the assembly of the free village (tapiyūr) Rajarāja-chaturvēdimāṅgalam for offerings, festivals, recitation of Tiruvāymoli and the maintenance of an educational institution in which the Vedas, Vyākaraṇa, Mīmāṃsā, and Vedānta were taught.
334	On the west and south walls of the same shrine.	..	....	Śaka 1465, Śōbhakrit, Magha 7.	Telugu ..	Records that Śūrappa-Nayanigārū, the younger brother of Adapa-Baiyappa-Nayanigārū reconsecrated the temple of Aḷagiyaśiṅga-Perumāḷ at Ennayiram which was built by Rājendra-Chōḷa and had become dilapidated.
335	On the same walls	Chōḷa ..	Parakeśarivarman alias Uḍaiyar Śri-Rājendra-Chōḷadeva I.	25th year and 112th day, Kanni, ba. di. Thursday, Punarvasu.	Tamil	Records that on the order of the king, the assembly of Rajarāja-chaturvēdimāṅgalam which was a free village in Jayan-gonda-Chōḷamaṇḍalam met together in the hall called Mummaḍṣōḷaṅ-maṇḍapa along with Nambi-Uḍuttarūḍaiyar who governed the village, and made a settlement (vyavasthai) regarding the incomes derived from lands belonging to a number of shrines and set apart for various services. Among the temples and deities mentioned are Rajarāja-Viṇṇagar-Āḷvar, Kundavai-Viṇṇagar-Āḷvar, Sundaraśōḷa-Viṇṇagar-Āḷvar, Devendra, Sarasvatī, Śri-Bhaṣṭārakiyar, Muhamōḍiyar, Sarya-deva, Saptamātris, Mahāśāsta, Durgaiyar, Subrahmanya. Jyēṣṭhaiyār and the village gods.
336	On the south wall of the same shrine.	Do. ..	Parakeśarivarman alias Tribhuvanachakravartin Rājaraḷadeva.	11th year	Do.	Records that at the order of the king, the assembly of Rajarāja-chaturvēdimāṅgalam in Rajarāja-vaḷanāḍu, gave Nannāḍērpakkam alias Vikkiramāśōḷanallūr which was a dēvadāna, of Tiruvirāmaśvaramūḍaiyar at Eyḍār, a hamlet of this village, to Uyyakkōṇḍaṅ Pañchanedivāṇa of Vañchiyūr in Poliyūr-nāḍu, a subdivision of Arumolideva-vaḷanāḍu and his descendants, as a janmakani. The village granted was renamed Rājaraḷa-Vañchiyūr and entered in the Revenue accounts. Mentions the Chief Secretary (tirumandiravōlai) Chōḷendrasīṅga-Muvēndavēḷāṅ.
337	On the same wall	Vijaya-nagara.	Sadaśiva-Maharaya	Śōbhakrit, Tai, 2 ..	Do.	Registers the gift of the village Periya-Āśūr to the temple of Aḷagiyaśiṅga-Perumāḷ at Ennayiram, by Venkātadri-Nayaka, for the merit of the king.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
338	On the same wall	Vijaya-nagara.	Sadasiva-Maharaya	Śaka 1467, Viśva-vasu, Kanni, 6u. di. dasami, Friday, also Sunday.	Tamil	Records the grant of Madapattiyam right and certain privileges to Sodi-Kondama-Nayakkar by the treasurer and manager Siraṅgarajar-pillai of the temple of Aḷagiya-śinga-perumaḷ situated in the centre of the 24 sacred shrines (tirumurram) of Kṛṣṇayiram which was a free-village in Paṇaiyūr-nadu, a subdivision of Rajarāja-vaḷanādu, in the district of Palakunra-kōttam in Jayan-gonda-Chōlamandalam.
339	Do.	Chōla ..	Mahāmaṇḍaleśvara Rajarājendra-Chōla- deva.	Śaka [1*] 268, Jaya, Rishabha, su. di. dasami, Friday, Hasta.	Do.	Gift of the villages of Niganūr, Muttakkur, Viravanallūr and Sattenūr which were the hamlets of Ponnūr in Singamporuda-vaḷanādu, a subdivision of Palakunra-kōttam, to the same temple.
340	Do.	Do. ..	Rajakesarivarman alias Uḍaiyūr Kulot- tunga-Chōladeva.	7th year	Do.	The introduction commences with the words புத்தமுத்தபுத்த, etc. Gift of 10 cows for a lamp to the temple of Rajarāja-Vinnagar-Ālvar at Rajarāja-chaturvedimaṅ- galam by Ulagaḷandan Tiruvarāṅgadēvan of Kulatūr.
341	Do.	Do. ..	Parakesarivarman alias Uḍaiyār Rajendra- Chōladeva I.	30th year and 27th day, Kurkōṭaka, ba. di. dasami, Thursday, Kṛit- tikā.	Do.	Gift of land by the assembly of Rajarāja-chaturvedimaṅ- galam for the festivals of Sittirai-śudaiyam called after Rajarāja and Māsi-Punarpuṣam for Raghavachakravartin in the temple of Rajarāja-Vinnagar-Ālvar. The assem- bly is said to have met in the temple of Rajarāja-Iśvara- maḍaiyār.
342	On the east wall of the maṇḍapa in front of the same shrine.	Do. ..	Tribhuvanachakravartin Rajarājadeva ..	6th year	Do.	Stones out of order. Seems to register a gift of land for offerings.
343	On the north wall of the same maṇḍapa.	....	....	....	Do.	Built in at the beginning. Gift of land for offerings, festivals, recitation of the Tiruppadiyam and the three Vēdas as well as for feeding Brāhmanas in the Rajendra- śolaṅ-śalai. Mentions ūrvariya-perumakkaḷ.
344	On the south wall of the same maṇḍapa.	....	....	....	Do.	Contains only a part of the introduction commencing with the words புத்தமுத்தபுத்த. On the same wall is another unfinished introduction commencing with the words புத்த புத்த.
345	On a pillar in the same maṇḍapa ..	Chōla ..	Tribhuvanachakravartin Virarājendra- deva.	6th year	Do.	Records that the maṇḍapa was constructed by Aumaiyappan Paṇḍinādukondaṅ Kandaṅ Sūriyan alias Rajarāja- Sambuvarāyan.
346	On another pillar of the same maṇḍapa.	....	....	....	Do.	Much damaged. Mentions Vira-Narasīṅgaraya-Nayakkar.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
347	On the south wall of the first prakāra of the same temple.	Chōla ..	Rajakēsarivarma alias Tribhuvanachakravartin Kulōttunga-Chōladēva.	3[9]th year and 204th day, Kumbha, ba. di. dvitiya, Thursday, Uttiram.	Tamil ..	Incomplete. At the instance of the king the assembly of Rajarāja-chaturvēdimāṅgalaṁ, a free village and brahmadēya in Panaiyūr-naḍu, a subdivision of Gaṅgaikondaśōla-valānaḍu, in company with prince Kulōttungaśōla-Mūvendaveḷar who was the headman of Sembiyan-Puliyūr-Vērkaḍu in Puliyūr-kōttam, a district of Jayāṅgaśōla-maṇḍalaṁ performed the consecration ceremony (dēyva-prathisthāi) of the God and opened water-works (jala-prathisthāi), for the spiritual merit of the king and for destruction of the wicked and the prosperity of the good, and ordered (the gift of lands in ?) Āṇāṅgūr in Āṇāṅgūr-naḍu.
348	On the same wall	Do. ..	Rajakēsarivarma alias [Tribhuvanachakravartin] Kulōttunga-Chōla[dēva].	[3]8th year and 60th day, Karakaḥa, ba. di. śaśaṭi, Saturday.	Do ..	Damaged. The introduction commences with the words புகழமுதலாக. Records a settlement similar to that in No. 347 regarding the gift of a land by purchase made by a native of Sattāṅgudi in Kīlappuliyūr-naḍu (a subdivision of ?) Irūṅḷappādi, to the temple of Śrīvaigundattalvar at Aṇḍūr in Tirumunaiappādi-naḍu. At the time of making the settlement the assembly met in the temple of Rajarāja-Viṇṇagar-Aḷvar at Rajarāja-chaturvēdimāṅgalaṁ.
349	On the west wall of the same prakāra.	....	....	[3]8th year ..	Do. ..	Records an order of the assembly exempting certain lands in Pullūr alias Parakēsarinaḷlūr from payment of taxes from the 39th year.
350	On the west and north walls of the same prakāra.	Chōla ..	Rajakēsarivarma alias Tribhuvanachakravartin Kulōttunga-Chōladēva.	42nd year and [50]th day, Siṅha, ba. di. ēkaśaṭi, Thursday, Pushya.	Do. ..	Damaged. The introduction commences with the words புகழமுதலாக. Gift of land for worship to the temple of Rajarāja-Viṇṇagar-Aḷvar.
351	On the north wall of the same prakāra.	Do. ..	Do. do.	44th year	Do. ..	Built in at the right side and damaged. The introduction commences with the words புகழமுதலாக. Gift of land for offerings and festivals by the assembly of Rajarāja-chaturvēdimāṅgalaṁ and the settlement (naḍu-kūru) officer Adittachūlamani-Brahmamarayar at the instance of the king. In certain respects the record is similar to No. 347 above.
352	On the south wall of the ruined temple at Kandamangalam (same taluk and district).	Rashtrakūṭa	Ka[n°]aradēva	20th	Do. ..	Fragment.
353	On the same wall	Chōla ..	Rajarajakēsarivarma, 'who destroyed the ships at Kandalūr'.	11th	Do. ..	Seems to record a gift of lamp to the temple of Śentāṅgi-Viṇṇagar-Paramasvāmin at Tribhuvanamahadēvi-chaturvēdimāṅgalaṁ, a brahmadēya on the north bank (of the Pennār).
354	On six slabs built into the walls of the same temple.	Do. ..	Rajakēsarivarma alias Rajarajadēva I ..	2[6]th	Grantha and Tamil.	Fragments. Seem to register a gift of land constituted as an agraḥara called after Tribhuvanamahadēvi, to the temples of Jayantāṅgi-Viṇṇagar-Paramasvāmin and Śrīkayilāsam.

1172, Home (Edn.)—3

No. 1172. HOME (EDUCATION), 6TH SEPTEMBER 1918

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
365	On the west and south walls of the same shrine.	Chōla	Bajakesarivarman alias Kulottunga-Chōladeva.	20th year	Tamil	Gift of 96 sheep for a lamp to the temple of Tiruvaiyaru-daiya-Mahadeva at Tribhuvanamahadevi-chaturvedimaṅgalam in Viḷupparai-nadu a subdivision of Rajendra-valanadu by Kili Nāṅgai a Brahmadeya lady of Virasikha-mukhaachcheri-Sattamaṅgalam.
366	On the south wall of same shrine ..	Do.	Parakesarivarman ..	15th ..	Do.	Gift of a house site to the temple of Tiruvārāi-Nakkankoyil-Paramasvamin at Tribhuvanamahadevi-chaturvedimaṅgalam a brahmadeya on the north bank. Mentions the temple of Paramesvara Bhaṭṭāraka at Tirunālaru.
367	On the same wall ..	..	..	..	Do.	Built in in the middle. Seems to register a gift of land for lamps and offerings to the same temple.
368	Do. ..	Saluva	Narasīṅgayadeva-Maharaya ..	Śaka 1425, Rudhirōdgari, Arpaśi, 15.	Do.	Records that Ambikamakkiḷavan Aramvalarita-Nayanar agent of Narasa-Nayaka bestowed certain privileges on the Kaikkōḷus of Tribhuvanamahadeviparuru, Naduvunkarai-paruru and Nēmmulipparuru.
369	Do. ..	Chōla	Parakesarivarman ..	16th year	Do.	Unfinished. Mentions Narayanachcheri in Tribhuvanamahadevi-chaturvedimaṅgalam, a brahmadeya on the northern bank.
370	On the east and north walls of the mandapa in front of the same shrine.	Vijayanagara.	Vira-Bukkaraya, son of Harihara	Śaka 1328, Vyaya, Simha, su. di. tri-tiya, Tuesday, Hasta.	Do.	Records gift of a village as a kaniyakshi to Alavandan-Bhaṭṭar alias Ulagudaiya-Perumal of Perumberrappuliyūr in Solamaṅgalam, which was a brahmadeya in Kijarkurraṇa subdivision of Nittavinoda-valanadu in Sōlamanḍalam, by the assembly of 4,000 men of Tribhuvanamahadevi-chaturvedimaṅgalam a brahmadeya in Naduvil-mandalam a subdivision of Viravātara-valanadu in Rajadhiraja-valanadu.
371	On the north wall of the same mandapa.	Do.	Vinapratapa Krishnadeva-Maharaya	Śaka 1448, Chitrabhanu, Tai, 30.	Do.	Registers the grant of a dandigai umbaligai to Engumaraninrar Maḷavarayan the agent of the karanikka Mahaganapati Ayyan.
372	On the same wall ..	..	..	Vriṣha, expired Chitrabhanu, Vai-gaśi, 14.	Do.	Gift of land in Neriyanallur belonging to the temple of Tiruvaiyaru-daiya-Nayanar to a dancing girl named, Saluva-Timmarasa-Maṇikkam.
373	On the south wall of the same mandapa.	..	..	Śaka * 53, Khara, Meṣha, su. di. sha-ṣṭhi, Panarvasu, Saturday.	Do.	Built in in the middle. Registers the grant of a kaniyakshi right to a private individual by the assembly of Tribhuvanamahadevi.
374	On the south and east walls of the same mandapa.	Saluva	Narasīṅgarāja ..	Vikṛiti, Phalguna, su. di. prathamā.	Telugu	Incomplete. Mentions Tim[mi]-Nayaka, the agent of Annamarasa the [Minister] of Saluva Narasīṅgarāja and the temple of Tiruvāṇḍār at Tirubhuvanamahadevi in Havalī Arabiduchavadi.
375	On the same walls ..	Vijayanagara.	Vira-Viruppanna-Udaiyar, son of Harihara 'who levied tribute on Ceylon.'	Bhāva, Paṅguni, 10.	Tamil	Built in at the right side. Records an order of the pradhāni Nannanāṅgal remitting in favour of the temple all kinds of taxes on its lands which were situated in several villages for conducting worship and repairs.
376	On the west wall of the room adjoining the same mandapa.	Chōla	Parakesarivarman ..	40th year	Do.	Fragment. Gift of 90 sheep for a lamp. Mentions Tribhuvanamahadevi-[chaturvedi]maṅgalam a brahmadeya on the northern bank of the Pennar.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
377	On a slab lying in front of the same temple. TINNEVELLY DISTRICT. TENKASI TALUK.	..	....	Bahubhanya, Vaigasi, 15.	Tamil	Mentions Nayyankara-Appar, the agent of Bayasam Tirumalaiyar and Mandalattarpillai, the agent of Bommunayakkar-Ayyan.
378	On a slab set up in front of the Vinayaka temple at Melagaram.	..	....	Saka 1600, Kollam 853, Kalayukta, Vaigasi 17, su. di. pañcham, Wednesday, Pusa, (Pushya), Subhayoga and Subhakarana.	Do.	Registers a tax-free gift of land at Melaiyagaram for daily worship in the temple of Kuttalanathasvamin.
379	On the ceiling at the southern entrance into the Udasimaḍam in the same village.	..	....	A.D. 1854, January 3rd, Kollam 1029, Pa, 21, Thursday.	Do.	A sarvaṁanya grant of land by a certain Nababu-Sayabu to a maṭha of Kuḷiyun, one of the descendants of Gōraṇanāthasvami of the Punjab which was also entered in the accounts of the Government (oircar) during the time of the Kumbiniyar, i.e., the East India Company. In A.D. 1854 the maṭha which was a tiled building till then was constructed of stone.
380	In the same place .. .. .	..	....	[Kollam] 973, Hijra 1212.	Do.	Refers to the repair of a tank in Kodikurichchi and a cowl to Viru-Kumaraḷala. Mentions Hazrat Bande Khan Ali.
381	On a slab built into the east wall of the Muttiyam-pandaram-madam at Nannagaram, a hamlet of the same village.	..	....	[Kollam] 1072, Vaigasi, 26, A.D. 1908.	Do.	Records that Muttaiya-Pandaram, son of Palani-Pandaram built a mandapa, set up in it the images of Kuttala-linga and Kuḷavaymoli-amba and provided for daily worship and offerings to them. Also states that in the samadimandapa built for himself daily offerings, worship, etc. had to be conducted from the funds provided.
382	On the sides and top of a quadrangular stone set up in a field at Piranur.	Pandya	Jatilavarman alias Tribhuvanachakravarthin Kōnermaikondan Alagan Perumaḷ Ativirarāna.	Saka 1505, 15th year, Tarapa, Avani.	Do.	Damaged. Seems to register a gift of land for worship to the temple of Tirukkuralamudaiya-Nayinar.
383	On a rock called the Nattattan-parai, one mile east of Tiruchchirrambalam.	Chola	Rajaraja (I)	28th year	Grantha	Damaged.
384	On the same rock	Do	Rajakesarivarman	3rd ..	Vatteḷattu	Much damaged. Mentions Mannaiyur in Nenmai-naḍu, a brahmadeya on the southern bank in Sōnaḍu.
385	Do.	Do.	Rajarajakēsari [varman] (Rajaraja I)	.. ..	Do.	Mentions Rajaraja-Pandināḍu.
386	On the north and west walls of the central shrine in the Rajagōpalsvamin temple at Melappavur.	Pandya	Jatilavarman alias Tribhuvanachakravarthin Kōnermaikondan Perumaḷ Kuḷasekharadeva alias Parākrama-Pandya-deva, son of Abhirāma-Parākrama-Pandya-deva.	Saka 1467, 2nd year, Viśvavasu, Bhakṣiṇayana, Karkataka 9, amāvasyā, Wednesday, Subhayoga, Panarvasu.	Tamil	Registers a gift of land for worship and repairs to the temple of Nayinar Alagiyamannanar of Paḡur Rajakularama-chaturvēdimaṇḍalam in Kuṇmarai-naḍu. The king calls himself Tirunelvelipperumaḷ as well.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
394	On the south wall of the same shrine.	Pandya	[Maravarman alias] Tribhuvanachakravartin Sundara-Pandyadeva, 'who having taken the Chōla country was pleased to perform the anointment of heroes and the anointment of victors at Mudigonda-sōlapuram.	2[2] + 1 + 1st year.	Tamil	Built in at the end. Registers a sale of land.
395	On three slabs built into the walls and floor of the underground cellar in the Venkatchalapati temple in the same village.	Do.	Maravarman alias Tribhuvanachakravartin Vikrama-[Pandyadeva].	Lost	Do.	Fragments. The introduction commences with the words <i>திருமலை காவல்</i> . Mentions Telingakulakala-chaturvedimangalam and the army of Munaivadamōgar also called Tennavanāpattudavigal.
396	On three other slabs in the same place.	Do.	Maravarman alias Tribhuvanachakravartin Srivallabhade[va].	2nd year	Do.	Fragments. Gift of land for daily expenses to the temple of Munaikadimōgar-Vinnagar-Ālvar.
397	On the south wall of the central shrine in the Chidambareśvara temple at Puliūr.	Do.	Jatilavarman Tribhuvanachakravartin, Kōnerinmaikondan Kulasekharadeva alias Parākrama-Pandyadeva, son of Abhirāma Parākrama-Pandyadeva.	Śaka 1469, 11th year, Plavaṅga, Mithena, 12, [ba. di.] saptaṁi, Thursday, saubhāgyayōga [Pūṇa-ta]di.	Do.	Damaged. Seems to register a gift of land by the assembly of Puliūr alias Vira-Pandya-chaturvedimangalam in Tennāri-nadu.
398	On the north wall of the mandapa in front of the same shrine.	..	....	Śaka 1630, Kṛlaka, Āni, 20.	Do.	Registers a gift of land in Śengōttai for worship and repairs to the temple of Chidambareśvara.
399	On the same wall	Pandya	Jatilavarman alias Tribhuvanachakravartin Kōnerinmaikondan Alagan-Perumāl Ativirāraṁan alias Sri-va[?]abhadēva.	Śaka 1526, 42nd year, Kṛdhiṇ, Āvaṇi, 15.	Do.	Do. do.
400	Do. . . . .	....	....	Śaka 1529, Plavaṅga, Vaigasi.	Do.	Registers the grant of the right of worship in the Chidambareśvara temple at Puliūr to a certain Ichohakuṭṭi-jāniyar.
401	On the west and south walls of the Kṛṣṇasvāmin temple in the same village.	Pandya	Jatilavarman alias Tribhuvanachakravartin Perumāl Ponnin-Perumāl Parākrama-Pandya.	Śaka 1202, 5th year, cīrha, 18, ba. di. aṣṭami, Wednesday, Sidha-yoga, Vyāghra-karaṇa, Rōhini.	Do.	Gift of lands and houses situated at Puliūr in Ten-Āri-nadu, a subdivision of Śirāraṅgarāṣipokku to 24 Brahmanas of Parākrama-Pandya-chaturvedimangalam which was founded in the name of the king.
402	On the same walls	....	....	Kalayukta, Sittirai, 15.	Do.	Gift of land to the temple of Kṛṣṇa. Mentions Vikrama-Pandya-Iśvaramudaiya Nayinār and Nayinār-Tiravirunda-Perumāl.
403	Do.	Pandya	Jatilavarman alias Tribhuvanachakravartin Kōnermaikondan Perumāl Tirunelvelipperumāl Virapambāmalai alias Dharmā-Perumāl Kulasekharadeva, son of Abhirāma Parākrama-Pandyadeva.	Śaka 1180, 8th year, Kalayukta, Meṣha, 8, ba. di. dvitīya, Monday, sidha-yoga, gaja-karaṇa, [Sv]ati.	Do.	Alagan-Perumāl Ativirāraṁan ordered the remission of taxes on certain lands granted to the temple of Sri-Kṛṣṇa at Puliūr alias Parākrama-Pandya-chaturvedimangalam in Ten-Āri-nadu.
404	On the north wall of the central shrine in the Kuttalanāthasvāmin temple at Kuttaleṁ.	....	....	Viśvāvasan, Āvaṇi, 25.	Do.	Built in at the end. Records that the bathing of the goddess Am[m]ai Kuḷalvāymoli-Am[m]ai and another were provided for by a number of ladies.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
405	On the same wall	Pandya ..	Jatilavarman alias Tribhuvanachakravartin Kōnermaikondān Perumāḷ Alagan Perumāḷ Ativiraraman alias Srivallabha.	42nd year. Śaka 1527, Viśvavasu, Uttarayana, grihṃa-rita [Mithuna, 29. ba. di. sap-tami, Thursday, Uttarapreshṭha-pada].	Grantha and Tamil.	.. Damaged. The introduction commences with the words Bhuvanaikavira Madhuranahendra. Seem to register the grant to a private individual of the right of presenting the offerings to the god.
406	On the south wall of the same shrine.	Do. ..	Do. do.	Śaka 1499, 15th year, Isvara, Dakshināyana. Gajakarana, Uttirattadi.	Tamil ..	.. Built in at the right side. Gift of land and houses to a resident of Arur in Kuda-nadu for performing worship in the temple of Kuṭṭalanatha.
407	On the south and east walls of the mandapa in front of the same shrine.	Do. ..	Do. do.	Śaka 1492, 7th year, Vibhava, Uttarayana, Mina, ba. di. pañchami, Monday, subhayōga, Varahakarana, Anisha.	Do. ..	.. Gift of land as a kaniyakshi to the accountant of Tirukkuralam in Tenpāri-nadu.
408	On the east wall of the same mandapa.	Do. ..	Jatavarman alias Tribhuvanachakravartin Parakrama-Pandyadeva.	5 + [1] 5th year and 279th day, Śaka 1309.	Do. ..	.. Records that the king constructed the central shrine (vimana) from its foundation (upana) to the pinnacle (stūpi) as well as the ardha-mandapa and the maha-mandapa.
409	On the east and north walls of the same mandapa.	Do. ..	Jatilavarman alias Tribhuvanachakravartin Kōnermaikondān Perumāḷ Alagan-Perumāḷ Ativiraraman alias Srivallabhadēva.	Śaka 1492, 7th year, Śukla, Uttarayana, Sisira-rita, Mina, 3. ba. di. dasami, Tuesday, Mula.	Do. ..	.. Gift of land to a certain Mūti Ativirarayar-Majavarayar of Melagaram in Tenpāri-nadu for service in the temple of Kuṭṭalamudaiyar as accountant.
410	On the north wall of the same mandapa.	Do. ..	Jatilavarman alias Tribhuvanachakravartin Kōnermaikondān Perumāḷ Alagan-Perumāḷ Ativiraraman alias Srivallabhadēva, son of Perumāḷ Dharma-Perumāḷ Kulasekharadeva.	Śaka 1507, 23rd year, Parthiva, Vṛschika, su. di. aṣṭami, Friday, Satabhisaj.	Do. ..	.. Gift of land for worship to the shrine of Ekkaladevi in Tenpāsi in Tenpāri-nadu. Mentions a number of officers of the king among whom figures Sivala Munaiyadaraiyan.
411	On the same wall .. .. .	.....	.....	Durmukhi, Maṣi 30	Do. ..	.. Gift of money for a lamp to the temple of Tirukkuralamudaiya-Tambiragar as a charity of Vayiradarayar Mattanda-Pillai.
412	Do.	Pandya ..	Maṇavarman alias Tribhuvanachakravartin Kulasekharadeva.	[4]th year, Paṅguni	Do. ..	.. Registers an agreement made by the assembly of Tirukkuralam in Tenpāri-nadu with a Kaikkōla resident of Kadaiyalur in Vadavarinadu for conducting the service called Kalanukkaltoḷan-sandi in the temple of Tirukkuralamu[dai]ya-Nayanar.
413	Do.	Do. ..	Do. do.	4th year, Maṣi	Do. ..	.. Records an agreement, similar to the one mentioned in No. 412 above with Iravidēvar alias Kaṇḍiyadeva.
414	Do.	Do. ..	Do. do.	4th year, Paṅguni	Do. ..	.. Records a similar agreement.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
415	On the same wall	Pāṇḍya ..	Maṇavarman alias Tribhuvanachakravartin Kulasekharadeva.	4th year. Kumbha, 13, su. di. ashtami, Friday, Rōbini.	Tamil	Records another similar agreement with a resident of Tiruchotimambalam near Venṇumudiśūdiya-Sundara-Pāṇḍiyapattanam in Parantaka-vaṇaṇaḍu.
416	On a pillar built into a wall in the east verandah of the first prakara of the same temple.	Do. ..	Śaḍaiyamaṇaṇ	2 + 7th year	Vatteḷuttu	Mentions Tirukkuralam in Ten-[v]ara-naḍu. There is a small fragment above this, which mentions Śrī-Kuralam.
417	On another pillar in the same verandah.	Do. ..	Do.	2 + [9]th ..	Do.	Gift of three buffaloes for half a lamp by Kuyalankattan, a merchant of Idavai in Maṇṇi-naḍu to the temple of Mahadeva at Tirukkuralam in Tenvara-naḍu.
418	On a third pillar in the same verandah.	Do. ..	Do.	2 + 9th ..	Do.	Gift of six buffaloes for a lamp to the same temple by a native of Nallūr-Pandikkudi in Tenvar-naḍu.
419	On the same pillar	Chōḷa	Parakeśaraivarman alias Rajendra-Chōḷa I	.....	Tamil	Incomplete the other face of the inscription being built in.
420	On the east and south walls of the Pillaiyankattalai room in the same prakara.	Pāṇḍya	Jaṭavarman alias Tribhuvanachakravartin Perumaḷ Parakra[ma-Pāṇḍya-deva].	34th year, Pañchami, Uttirattadi.	Do.	Stones out of order. Seems to record a gift of land to a certain Vaidyanāḍaṇ alias Vamaḍevaṇ for having repaired (the temple).
421	On the south wall of the same room	....	....	Śaka 4323, Rishabha, su. di. Wednesday, pañchami, Paśam.	Do.	Gift of land to certain Brahmanas for service in the temple.
422	On the same wall	Pāṇḍya ..	Maṇavarman alias Tribhuvanachakravartin Vira-Pāṇḍyadeva.	[2]3rd year, Rishabha, su. di. pañchami, Wednesday, Poshya.	Do	Built in in the middle. Relates to the appointment of men for conducting worship in the temple of Tirukkuralamudaiyar and for the celebration of a special worship on the king's birth day, i.e., the day of Jyeshtha in the month of Parattasi.
423	Do.	Do. ..	Viramaṇṇattan Parakrama-Pāṇḍyadeva	Śaka 432[3] (wrong), Rishabha, su. di. Wednesday.	Do.	Built in in the middle. Relates to the renovation of the same temple and to the appointment of persons to conduct worship in it, the old temple having been dilapidated and the persons doing services there having died.
424	On the south wall of the same prakara.	....	Tribhuvanachakravartin Kōnerimakkonḍaṇ.	....	Do.	Damaged. Registers a gift of land for offerings to the same temple.
425	On the same wall	Pāṇḍya	Maṇavarman alias Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	[20]+ 1st year	Do.	Records that a merchant named Kulasekhara-chakravartin presented certain silver vessels to the temple of Tirukkuralamudaiya-Nayinar and was given a written agreement (pidipadu) by the assembly.
426	Do.	Do.	Maṇavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadeva.	5th year, Kartigai 2, ba. di. tritiya, Thursday, Rōbini.	Do	Records an assignment, by the assembly of the village, of land in Sundara-Pāṇḍyapuram a village in Kuṇṇumalai-naḍu, to Lakkumanan Devanayakan and Lakkumanan Andapillai two of the Tamil-Āriyas of Tirukkuralam. The assignees were required to cultivate the land and pay the taxes (kaḍamai) to the temple.
427	Do.	Do.	Maṇavarman deva	5th year, Aippasi, 30, su. di. Purnai, Tuesday.	Do.	Beginning inaccessible. Contains a portion of the introduction which commences with the words <i>ṛṣṇa</i> etc. of Maṇavarman Vikrama-Pāṇḍya. Seems to register a sale of land to the temple.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
428	On the west wall of the same prakāra.	.....	Tribhuvanachakravartin Kōnerimai-kōṇḍaṇ.	4th year and 30th day.	Tamil	Built in in the middle. Registers a tax-free gift of land in Uṟṟappankurichehi alias Kulasekharanallūr in Nechchuranādu to the temple of Tirukkuralamuḍaiya-Nayanār at the instance of Aiyan Maḷavarayan. Mentions Nilinallūr alias Kulasekhara-chaṭtorvēdimāṇḍalam.
429	On the same wall	Pāṇḍya ..	Maḷavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	Lost	Do. ..	Built in in the middle and unfinished. Begins with the historical introduction <i>ṡṡṡṡṡṡṡṡṡ</i> , etc. Mentions Mēlaṅgudi in Kīl-Sēmbi-nādu.
430	On the west wall of the same prakāra.	Do. ..	Maḷavarman alias Tribhuvanachakravartin Sunda[ra-Pāṇḍyadeva].	4 + 1st year ..	Do. ..	Built in in the middle. Refers to the settlement made by the assembly of Tirukkuralam that taxes should be levied only on cultivated lands. Refers to the transaction mentioned in No. 428 above.
431	On the same wall	Do. ..	Maḷavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	4 + 1st ..	Do. ..	Built in in the middle. Mentions a measuring rod called Sundara-Pāṇḍiyankol.
432	On the north wall of the same prakāra.	Do. ..	Ja[tā]varman alias [Tribhuvana]chakra-vartin Vira-Pāṇḍ[iya]deva.	3rd year, Vriśchika, 13 ba. di. shashṭi, Thursday, [Ā]-ślēsha.	Do. ..	The introduction commences with the words <i>ṡṡṡṡṡṡṡṡṡ</i> etc. Records that certain lands were purchased from the merchants (nagarattār) of Sundara-Pāṇḍiyapuram, a village in Kuṟumaraṇi-nādu for the temple of Tirukkuralamuḍaiya-Nayanār and leased to Aṇḍapillai and his descendants on condition that he shall cultivate them and pay the taxes to the temple.
433	On the same wall .. .. .	.....	.....	.....	Do. ..	Relates to the restoration of the right of enjoyment of 2½ shares of land to a certain Sattisivan Uyyavandan alias Ekanayaka-Bhaṭṭan for conducting worship in the temple of Kuṭṭhalaṇātha.
434	Do.	Pāṇḍya ..	Jatavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadeva.	2nd year, Puratt[adi].	Do. ..	Gift of land in Agatayūr alias Ilakkumaṇanallūr for a lamp.
435	Do.	Do. ..	Do. do. ..	Do. ..	Do. ..	Damaged. Relates to the grant registered in No. 434 above.
436	Do. .. .. .	.....	.....	.....	Do. ..	Records gift of land to a certain temple accountant for managing the temple property such as houses, gardens, etc.
437	Do.	Pāṇḍya ..	Jatava[rman] Tribhuvanachakravartin [Vira]-Pāṇḍyadeva, 'who having taken [Ko]ṅgu, Sōlamanḍalam and Ilam (Ceylon), and conquered Vallan [was pleased] to perform the anointment [of heroes] and the anointment of victors at Perumbarrappuliūr.	15th year, Vriśchika, 6u. di. pañchami, Monday.	Do. ..	Connected with No. 436 above. States that services in the temple were not conducted properly owing to the default of a previous donee from whom the lands were now transferred to a certain Mūlaimēl Maruḍu Senbagavanaperumāli alias Aṇṇōṟruva-Bhaṭṭan.
438	On the east wall of the same prakāra.	Chōḷa ..	Parakesarivarman	2[7]th year ..	Vatteḷuttu ..	Gift of 25 (sheep) (P) for a lamp to the temple of Tirukuralattomādeva.
439	On the same wall	Do. ..	Do.	21st	Do. ..	Unfinished and damaged. Gift of 26 cows for a lamp to the temple of Kuralattu Perumanāḍigal by Dharmasētti alias Śadaiyaṅgavaiyan of Mēnikkiramam a resident of Ilūr in Tenvara-nādu. Near this is another much damaged fragment of the inscription of the same king.
440	Do.	Pāṇḍya ..	Śadaiyamaran	[2] + 15th ..	Do. ..	Fragment. Mentions Tirukkuralam in Tenvara-nādu.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
441	On the same wall	Chōla ..	Parakēsarivarman	[2]2nd year ..	Vatṭeḷuttu ..	Gift of land for a lamp to the temple at Kurraḷam in Ten- vara-naḍu by a certain Keṇḍan-iravi on the day of a solar eclipse.
442	Do.	Do. ..	Do.	2[4]th ..	Do. ..	Damaged. Gift of cows for a lamp by a certain Araiyam- [poḍu]viyar the wife of a certain raṇa Palla- varaiyar to the same temple.
443	Do.	Do. ..	Do.	25th ..	Do. ..	Built in at the end. Gift of money for a lamp to the temple of Tirukkuraḷattu-Madēvar. Mentions Tirukkamañjar in Kaḷakkudi-naḍu.
444	Do.	Do. ..	Do.	20th ..	Do. ..	Damaged. Gift of cows and sheep for lamps to the temple of Tirukkuraḷattu-Perumāl.
445	Do.	Do. ..	Parakēsa[riva]rman	25th ..	Do. ..	Damaged and built in at the end. Gift of lamp to the temple of Kurraḷattumadēva.
446	Do.	Do. ..	Madiraikonda Parakēsarivarman ..	24th ..	Tamil ..	Gift of gold for a lamp to the same temple by Pirantakan Uttamañḷi.
447	Do.	Do. ..	Parakēsarivarman	35th ..	Vatṭeḷuttu ..	Gift of six buffaloes for a lamp to the same temple by a native of Vallapuram in Maḷa-naḍu.
448	Do.	Do. ..	Madiraikonda Parakēsarivarman ..	[36]th ..	Do. ..	Gift of two lamps to the same temple by the headman of Kilimallur in [Uṇṭar]-kūṇam.
449	Do.	Do. ..	[Rajara]jakēsarivarman, 'who [destroyed the ships at] Kandalūr.'	Lost ..	Do. ..	Damaged and built in. Mentions Tenvari-naḍu.
450	Do.	Pandya ..	Jatila-varman alias Tribhuvanachakra- vartin Kōṇermai-konda Kulasekhara- dēva alias Parākrama-Pandya, son of Abhirama-Parākrama-Pandya.	Śaka 1474, 8th year, Virōdhikrit, Kar- kātaka, 20. ba. di. dvitīya, Sun- day, Avittam.	Tamil ..	Registers an order by the king, who is here called Viraveṇ- bāmalai alias Tirunelveli Perumāl, granting land, money and certain privileges to a certain Aḷagiyasokkan for looking after the accounts of the temple at Tirukkura- ḷam.
451	On the north wall of the same pra- kāra.	Do. ..	Tribhuvanachakravartin Kōṇermai-kon- ḍan Tirunelveli-Perumāl son of Abhirama.	Śaka 1470, Kīlaka, Dhanus, 5, Mon- day, Uttiram.	Do. ..	Built in and damaged. Stones out of order. Seems to register a gift of land for offerings and worship to the same temple.
452	Do.	Do. ..	Vira-Pandya-dēva	Śaka 1368, Mēsha 15, Chaturdāśi, Sunday, Hasta.	Do. ..	Registers gift of money and land to a certain Kuttaṇṇerra- Perumāl Rudradēvaṇ for singing (śaṇipāḍal) in the temple during the 1st ten days of each month.
453	On the west wall of the same pra- kāra.	Do. ..	Kulasekharadēva	2 + 35th year, Rishabha, 27 ba. di. pañcami, Saturday, [iruv]ṇam.	Do. ..	Built in in the middle. Gift of land to a private individual for service in the temple.
454	On the same wall	Chōla ..	Rajarajakēsarivarman alias Rajarajadēva [1].	2* year ..	Do. ..	Built in in the middle. States that when the temple had become dilapidated it was repaired and the old inscription which was in Vatṭeḷuttu (Vatṭam) characters was re- engraved in Tamil on (the new) stone (wall). The introduction commences with <i>Śaṇai-Cura</i> etc. The word Śaḍaiyaṇ is prefixed to the name of the king. Records a gift of land by the residents of the village of Viṇṇandai alias Vikrama-Pandyanallur in Koṭṭar-naḍu a subdivi- sion of Iḷa-maṇḍalam for a lamp to the temple of Tiruk- kuḷḷatattu-Bhaḷḷarakar.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
455	On the same wall	Chōla ..	Rajaraja I .. .. .	....	Tamil ..	Built in in the middle and unfinished. Refers to the re-engraving of the Vattejuttu records in Tamil, contains a portion of the historical introduction commencing with the words <i>Agastya</i> etc.
456	Do. .. .. .	....	....	Śaka 155[5] .. . 4, Śu. di. dvitīya, Monday, Migasī- sha (Mṛigaśirsha). [3]2nd year ..	Do. ..	Do. .. . Relates to the distribution of services in the temple among a number of persons and fixing their remuneration. Refers to an earlier grant by king Kulasekharadeva.
457	Do.	Pandya ..	Māgavarman alias Tribhuvanachakravartin Śrivalabhadeva.	....	Do. ..	Built in in the middle. Seems to register a gift of land for services in the temple.
458	Do. .. .. .	....	....	Śaka 1333, Kum- bha, 13, ba. di. daśami Mala.	Do. ..	Built in in the middle. Registers gift of land to 11 persons for the recitation of the Vedas (adhyayana) in the temple and for the investiture of the sacred thread on all Fridays (to the god) (?). Mentions Kulasekharadeva and Tirukūṭhalaya-chaturvedimaṅgalam.
459	Do. .. .. .	....	....	Śaka 1351, Mēsha, ba. di. prathama, Siddha-yoga, Viśakha.	Do. ..	Built in in the middle. Gift of land to 12 persons for the recitation of the four Vedas. Mentions [. . .] raman Śrivalabhadeva.
460	Do.	Pandya ..	Māgavarman alias Tribhuvanachakravartin Śrivalabhadeva.	32nd year, Vaigasi 4.	Do. ..	Built in in the middle. Records that as the number of persons performing worship in the temple of Tirukkurralamudaiya-Nayinar was not sufficient, additional men were appointed for the purpose. Mentions the shrines of Kūṭalvayamoliṅgaṅgai, Champakadevi and Maṅgamudi-chaturvedimaṅgalam in Vadavari-naḍu.
461	Do.	Do ..	Śrivalabhadeva	Śaka 1355, Risha- bha, 14, Śu. di. dvitīya, Mṛiga- śirsha.	Do. ..	Built in in the middle. Records a gift of land to one of the additional servants referred to in No. 460 above, for worship in the temple of Kurraṇanatha. Mentions the temple of Sivachaturvīṣvaramudaiyar.
462	On the south wall of the same prakara.	....	....	Śaka 1[3]53, Tula, 1, Śu. di. dvitīya, Monday, [Vri]ti- yoga Vyaghra- karana, Svati.	Do. ..	Much damaged.
463	On the same wall .. .. .	....	....	Śaka 1453, Kollam 707, Makara, 17, Śu. di. Saptami, Munday, Aśvati.	Do. ..	Gift of land by the Brahman of Melai-agaram alias Trikuṭalaya-chaturvedimaṅgalam to Narayanapaṇ Kailasanatha-Bhātṭa of Padagam a resident of Maṇamalai-naḍu alias Avanimoludaiya-chaturvedimaṅgalam a brahmadeya in Tarakkudi-naḍu for the recitation of the Vedas, at the service called Parakrama-Pandiyāṇ-śandi alias Usha-puja.
464	Do. .. .. .	....	....	Do.	Do. ..	Gift of a lamp to the temple of Tirukkurralamudaiya-Nayinar in Tennari-naḍu.
465	Do. .. .. .	....	Jaṭilavarman alias Tribhuvanachakravartin Kōṇermai-kōṇḍan Abhirama Parakrama-Pandya-deva.	Śaka 1471, 6th year, Saumya, Mithu- na, 30, Śu. di. dvitīya, Bhur- day, Siddha-yoga, Gaja-karana, Aśvasha (Aśleṣha).	Do. ..	Records a gift of land, situated in Puliyur a village of Tennari-naḍu, made at the instance of the king by Viravēn-bamalai alias Tirunelveliperumal to a certain Svami-devan alias Mahaganapati-Bhātṭa belonging to Āchārya Suddha-santāna of the Amardaśrama in Irāḍha-Vareṇḍi grāma.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
466	On the same wall	Pandya ..	[Jaṭilava]rman alias Tribhuvanachakra- [vartin Kōnermai]kondan [Kulaśekhara- deva] alias Parakrama-Pandya, son of Abhirama-Parakrama-Pandya-deva.	Śaka 1473, 8th year, Virodhikrit Kan- ya, 8. śu. di. 1 ri- tiya, [Thursday] Mahendra-Yōga, Gaja-karapa, Sodi (svāti).	Tamil ..	Gift of land for the recitation of the Vedas by the order of prince Tirunelvelipperumaḷ Viraveṇṇamalai.
467	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Perumaḷ Parakrama-Pandya-deva.	3[1] + 2nd year, Mina, [1]8, śu. di. śaṣṭi, Monday, Mṛigaśīrsha.	Do. ..	Records the appointment of some additional hands to con- duct worship in the temple of Tirukkuralamudaiya- Nayanar. Mentions the temple of Maṅgaipperumaḷ- Nayanar at Uttarakōsamaṅgai.
468	Do.	Do. ..	Maṇavarman alias Tribhuvanachakravartin Perumaḷ Śrivalabbadeva.	42nd year, Rishu- bha, śu. di. dvi- tiya, Monday, Mṛigaśīrsha.	Do. ..	Damaged and built in at the end. Similar to No. 467 above. The king was encamped at Maṇṇumudi-chatur- vedimaṅgalaṃ when making the appointment.
469	On the west and south walls of the kitchen in the same prakara.	Do. ..	Maṇavarman alias Tribhuvanachakravartin Vikrama-Pandya-deva.	....	Do. ..	Fragments. Begin with the introduction <i>ṭigavaiyāḍi</i> . States that Śatabhisaj was the birth-day asterism of Vikrama-Chola who is stated to be the brother-in-law (machoḍalvi) of the king and that at his instance a grant of land was made for certain special services.
470	On the south wall of the same kitchen.	....	Tribhuvanachakravartin Kōṇṇaiṇṇ i- kondan.	32 + 1st year, Puraṭṭaśi 17.	Do. ..	States that a number of men and women were presented to the temple of Tirukkuralamudaiya-Nayanar as servants.
471	On the south wall of the Kuḷalvay- moḷi-Amman shrine in the second prakara of the same temple.	Pandya ..	Maṇavarman alias Tribhuvanachakra- vartin Perumaḷ [Kulaśekharadeva].	2 + 3 [5]th year, 23 ba. di. Thursday, Makha.	Do. ..	Damaged. Mentions Sundara-Pandya and registers a gift of land for mid-day offerings to the same temple.
472	On the west and south walls of the maṇḍapa in front of the same shrine.	Do. ..	Perumaḷ Parakrama-Pandya-deva	Śaka 1470, Kīlaka, Kumbha 18, ba. di. [dvi]tiya, Gaja-karapa.	Do. ..	Much damaged.
473	On the south wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Perumaḷ Aḷugaṇ Perumaḷ Parakrama-Pandya-deva.	....	Do. ..	Much damaged. Seems to register a gift of land.
474	On the same wall	Do. ..	Parakrama-Pandya-deva	Śaka 1399, * + 5th year.	Do. ..	Much damaged. Records a gift of land and houses to persons performing worship in the shrine of Gauri Kuḷalvay- moḷimaṅgaiyar.
475	On the south and east walls of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakra- vartin Kōnermaikondan Kuḷaśekhara- deva, son of Abhirama Parakrama- Pandya-deva.	Śaka 1467, 3rd year Śrīcāpa.	Do. ..	Built in at the end. Gift of land to Meykaṇḍadevaṇ Chintamani for reciting the songs composed by Jñāna- sambanda and others.
476	On the east wall of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Kulaśekhara-deva ..	2 + 3[4]th year, 10, śu. di. Pratha- ma, Saturday, Aniḷam (Anurā- dha).	Do. ..	Damaged. Gift of land for worship and offerings to the goddess Nachchiyar Kuḷalvaymoḷimaṅgai.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
477	On the west wall of the same maṇḍapa.	Pāṇḍya ..	Kulaśekharaḍeṇa	2 + 36th year Tulā, 3, śu. di. śaṣṭamī, Friday, Anūrat (Anurā- dhā).	Tamil ..	Much damaged and incomplete. Records that Aḍakkalaṅ- gattāṇ Ṣoḷḷiyadaraiaṇ was appointed to manage the temple business and allowed certain remuneration.
478	On the same wall	Do. ..	Jaṭilavarman alias Tri[bhuvana]chakra- vartin Kōṇērmaikondāṇ Kulaśekhara- ḍeṇa alias Parākrama-Pāṇḍyaḍeṇa, son of Abhira[ma]Parākrama]-Pāṇḍya [ḍeṇa].	Śaka 1473 [Sadha]- raṇa, Kanya, 28 [śu] di. daśi, Wednesday, Śubha-yōga, [Śi]ṁha-karaṇa, Anuradha].	Do. ..	Much damaged and incomplete. The king gets herein the epithet Tiruṇel[veliperumāl] Viraveṇḍamālai.
479	On a pillar set up on the north side of the same shrine.	Chōḷa ..	Parakēsarivarman alias Rājēndrasimha ..	2nd year	Do. ..	Gift of a lamp by a certain Vellandēvaṇ Paṭṭalagaṇ a native of Paḡur to the temple of Tirukkurālattu-Āḷvar in Teṇvāri-naḍu.
480	On the same pillar	Pāṇḍya ..	Maraṇḍaḍaiyaṇ	4th year and 360th day.	Vaṭṭeḷuttu ..	Gift of a lamp to the temple of Tirukkurālattu-Bhaṭara in Teṇvāri-naḍu by Maraṇḍaḍoḇaṇ, the chief of Poliyūr.
481	On the south wall of the Kurum- bala shrine in the same prakāra.	Do. ..	Jaṭilavarman alias Tribhuvanachakra- vartin Kōṇērmaikondāṇ Perumāl Tirunelvelipperumāl Viraveṇḍamālai alias Dhanma-Perumāl Kulaśekhara- ḍeṇa son of Abhirāma Parākrama- Pāṇḍyaḍeṇa.	Śaka 1479, 7th year Pīṅgala, Mēsha, śu. di. śaṣṭamī, Tues- day, Śubha-yōga, Śubha-karaṇa, Pushya.	Tamil ..	Badly damaged. Seems to register a gift for reading the purāṇa on special days before the god. Mentions that the order was passed at the instance of Āḷagaṇ-Perumāl Ativirāraṇ and Ativirāraṇ Parākrama.
482	On the north wall of the Svāmi- nathasvamin shrine in the same prakāra.	Do. ..	Jaṭilavarman alias Tribhuvanachakra- vartin Kōṇērmaikondāṇ Āḷagaṇ- Perumāl Ativirāraṇ alias Śrīvallabha- ḍeṇa, son of Perumāl Kulaśekharaḍeṇa.	Śaka 1513 2th year, Mithuna 15, śu. di. [paṇ- cha]mī, Sunday, Śubha-yōga, Śubha-karaṇa, [Pushya].	Do. ..	Records that the kings Abhirāma Varatuṅgarāma alias Pāṇḍyaḍeṇa and Āḷagaṇ Perumāl Ativirāraṇ issued an order for the grant of certain lands and tanks situated in Guṇarāmanallūr a village of Teṇvāri-naḍu for the sacred bath and worship of the images of Śyamanatha and Nāḡeśvārī set up in the temple by Paḇoḇaiyappa- Nāyaka.
483	On the east wall of the Sōmaliṅga shrine in the same prakāra.	Do. ..	Māraṇvarman alias Tribhuvanachakra- vartin Kulaśekharaḍeṇa.	4th year, Śiṁha, ba. di. Navamī, Friday, Rōhiṇī.	Do. ..	Gift of land by purchase for a lamp to the temple of Tiruk- kurālalamuḍaiyār at Tirukkurālalam in Teṇvāri-naḍu.
484	On the north wall of the Dharapi- ṭṭha shrine in the same prakāra.	Do. ..	Jaṭilavarman alias Tribhuvanachakra- vartin Kōṇērmaikondāṇ Perumāl Āḷagaṇ Perumāl Ativirāraṇ alias Śrīvallabhaḍeṇa.	Śaka 1519, 34th year, Dummukhi, Uttarāyana Śiśira-pitu, Mīna, 29, śu. di. śaṣṭa- mī, Wednesday, Śubha-yōga, Śubha-karaṇa, Punarvasu.	Grantha and Tamil.	The introduction commences with the words Bhuvannai- kavira (handrakula-pradīpa, etc. Records that Āḷagaṇ Perumāl Ativirāraṇ alias Abhirāma born in the asterism Śravisṭha made a gift of land for worship in the temple and the feeding of Brahmanas.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
485	On the same wall . . .	Pandya . .	Jaṭilavarman alias Tribhuvanachakravartin Kōṇērmāikōṇḍan Perumāḷ Alagan Perumāḷ Ativirarama alias Srivallabhadeva.	Śaka 15[1]2, 28th year, Vikṛiti, Śiśira-ritu, Mīna 15, ba. di. dvadaśi, Friday, Avittam, (Śraviśṭhā).	Tamil . .	Damaged. Registers a gift of land in Guṇarāmanallūr, a village of Tennāri-nāḍu for the sacred bath and offerings to a Sahasraliṅga, in the temple of Tirukkurralamūḍaiyar set up by a native of Iḍattuveli in Vēnbar-nāḍu.
486	Do. . . .	Do. . .	Do. . . do.	Śaka 1509, 25th year, Sa[rva]jit, Dakṣhiṇayana, Grāhma-ritu, Āsha[dha], 6a. di. Tritiya, Saturday, Uttara-Phalgunī.	Do. . .	Much damaged. Seems to register a gift of land.
487	On the north wall of the temple store room called Vyañjanaporaḷ in the same prakāra.	Do . .	Jaṭilavarman alias Tribhuvanachakravartin Kōṇērmāikōṇḍan Perumāḷ Alagan Perumāḷ Ativirarama Srivallabha	Śaka 1496, 11th year, Śrīmukha, Dakṣhiṇayana, Śarad-ritu, Vriśākhika 7, 6a. di. Ekadāśi, Monday, Śubha-yoga, Śubha-karapa, Revatī.	Do. . .	Records a gift of land by the king for the recitation of the Vedas (adhyayana) in the temple.
488	On a pillar set up near the same temple.	Do. . .	Do. . . do.	Śaka 1498, 14th year, Dhatu, Dakṣhiṇayana, Varsha-ritu, Śirha, 6a. di. Trayodaśi, Wednesday, Siddha-yoga, Vibhira-karapa, Tiravōṇam (Śravāṇa).	Grantha and Tamil.	The introduction commences with the words Bhuvannikavira Chandrakulapālpa etc. The king who calls himself the son of Tirunelvelipperumāḷ Viravēnbarāḷai alias Dharma-Perumāḷ Kulāśēkharadēva, is stated to have remitted the taxes on certain lands in favour of the temple of the Tirukkurralamūḍaiya-Nayanaṇar for conducting the sacred bath.
489	On the same pillar . . .	Do. . .	Perumāḷ Srivallabhadeva, son of Perumāḷ Tirunelvelipperumāḷ Viravēnbarāḷai alias Perumāḷ Kulāśēkharadēva.	17th year, Pramadi, Dakṣhiṇayana, Varsha-ritu, Śirha [25], ba. di. tritīya, Friday, Āyilyam (Āśleśha).	Tamil . .	Registers a gift of land at Ilāñji in Tennāḍu, by the king, for the same purpose. Below this is an inscription with the bottom portion built in of the same king dated in the 1[8]th year, with the same details excepting the month which is Karkāṭaka and not Śirha.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
490	On the north wall of the central shrine in the Kulasekharasudayar temple at Tenkasi.	Pandya ..	Jatilavarman alias Tribhuvanachakravar- tin Kōṇērmaikondaṇ Perumaḷ Aḷa- gan Perumaḷ Ativirāraṇ alias Śrīvalla- bhadeva.	Śak. 1489, 5th year, Prabhava, Uttarayana, He- manta-rita, Ma- kara 30, ba. di trayodasi. Tues- day, Subha-yōga, Subha-karana, Uttarashadha.	Grantha and Tamil.	The introduction commences with the words <i>Bhuvanaikavira</i> etc. The king is said to have been born in the asterism Punarvasu. Records the construction of the temples of Kulasekaranatha, Kulavāymoḷimaṅgai-Nāchohiyar and the <i>parivāra dēvatas</i> situated on the eastern side of Dakshi- ṇa-Kāśi on the north bank of the Chitra river, renewal of the services and festivals and the grant of lands in Vaḍa- vari-naḍu to meet the expenses of worship etc.
491	On the south wall of the same shri- ne.	Do. ..	Do. do.	Śaka 1488, 3rd year, Kshaya, Uttara- yana, Grishma- rita, Mithuna 9, su. di. dāśami, Thursday, Subha- yōga, Subha-kara- na, Viśakha.	Do. ..	The introduction commences with the words <i>Bhuvanaikavira</i> etc. Gift of a village in Vaḍavari-naḍu, excepting the <i>dēvadāna</i> and <i>brahmaḍēya</i> lands in it, for conducting worship thrice daily, for <i>Bhātubali</i> -offerings, and for festivals in the same temple.
492	On the west and south walls of the maṇḍapa in front of the same shrine.	Do. ..	Do. do.	Śaka 1490, 6th year, Vibhava, Uttarayana, He- manta-rita, Ma- kara 1[6], ba. di. pañcami, Friday, Subha-yōga, Subha- karana, Uttiram.	Tamil ..	Records gift of two gardens to the same temple for the <i>vasa- nta</i> -festival, by the officer Kōḍaṇḍaramaṇ Śivala Kalinga- rayaṇ and another to the temple of Kulasekharanatha.
493	On the south wall of the same maṇḍapa.	Do. ..	Do. do.	Śaka 1495, 11th year, Śrīmukha, Karttika 2 [7], ba. di. trayodasi, Tuesday, Subha- yōga, Subha-kara- na, Mūla.	Do. ..	Gift of land and a house-site to a certain Tirunelvelipperu- maḷ Vallavarayar for keeping the accounts of the servants (<i>kanmi</i>) in the same temple.
494	On the same wall	Do. ..	Do. do.	Śaka 1489, 5th year, Prabhava, Avani 20, ba. di. tritiya, Friday, Ganda- yōga, Vanija-ka- rana, Uttirattādi (Uttara - Bhādra- pada).	Do. ..	Damaged. Gift of land and a house-site as a <i>kāniyāṭṭōhi</i> to another individual for keeping the accounts of the devotees (<i>ṣaṇḍar</i>).
495	On the north and west walls of the same maṇḍapa.	Do.	Jatilavarman alias Tribhuvanachakra- var- tin Kōṇērmaikondaṇ Perumaḷ Aḷa- gan Perumaḷ Ativirāraṇ alias Śrīvalla- bhadeva, son of Perumaḷ Tirunelvelip- perumaḷ Viravenbāmalai alias Dharma- Perumaḷ Kulasekharadeva.	Śaka 1492, 8th year, Pramōdita, Dak- ṣhinayana, Śarad- rita, Mārga 15, su. di. dyutiya, Thursday, Subha- yōga, Subha-kara- na, Punarvasu.	Grantha and Tamil.	Commences with the words <i>Jhuvanaikavira</i> , etc. Records gift of land in Marudāṅḡam in Tennāri-naḍu for the objects stated in No. 491 above.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
496	On the same walls	Pandya ..	Jatilavarman alias Tribhuvanachakravar- tin Kōnērmaikōṇḍan, Perumāḷ Aḷagan Perumāḷ Ativirarāma alias Śrīvalla- bhādeva.	Śaka 149[0], 6th year, Vibhava, Uttarayana, Hē- mantarītu, Ma- kara 1[1], ba. di. pañchamī, Fri- day, Subha-yōga, Subha-karana, Ut- tiram (Uttara- phalguni).	Tamil ..	Gift of lands as paḍaiyāḍu to Kulasekhara-Nayinar. Men- tions Kulasekharanallūr in Tennari-naḍu and Puliūr- Parakramapandya-chaturvedimaṅgalam.
497	On the south, east and north sides of a platform in front of the same maṇḍapa.	Do. ..	Jatilavarman alias Tribhuvanachakrava- [rtin] Ativirarāma- alias Śrīvalla-bhādeva.	Śaka 1489, 5th year, Prabhava, Dak- shinayana, Var- sha-ritu, Simha 13, su. di. ekādaśī, Monday, Subha- yōga, Subha-kara- na, Rohini.	Do.	Gift of land called Jagaviraramantiruttu as kaniyāṭoli to a private individual for writing the temple accounts. Men- tions Parakramapandya-pereri in Vaḍavari-naḍu.
498	On the north wall of the Vinnavar- am-Perumāḷ temple in the same village.	Do. ..	Jatilavarman alias Tribhuvanachakravar- tin Kōnērmaikōṇḍan Perumāḷ Aḷagan Perumāḷ Ativirarāma alias Śrīvalla- bhādeva.	Śaka 1488, 3rd+4th year, Akshaya, Uttarayana, Dha- nus 9, su. di. da- śami, Sunday, Subha-yōga, Su- bha-karana, Viśa- kha.	Grantha and Tamil.	Commences with the words Bhuvanaikavira, etc. Records the building of the temple called Śrīvāla-Vinnavar-Em- berumān alias Aḷagar by the king and provides for worship and offerings to the same. The village granted is called Kuntidevi-chaturvedimaṅgalam a brahmadeya in Velūr in Madurai-Uḍaiya-vaḷanaḍu.
499	On the west wall of the same temple.	Do. ..	Do. do.	Śaka 1493, Prajōt- patti, Uttarayana, Mina 6, su. di. dvitīya, Subha- yōga, Subha-kara- na, Svati.	Tamil ..	Records gift of lands to Brāhmaṇas and Śūdras for doing service in the temple of Śrīvinnagaram. Mentions Kula- sekharanallūr in Tennari-naḍu and the temple of Kula- sekharamuḍaiyar.
500	On the west and south walls of the same temple.	Do. ..	Do. do.	Śaka 1493, 9th year, Prajōtpatti, Uttara- yana, Mina 6, su. di. dyutīya, Sunday, Subha- yōga, Subha-kara- na, Svati.	Grantha and Tamil.	Commences with the words Bhuvanaikavira, etc. The king is also called Sivalamāraṇ. Records a tax-free gift of land for Śrībali and festivals to the temple of Nayinar Sivala- vinnavar-Emberumān at Puliūr alias Kulasekharanallūr in Tennari-naḍu. Mentions Marudūrkoṭṭai in Vaḍavari- naḍu. Records also a gift of land at Vindaṇūr in Kuṇ- maraināḍu, made for the Rāmaṇuja-kōṇḍam built in front of the shrine of the god by Uḍaiyar Kulasekhara Kaḷin- garayan.
501	On the south wall	Do. ..	Do. do.	Śaka 1488, 3rd year, Kshaya, Uttara- yana, Mithuna 5, su. di. daśami, Sunday, Subha- yōga, Subha-kara- na, Viśakha.	Do.	Commences with the words Bhuvanaikavira, etc. Records the gift of the village of Iḍaikāl in Vaḍavari-naḍu and lands under the tank Kulasekhara-pereri excluding the de- vadanās, tiruvidaiyāṭṭam, agarappara, madappuram, etc., for worship thrice daily, festivals, offerings and other services in the Vishnu temple constructed by the king under the name Śīvala-Vinnavar-Emberumān.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
502	On the north wall of the central shrine in the Viśvanāthasvāmin temple in the same village.	Pāṇḍya ..	Jatīlavarman alias Parākrama-Pāṇḍyadeva alias Kulasekharadeva, who was born in the asterism Kṛittika.	Śaka 1419, 18th year, Sīṃha 2, śu. di. tṛitīya, Tuesday, Uttirāram.	Tamil ..	Records the assignment, to Śivapadaśekharaṇ Dikkellampugalum-Perumal, of the 7th share of the service in the temple of Uḍaiyar Viśvanātha at Dakṣiṇa-Kāsi on the north bank of the Chitra river in Tennāri-nādu which had ceased to be performed since the 15th year by Tanak-konalla-Perumal Śaivasikhamani-Bhaṭṭan and was not claimed by any of his relations.
503	On the same wall	Do. ..	Do. do.	Śaka 1412, 11th year, Kumbha, 18, śu. di. pañchami, Sunday, Āsvati.	Do. ..	Refers to the construction of the same temple and the shrines for minor deities therein and states that the sons of deceased assignees were permitted to resume the grants and recover the rights of their parents and render service in the temple.
504	Do.	Do. ..	Parākrama-Pāṇḍyadeva alias Kulasekharadeva.	Śaka 1419, 18th year, Sīṃha 2, śu. di. tṛitīya, Tuesday, Uttirāram.	Do. ..	Refers to the transaction mentioned in No. 502.
505	Do.	Do. ..	Do. do.	Śaka 1421, 20th year, Vṛiśchika 15, ba. di. tṛitīya, Wednesday, Āsvati.	Do. ..	Records that the service due in the temple by the second kanmi having stopped from the 19th year by the death of the permanent incumbent Viśvanātha-Bhaṭṭan without a legal claimant, the lands pertaining to it were assigned to a new individual named Kailasamudaiyan Kulasekharamudaiyan. Mentions the street called Vitaranavinōḍan-perunderu and Kunṛakkudi in Tennāri-nādu.
506	On the north and west walls of the same shrine.	....	....	Kollam 685, Sīṃha 9, ba. di. aṣṭami, Rohini.	Do. ..	Records that Arikēsariadeva alias Parākrama-Pāṇḍyadeva built the temple of Viśvanātha and Gaṇi at Dakṣiṇa-Kāsi on the north bank of the Chitra river and appointed men for various services. The holder of half a share of the 10th service having complained that he was not put in possession of his lands etc., they were now ordered to be restored to him.
507	On the west and south walls of the same shrine.	Pāṇḍya ..	Arikēsari Parākrama-Pāṇḍyadeva born in the asterism Mṛigaśirsha	Śaka 1374 (vasulōka), Vṛiśchika 16, śu. di. dōtīya, Monday, Māla.	Do. ..	Built in the middle. Gift of land for the daily expenses in the same temple which is here stated to have been built by the king.
508	On the same walls	Do. ..	Kulasekharadeva	Śaka 1416, 15th year, Paṅguni 15, Paurṇai, Wednesday, Hasta.	Do. ..	Built in the middle. Gift of land in Kunṛakkudi a village of Tennāri-nādu and garden and house-sites (at Tenkūsi) to a number of dancing girls for service in the same temple.
509	Do.	Do. ..	Do.	Do.	Do. ..	Refers to a gift of land, house and garden to a private individual for menikaval.
510	On the south wall of the same shrine.	Do. ..	Parākrama-Pāṇḍyadeva alias Kulasekharadeva.	Śaka [14] 19, 18th year, Sīṃha 2, [śu.] di. tṛitīya, Tuesday, Uttirāram.	Do. ..	Built in the middle. Records the assignment of lands as archanai-kaniyatchi belonging to the eighth share of the service in the same temple to a private individual under circumstances similar to that noticed in No. 502 above.
511	On the north wall of the maṇḍapa in front of the same shrine.	Do. ..	Jatīlavarman alias Tribhuvanachakravartin Kōṇermakondan Tirunelveliperumal Viraveṇṇamālai alias Dhanmaṇḍapam Kulasekharadeva, son of Abhirāma Parākrama-Pāṇḍyadeva.	Śaka 1481, 9th year, Suddhārthi, Uttarāyana, Mithuna 15, śu. di. aṣṭami, Tuesday, Hasta.	Do. ..	Records an order of prince Alagan-Perumal Ativirāraṇan assigning lands to a private individual who was newly appointed to do the duties of the fourth kaṅkāni in place of one who had defaulted.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
512	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇērmaikondan Perumāḷ Tirunelveliperumāḷ Viraveṇbāmālai alias Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1475, 4th year, Pramādiḥa, Dakṣhināyana, Vṛśchika 18, su. di. dvādaśi, Friday, Variyana-yōga, Balava-karapa, Punarvasu.	Grantha and Tamil.	Commences with the words Bhuvanaikavira, etc. The king is said to have been born on the asterism Aśvati. Gift of land as devadāna to the temple of Viśvanātha for worship and offerings to the images of Nāyapmar set up in it.
513	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇērmaikondan Perumāḷ Tirunelveliperumāḷ alias Kulaśēkharadēva, son of Perumāḷ Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1474, 2nd year, Paridāpi, Mēsha 29, su. di. dvitīya, Monday, Subha-yōga, Subha-karapa, Rōhini.	Do.	Commences with the words Bhuvanaikavira, etc. The king is said to have been born in the asterism Aśvati. Records a gift of land for the sacred bath, worship, offerings, etc., to the god on the day of the asterism Aśvati of the king in each month and for the Vaigāsī-Viśakham festival to be conducted in the abhisheka-maṇḍapa built by him in the same temple.
514	Do.	Do. ..	Varaṅga Śrīvallabha	Śaka 1537	Do.	Records that the king who is also called Pāṇḍya Kulaśēkhara is said to have a sacrifice performed and set up during the sacrifice an image called Yajñēśa-Vighnēśvara and granted an agrahāra under the name Abhishekapura to the Brahmanas who conducted the sacrifice.
515	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇērmaikondan Perumāḷ Tirunelveliperumāḷ Viraveṇbāmālai alias Dharmaperumāḷ Kulaśēkharadēva, son of Abhirāma Parākrama-Pāṇḍyadēva.	Śaka 1485, 13th year, Rudhirōd-gari, Uttarāyana, Vasantra-ritu, Rishabha 25, su. di. prathama, Saturday, Subha-yōga, Subha-karapa, Rohini.	Tamil	Records an order of prince Aḷagan Perumāḷ Ativirāraṇan for the grant of land to a certain Tattvaparakāsa for the benefit of a maṭha.
516	Do.	Do. ..	Kulaśēkharadēva	Śaka 1422, 21st year, Tula 3, su. di. daśamī, Friday, Avittam (Śravishthā).	Do. ..	Records gift of lands and house-site to a certain Śevvaiyinchūḍinān Tirukkuralamudaiyān Kulaśēkhara-Kalīngarayan a native of Melai-Kodumaḷūr alias Uttama-Pāṇḍyanallār in Vādatalaichohembi-naḍu for writing accounts in the temple of Viśvanātha. One of the lands given was originally held by Krishṇan Parākramapāṇḍiya-Brahmaḍirayan who died without any issue.
517	Do. .. .. .	....	....	Śaka 1447, Kollam 701, Kuṇṇi 15, ba. di. dvādaśi, Thursday, Makha.	Do. ..	Records that the worship and service rendered in the temple of Viśvanātha by the holder of the second share having stopped owing to his death the lands, house, etc., belonging to it in Kuṇṇakkuḍi, a village of Tennari-naḍu, were transferred at the instance of prince Viramārttaṇḍan alias Śīraivay-mōttavar to another individual.
518	On the north and west walls of the same maṇḍapa.	Pāṇḍya ..	Arikesaridēva alias Parākrama-Pāṇḍyadēva.	Śaka 1385, Mina 10, su. di. navamī, Friday, Tiruvāḍirai (Ārdra).	Do. ..	Relates to the appointment of six persons for performing worship (nambu) in the temple of Viśvanātha and registers gift of lands, houses, etc. to them. Refers also to the construction of the temple by the king.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
519	On the same walls	Pandya ..	Kulaśekhara-deva	Śaka 1390, 2 + 37th year, Tula 13, ba. di. śakadāṣṭi, Wednesday, Uttirai.	Tamil ..	Records that, as the lands granted originally by king Parākrama-Pandya-deva to Śivandaperumal-Pandya and others for service in the Gauri shrine and in the shrine of the god, were found to be insufficient, additional lands were given by king Kulaśekhara in Kuṇṇakkuḍipparru alias Jayavitrāmappereri for the employment of more hands for service such as holding chauris, pounding turmeric, burning incense, preparing scented powders, etc.
520	Do.	Do. ..	Parākrama-Pandya-deva	Śaka 1406, 2 + 9th year, Kartigai 28, śu. di. aṣṭami, Friday, Uttirai-tadi.	Do. ..	Records that as the female servants appointed for singing, dancing, etc., in the temple and constituted as the 10th kotu in the time of Kulaśekhara were doing the service receiving the privileges allotted to them, without however being given the written order (ōlai) the omission was now supplied and they were given garden land and a house in the street called Nilakandapperunderu.
521	Do.	Do. ..	Do.	Do. ..	Do. ..	Records a transaction similar to that of No. 520 above in favour of an individual appointed for watching the temple.
522	Do.	Do. ..	Do.	31 + 9th year ..	Do. ..	Records a gift of land in Viśvanathanallūr free of all taxes to a certain Kaṣikkuvayttaperumal, by the king.
523	On the west wall of the same maṇḍapa.	Do. ..	Jatīlavarman alias Tribhuvanachakravartin Kōṇṛmaikondan Kulaśekhara-deva son of Abhirāma Parākrama-Pandya-deva.	Śaka 1407, [23]rd year, Sarvadhāri, Rishabha 22, śu. di. aṣṭami, Tuesday, Vujra-yōga, Vyāghra-karana, Uttirai.	Do. ..	Records gift of land for a maṭha and its maintenance to a certain Satyaśānadarisani who was required to read the āgamas, purāṇas and Śaivasiddhānta.
524	On the same wall	Do. ..	Parākrama-Pandya-deva alias Kulaśekhara-deva.	Śaka 1412, 11th year, Kumbha 18, śu. di. pañchami, Sunday, Aśvati.	Do. ..	A copy of No. 503 above, the only addition being the statement that the resumption of the grant was made in the presence of the king.
525	Do.	Do. ..	Jatīlavarman alias Tribhuvanachakravartin Kōṇṛmaikondan Kulaśekhara-deva alias Parākrama-Pandya-deva, son of Abhirāma Parākrama-Pandya-deva.	Śaka 1459, 5th year, Plavaṅga, Sīṁha 28, śu. di. trayo-daṣṭi, Sunday, Adigandha-yōga, Varāha-karana, Tirovōpam (Śravaṇa)	Do. ..	Records that the king conferred the appointment of olai-ēluttu on Abavarāma-Kaliṅgarāyan Ulagaḍiyaperumal a native of Melai-Kōḍumalūr alias Uttamapandyanallūr in Vaḍakaraicheṁbi-nādu and granted lands, house etc., to him. The appointment was originally held by a certain Kulaśekhara-Kaliṅgarāyan Paṇṇāba-Perumal Śivala-Kaliṅgarāyan, a native of Tirukkurālam.
526	On the west and south walls of the same maṇḍapa.	Do. ..	Jatīlavarman alias Tribhuvanachakravartin Kulaśekhara-deva.	2 + 37th year, Tula, pañchami, Thursday, Mṛigaśrīra.	Do. ..	Obstructed by pillars. This inscription is connected with No. 519 registered above. Mentions appāḷvi Parākrama-Pandya-deva.

B.—Stone inscriptions copied in 1917—cont.

No. 1172, HOME (EDUCATION), 6TH SEPTEMBER 1918

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remark.
534	On the south and east walls of the same mandapa.	Pandya ..	Jaṭilavarman alias Tribhuvanachakravartin Parakrama-Pandya-deva alias Kulasekharadeva, born in the asterism Kṛittika.	Śaka 1423, 22nd year, ba. di. tṛiṭṭi-yā, Saturday, Punarvasu.	Tamil ..	Unfinished. Refers to the construction of the temple of Viśvanātha by Parakrama-Pandya-deva and mentions the two persons who figure in No. 527 above.
535	On the same walls	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Parakrama-Pandya-deva.	31 + 7th year, Makara 2, su. di. [dvadasi].	Do. ..	Gift of land in Śeṅgottai, a village in Kurraḷaiṇai-naḍu, for worship and offerings in the temple of Viśvanātha.
536	Do.	Do. ..	Kōṇermai-kondan Kulasekharadeva alias Parakrama-Pandya-deva, son of Abhirāma Parakrama-Pandya-deva.	Śaka 14[71], 6th year, Saunya, Mithuna 20, [sap]tami, Monday.	Do. ..	Damaged and built in. Records that the prince ² Viraveṇbāmalai alias Tirunelvēlpperumāl granted certain lands in Tenkarai-Parakrama-Pāṇḍiyanallūr to a private individual after the death of the permanent holder as kaṇiyāṭchi.
537	On the east wall of the same mandapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇermai-kondan Tirunelvēlpperumāl Viraveṇbāmalai alias Dhanu-parumāl Kulasekharadeva, son of Abhirāma Parakrama-Pandya-deva.	Śaka 1484, 12th year, Dundubhi, Dakehināyana, Varsha-ritu, Kanyā, 5, su. di. sapṭami, [Wednesday], [Jyē]ṣṭha.	Do. ..	Records that the prince Alagan Perumāl Ativirāmaṇ appointed a private individual to be in possession of the fifth share of the service in the temple, on the death of its previous holder.
538	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇermai-kondan Perumāl Alagan-Perumāl Ativirāmaṇ alias Śrivalābhadeva, son of Perumāl Tirunelvēlpperumāl Viraveṇbāmalai alias Dhanu-parumāl Kulasekharadeva.	Śaka 1477, 5th year, Rakṣasa, Uttarayana, Vasanta-ritu, Meṣha 9, su. di. caturdaśi, Gaja-karapa, [Har]ṣha-yōga, Hasta.	Grantha and Tamil.	The introduction commences with the words Bhuvanaikavira, etc. Records that prince Alagan Perumāl Guṇarāma, born in the asterism Mula, gave lands including Ariḷjarpirāṭṭi in Kurumazai-naḍu to the temple of Viśvanātha for a festival to be conducted on his birth-day every year. Refers to a dēvadāna belonging to a Muḥammadan mosque (tulakkaṇ-palli).
539	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇermai-kondan Perumāl Alagan-Perumāl Ativirāmaṇ alias Śrivalābhadeva, son of Perumāl Tirunelvēlpperumāl Viraveṇbāmalai alias Dhanu-parumāl Kulasekharadeva.	Śaka 1493, 8th year, Prajāpati, Uttarayana, Vasanta-ritu, Rishabha 15, su. di. pañcami, Monday, Śubha-yōga, Śubha-karapa, Rohini.	Tamil ..	Registers a gift of land and a house to a Brāhmaṇa under the orders of the king.
540	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇermai-kondan Kulasekharadeva alias Parakrama-Pandya-deva, son of Abhirāma Parakrama-Pandya-deva.	Śaka 1473, 9th year, Viṛōdhikṛit, Śarad-ritu, Tula 5, su. di. Śaṣṭi, Monday, Adikaṇḍa-yōga, Taitula-karapa, Mula.	Do. ..	Gift of land in Tenkaśi alias Virapāṇḍiya-chaturvēdimaṅgalam in Tenṇaii-naḍu to a Brahman named Yaḷṇanarayana. Dhātṭa by the order of the king who is styled Tirunelvēlpperumāl Viraveṇbāmalai.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
541	On the south, east and north sides of the platform in front of the same maṇḍapa.	Pāṇḍya ..	Javarman alias Tribhuvannachakravartin Arikeśvaradeva.	Śaka 1[3]90, 2 + 30th year, Simha 21, 2 nd su. di. dvitīya.	Tamil ..	Built in in the middle. Gift of land in Śēdanēriparru a village of Kurunapalai-nadu to the temple for worship, offerings and other requirements.
542	On the south wall of the first prakara.	Do. ..	Jaṭilavarman alias Tribhuvannachakravartin Kōṇṛmaikondan Perumaḥ Tirunelvēlipperumaḥ Viravēṇḁamalai alias Dharmaperumaḥ ..son of Parakrama-Pāṇḍyadeva.	Śaka 1486 ..	Do. ..	Fragment. Ends with the mention of the king. Anai ngi
543	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvannachakravartin Kōṇṛmaikondan Perumaḥ Tirunelvēlipperumaḥ Viravēṇḁamalai alias Kulasekharadeva, son of Abhirama Parakrama-Pāṇḍyadeva.	Śaka 1476, 5th year, Ananda, Uttarayana, Grishmaritu, Mithuna 30, ba. di. trayōdaśi, Vriddhi-yoga, Gaja-karana, Mrigaśīrsha.	Do. ..	Fragment. Registers a gift of land and a house to a Brahmana Sakalyakōṭṭi Sundarababubhaṭṭa for the recitation of the Anandavalli in the temple of Viśvanatha.
544	Do.	Do. ..	Jaṭilavarman alias Tribhuvannachakravartin Kulasekharadeva.	2 + 42nd year, Kumbha 24, su. di. dvitīya, Friday, Uttirāṭṭadi.	Do. ..	Unfinished. Registers a gift of land in Paḡarparru in Kurunapalai-nadu to Annamalinatha one of the disciples of Tiruveṇkaṭṭu-mudaliyar.
545	Do.	Do. ..	Jaṭilavarman alias Kōṇṛmaikondan Parakrama-Pāṇḍyadeva, son of Abhirama Parakrama-Pāṇḍyadeva.	Śaka 1471, 7th year, Saumya, Karkataka 21, ba. di. ekadasi, Saturday, Vāravaka-yoga, Simha-karana, Rōhiṇi.	Graṇtha and Tamil.	The introduction commences with the word Bhuvanavira, etc. Records that under orders of the prince Viravēṇḁamalai alias Tirunelvēlipperumaḥ certain lands and houses were granted to two persons for keeping watch in the temple of Viśvanatha. Refers to the temple of Kaṇṇimar at Tenkaśi.
546	Do.	Do. ..	[Kō]nērmaikondan Tirunelvēlipperumaḥ Viravēṇḁamalai alias Kulasekharadeva, son of Abhirama Parakrama-Pāṇḍyadeva.	Śaka 1484, 12th year, Du[nḁubhi], Dakṣhiṇayana, Varsha-ritu, Kaṇ[ni] 6, Mula.	Tamil ..	Built in and damaged. Registers a transfer of land belonging to the second share in Kuṇrakkudi, a village of Tennāri-nadu by the order of prince Alagapperumaḥ Ativiramaṇ to two individuals.
547	Do.	Do. ..	Arikeśarideva alias Parakrama-Pāṇḍyadeva.	Śaka 1385, 31 + 11th year, Karkataka 30, su. di. trayōdaśi, Thursday, Uttirāḁam.	Do. ..	Built in in the middle. Gift of land to Brahmanas for the recitation of the <i>Vēdas</i> (<i>adhyanana</i>). The land was situated in Vira-Pāṇḍya-chaturvēdimaṇḁalam founded in the name of prince Vira-Pāṇḍya.
548	Do.	Do. ..	Parakra[ma-Pāṇḍya] Vira-Pāṇḍyadeva.	Śaka 1402, 13th year, Vriśchika, ba. di. daśami Sunday, Masta.	Do. ..	Built in in the middle. Records a supplemental gift of a piece of land for the purpose mentioned in No. 547 above.

No.	Place of inscription	Dynasty	King.	Date.	Language and alphabet.	Remarks.
549	On the same wall	Pāṇḍya ..	Parakrama-Pāṇḍyadeva alias Kuḷasekharadeva].	.. .. . 2nd year, Mēsha 27, śu. di. chaturthi, Tiruvādirai (Ādrā).	Tamil ..	Built in in the middle. Refers to the construction of the temple of Viśvanātha by Arikeśarideva alias Parakrama-Pāṇḍya and the necessary provision made for service, worship, etc. Registers gifts of land and houses to Brahmanas for the recitation of the Vedas (adhyayana).
550	On the west wall of the same prakāra.	Do. ..	Jaṭilavarman alias Śriva[ḷ]abhadeva Tribhuvanachakravartin Kōṇermāikondan Tirunelveliperumal Viravenbāmālai alias Kuḷasekharadeva.		Do. ..	Damaged. Refers to grants of land made by Aḷagan Perumal Guṇarāma and Aḷagan Peruman Ativiraraman for a maṭha. Above this is a fragment which mentions Śrivalabbha and Śaka 1489, 5th year, Prabhava, Avani.
551	On the same wall	Do. ..	[Pa]rakrama Pāṇḍyadeva	Śaka 1406, 2 + 9th year, Vriśchika 28, śu. di. aṣṭami, Friday, Uttirattadi.	Do. ..	Built in. Gift of additional lands for the recitation of the Vedas (adhyayana) in the temple. Mentions Virapāṇḍya.
552	Do.	Do. ..	Parakrama-Pāṇḍyadeva	Śaka 14 2 + year, Kārttigai 28, śu. di. aṣṭami, Uttirattadi.	Do. ..	Partly built in. Gift of land free of taxes to a certain Krishnan Parakrama-Pāṇḍya-Brahmadiraya, as a Vriśabha-lāṅghanai-kaniyatchi.
553	On the north wall of the same prakāra.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇermāikondan Kuḷasekharadeva alias Parakrama-Pāṇḍyadeva, son of Abhirama Parakrama-Pāṇḍyadeva.	Śaka 1471, 7th year, Śraṇya, Kanni 8, Paurnai, Uttirattadi.	Do. ..	Damaged. Gift of land under the orders of prince Viravenbāmālai alias Tirunelvelipperumal and a house in Kunakkudi to a private individual for looking after the accounts of the temple servants.
554	On the same wall	Do. ..	Do. do.	Śaka 1472, 7th year, Sadharana, Makara 7, ba. di. trayodasi, Sunday, Mala.	Do. ..	Registers a similar grant of land and a house in Tenkaśi alias Virapāṇḍya-chaturvedimaṅgalam to a certain Viśvanātha-Bhaṭṭa for the recitation of the Vedas (adhyayana) in the temple for four days (in a month). The gift was ordered by prince Viravenbāmālai alias Tirunelvelipperumal.
555	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇermāikondan Tirunelvelipperumal Ativiraraman Śrivalabbadeva.	Śaka 94, 9th year, Giśma-ritu, Mithuna 23, śu. di. dasami, [Friday].	Do. ..	Built in and damaged. Seems to register a gift of land for conducting a festival to the image of Viravenvinōda-Perumal.
556	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇermāikondan Tirunelvelipperumal Viravenbāmālai alias Dhanmappierumal Kuḷasekharadeva, son of Abhirama Parakrama-Pāṇḍyadeva.	Śaka 1479, 8th year, Piṅgala, Uttarayana, Kumbha 13, Wednesday, Amāvasya, Vyatpata-yoga, Śravaṇa.	Do. ..	Damaged. Records a tax-free gift of land and houses in Ilaṅgi, a village of Tennai-nadu under the orders of prince Aḷagan Perumal Ativiraraman for conducting a service connected with the fifth kottu in the temple.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
557	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇērmaikondan Viravenbāmālai alias Tirunelvelipperumāl Kulaśekharaḍeḥ, son of Abhirāma Parākrama-Pāṇḍyaḍeḥ.	Śaka 1475, 3rd year, Pramādhi, Mithuna 5, ba. di. sapṭami, Friday, Pradi-yōga, Bhala-karana, Sa[daya]n] (Sābhishaj).	Tamil ..	Damaged. Seems to record the transfer of the tax-free gift of an unclaimed land and houses originally given to a person for locking after military accounts (śenapatya-kanakku).
558	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇērmaikondan Perumāl Alagan-Perumāl Ativirārāman alias Srivallabhadēva.	Śaka 1489, 5th year, Prabhuva, Dakṣiṇāyana, Variyāna-yōga, Rishabha-karaṇa.	Grantha and Tamil.	Much damaged and unfinished. The introduction commences with the words Bhuvanaikavira, etc. Seems to refer to the death of persons belonging to the eighth kottu and to the transfer of the lands assigned for it to other persons.
559	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇērmaikondan Perumāl Tirunelvelipperumāl Viravenbāmālai alias Kulaśekharaḍeḥ, son of Abhirāma-Parākrama-Pāṇḍyaḍeḥ.	Śaka 1475, 4th year, Pramādhi, Margali 20, ba. di. dvitiya, Friday, Vaiyya-di-yōga, Taitula-karana, Pusya.	Tamil. ..	Records gift of land in Tanjavurpattu in Tennari-nadu and a house to a certain Padmanabha-Bhaṭṭa for the recitation of the Vedas by the order of the king.
560	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇērmaikondan Perumāl Tirunelvelipperumāl alias Viravenbāmālai alias Dhanma-Perumāl Kulaśekharaḍeḥ, son of Abhirāma-Parākrama-Pāṇḍyaḍeḥ.	Śaka 1481, 9th year, Siddharthi, Uttarayana, [su. di.] aṣṭami, Tuesday, Uttiradam.	Do. ..	Records that at the order of prince Alagan-Perumāl Ativirārāman, the temple lands situated at Parākrama-Pāṇḍya-nallur near Tenkasi in Tennari-nadu and enjoyed by Kāṇḍyaḍeḥ who had died without any heir, were transferred to Umayorupagumudaliyar as a tiruvālikkāpiyaṭhi.
561	Do.	Do. ..	Do. do.	Śaka 1481, 9th year, Siddharthi, Vriśchika 6, su. di. śaṣṭhi, Sunday, Vriddhi-yōga, Taitula-karana, Śravaṇa.	Do. ..	Unfinished. Seems to record a transfer of land belonging to the fourth kottu which was in the enjoyment of a certain Sōḍapperumāl.
562	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇērmaikondan Kulaśekharaḍeḥ alias Parākrama-Pāṇḍyaḍeḥ, son of Abhirāma Parākrama-Pāṇḍyaḍeḥ.	Śaka 1470, 6th year, Kilaka, Dhanus 10, su. di. aṣṭami, Saturday, Uttirattadi.	Do. ..	Registers a gift of land under the orders of prince Tirunelvelipperumāl for the recitation of Anandavalli in the temple of Viśvanātha during the first four days of the month.
563	Do.	Do. ..	Do. do.	Śaka 1472, 8th year, Sadharaṇa, Śiṅha 21, su. di. daśami, Thursday, Āyushman-yōga, Gajakarana, Mula.	Do. ..	Records that at the order of the prince Viravenbāmālai alias Tirunelvelipperumāl, the temple lands situated in Puliyūr, a village of Tennari-nadu and enjoyed by Parpanabha-Bhaṭṭa who had died without any heir, were transferred to a certain Tiruvengadabhaṭṭan-Tirunāgeśvara-Bhaṭṭan for the recitation of the Anandavalli.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
564	On the same wall	Pandya ..	[Jaṭilava]rman alias Tribhuvanachakravartin Kōṇṛmaikōṇḍāṇ Perumal Kulasekharadeva alias Parākrama-Pandyadeva, son of Abhirama-Parākrama-Pandyadeva.	Śaka 1471, 7th year, Saumya, Tula 23, śu. di. tritiya, Wednesday, Adikanda-yōga, Taitilakarana, Keṭṭai (Jyeshṭha).	Tamil ..	Damaged. Records that at the order of prince Viṭṭavēṇmaṭṭai alias 'Iṛunelvelipperumal the temple lands belonging to the second kottu and enjoyed previously by Nelli and others were now transferred to new owners.
565	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kulasekha[radeva].	2 + 42nd year, Makara 7, Monday, Punarvasu.	Do. ..	Obstructed by pillars, and incomplete. Records that the king granted to 31 Brahmanas of various gōtras and sūtras, 31 shares of land and houses and two shares to the temple of Kulasekhara-Viṇṇagar-Emberuman in Kulasekhara-chaturvedimangalam which was formed into a village in Urimaiyalagiyan. The king is said to have been born in the asterism Punarvasu.
566	On the west wall of the Karavelam (treasure room) in the same temple.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇṛmaikōṇḍāṇ Parākrama-Pandyadeva.	Śaka 1470, 6th year, Kilaka, Siphā 16, śu. di. śakadāśi, Wednesday, Āyushman-yōga Bhadrakarana, Parat-tadi.	Do. ..	Registers a grant of land, by the order of the king, to four persons forming the twelfth kottu for keeping watch in the temple.
567	On the same wall	Do. ..	Do. do.	Śaka 1471, 6th year, Saumya, Rishabha 17, ba. di. tritiya, Tuesday, Subha-yōga, Rishabha-karana, Mola.	Do. ..	Relates to the grant mentioned in No. 566 above.
568	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Parākrama-Pandyadeva, 'born under the asterism Mrigaśirsha.'	31 + 8th year, Vriśchika 3, ba. di. tritiya, Saturday, Mrigaśirsha.	Do. ..	Records that the king granted in his 2 + 23rd year corresponding to Mesha 24, śu. di. Chaturthi, Wednesday and Mrigaśirsha, the village of Manakavacha-chaturvedimangalam in Sendaneri in Kurumalai-nādu a sub-division of Siṁṭarāṅgarai-pōkku divided into 25 shares to 25 Brahmanas and that in the year 31 + 8th he gave an additional share. Mentions the names of recipients of these shares.
569	On the west and south walls of the same room.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kulottunga-Pandyadeva, 'born in the asterism Jyeshṭha.'	2 + 41st year, Śaka 1388, Vyaya, Mithuna 29, śu. di. trayodāśi, Thursday, Keṭṭai (Jyeshṭha).	Do. ..	Records that the king granted to Nayinar Mahaganapati Nayinar Vamaḍeva-Nayinar of the lineage of Amardasaramācharya of Varēndragrama a village in Gaṇḍharaśṭra, on the north bank of the Ganges in Uttarapatha, a piece of land and had it included in Manakavacha-chaturvedimangalam which was previously bestowed by Parākrama-Pandyadeva on Brahmanas as an agaram. The grant was made in the presence of the god Aḷagiya-sokkanar.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet	Remarks.
570	On the south wall of the same shrine.	Pandya	Jatilavarman alias Tribhuvanachakr-vartin Kōnerimaikondan Tirunelvelipperumal Viraveṇbāmālai alias Dharmaperumal Kulasekharadeva, son of Abhirāma-Parākrama-Pandya-deva.	Śaka 1481, 9th year, Siddhārthi, Dakṣiṇāyana, Śarad-ritu, Tula 17, ba. di. prathamā, Tuesday, Vyatipata-yōga, Kaulava-karāṇa, Bharani.	Tamil.	Records that in accordance with an order of prince Alagan-Perumal Ativirarāma, lands in Kunrakkudi a village of Tennari-nadu were given to a certain Viśvanatha for looking after the accounts of the maṭha.
571	On the south wall of the Surya shrine in the same temple.	Do.	Jatilavarman alias Tribhuvanachakr-vartin Kōnerimaikondan Perumal Ativirarāman alias Śrīvallabhadēva, son of Perumal Tirunelvelipperumal Viraveṇbāmālai alias Dharmaperumal Kulasekharadeva.	Śaka 1488, 3rd year. Kṣhaya, Uttarāyana, [Grī]shma-ritu, Mithuna 23, su. di. dvitīya, Thursday, Śat-ta-yōga, Pushya.	Do.	Gift of land in Ilanji a village in Tennari-nadu to a certain Venuvananātha-Bhaṭṭa of Serupulji for the recitation of the Vedas (<i>adhyayana</i>) by the order of the king.
572	On the north wall of the kitchen in the same temple.	Do.	Jatilavarman alias Tribhuvanachakr-vartin Kōnerimaikondan Tirunelvelipperumal Viraveṇbāmālai alias Kulasekharadeva, son of Abhirāma-Parākrama-Pandya-deva.	Śaka 1479, 7th year, Fiṅgala, Dakṣiṇāyana, Grīshma-ritu, Kar-kāṭaka 29, amavāsya, Saturday, Vyatipata-yōga, Nāga-karāṇa, Punarvasu.	Do.	Records that at the instance of prince Alagan-Perumal Ativirarāman, lands were granted to Ekanāyana-Bhaṭṭa of Vaṅgiparāṇa as a permanent holding for writing the military accounts (<i>sēṇāpattiya-kaṇakku</i>).
573	On the same wall	Do.	Jatilavarman alias Tribhuvanachakr-vartin Kōnerimaikondan Pandya-deva, son of Abhirāma-Parākrama-Pandya-deva.	Śaka 1471, 7th year, Saumya, Mīna 20.	Do.	Built in at the beginning and damaged. Registers a gift of land made at the instance of prince [Viraveṇba]mālai alias Tirunelvelipperumal.
574	On the west wall of the same kitchen.	Do.	Jatilavarman alias Tribhuvanachakr-vartin Kōnerimaikondan Perumal Ativirarāman alias Śrīvallabhadēva.	Śaka 1495, [10]th year, Śrīmukha, Uttarāyana, Śarad-ritu, Kumbha 6, Svāti.	Do.	Much damaged and partly built in. Seems to register a gift of land made at the instance of prince Varatuṅgarāma.
576	At the entrance into the same kitchen, right side.	Do.	Jatilavarman alias Tribhuvanachakr-vartin Kōnerimaikondan Perumal Tirunelvelipperumal Viraveṇbāmālai alias Dharmaperumal Kulasekharadeva, son of Abhirāma-Parākrama-Pandya-deva.	Śaka 1476, 5th year, Ananda, Uttarāyana, Śarad-ritu, Mīna 23, ba. di. dvadasi, Wednesday, Subba-yōga, Taitula-karāṇa, Śat-ta-yōga, Pushya.	Do.	Registers a gift of land and a house to Narāyaṇa-Bhaṭṭa at the instance of prince Guṇarāman Alagan-Perumal, for <i>adhyayana</i> .

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
576	On the north and west walls of the store-room in the same temple.	Pandya ..	....	Śaka 1447, Kollam 701, Dhanus 25, Śa. di. daśami, Saturday, Aśvati.	Tamil	Records that the temple of Viśvanātha constructed by king Arikeśarideva alias Parākrama Pandya having gone out of repair and the festivals and services provided for not having been conducted the temple was reconsecrated in Kollam 700 Makara 4, by Viranattandan alias Śiraiyā-mūtlavan who performed the Brahmakalāsabbhisheka ceremony, the five great gifts, and granted land and a house to Jyōtisha Suamitri-bhaṭṭa for <i>adhyayana</i> .
577	On the east wall of the Subrahmanya shrine in the same temple.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnerimaikondan Perumāl Sri-vallabhadeva, 'who revived the old times' (iranda-kalam-eḍuitta).	Śaka 1469, 3rd year, Heviḷambi, Vriśchika 22, ba di. pañchami, Wednesday] Pushya.	Grantha and Tamil.	The introduction commences with the words <i>bhuvanaikavira</i> , etc. Registers a gift of land at Puliyūr and a house at Tenkāśi made at the instance of the king to Padmanabha-Bhaṭṭa of Sōmadevimaṅalam for <i>adhyayana</i> .
578	On the north wall of the first prakara of the same temple.	....	....	Kollam 687, Margāṣi 29.	Tamil	Much damaged. Refers to a former gift of land to the temple of Viśvanātha by Arikeśarideva alias Parākrama-Pandyadeva.
579	On the south wall of Śokkalinga-Minakshi-Amman shrine in the outer prakara of the same temple.	Pandya ..	[Jaṭilavarman alias Tribhuvanachakravartin Kōnerimaikondan Perumāl Tirunelvelipperumāl Viravenbāmalai alias Dhanapperumāl Kulasekharadeva, son of Abhirāma-Parākrama-Pandyadeva.	Śaka 1482, 9th year, Raudri, Uttarayana, Hēmantaritu, ba di.] [dvitīya, Sunday, Subha-yōga, Subha-karana, Uttirām.	Do.	Worn out here and there. Grant of land made at the instance of prince [A]ṭiviramaṇ to Tirunelvelipperumāl Kulasekhara Kaliṅgarayan for doing the duties of a <i>Dharmakartā</i> of the same temple.
580	On the north wall of the Loka-Nāyaki-Amman shrine in the same temple.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnerimaikondan Aḷagan Perumāl Aṭiviramaṇ alias Srivallabhadeva.	Śaka 1527, [42]nd year, Viśvavasu, Āni Sanday, daśami, Siddha-yōga, Suvadi (svāti).	Do.	Registers a gift of land made at the instance of the king for offerings and worship to the goddess Ulagamūḍumūḍaiya-Nachchiyar as an <i>abhisheka-kāṭṭalai</i> in a shrine newly constructed by a certain Tadi Śaḍaichchi.
581	On the same wall .. .. .	....	....	Viśvavasu, Āni 2[9].	Do.	Relates to the appointment of a woman servant for doing menial service in the shrine mentioned in No. 580 above.
582	On the south wall of the same shrine.	Pandya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnerimaikondan Perumāl Aḷagan Perumāl Aṭiviramaṇ alias Srivallabhadeva.	Śaka 1509, [25]th year, Sarvajit, Dakṣiṇāyana Varsha-ritu, Kaṇṇi 20, Śa. di. aṣṭami, Friday, Sukarma-yōga, Subha-karana, Uttirādam.	Grantha and Tamil.	Introduction commences with the words <i>bhuvanaikavira</i> , etc. Grant of a land called Iḷaimalaikkulam at Tenkāśi in Tennarī-naḍu made at the instance of prince Abhirāma-saundara Varatūṅgarāma-Pandyadeva son of Parākrama-Pandyadeva to a certain Senbagavanapperumāl of the lineage of Ūrudaimūḍali of the <i>maṭṭa</i> located near the carstand.
583	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnerimaikondan Parākrama-Pandyadeva, son of Parākrama-Pandyadeva.	Śaka 1471, 7th year, Saumya, Karakāka 7, su di. dvadasi, Saturday, Brahya-yōga, Siṁha-karana, Kēṭṭai (Jyēṣṭhā.)	Do.	Introduction commences with the words <i>Bhuvanaikavira</i> , etc. Records the appointment of two persons for keeping watch in the temple of the goddess Ulagamūḍumūḍaiya-Nāyaki and transfer of a house and land to them which were previously enjoyed by Nalli and others who had died without leaving any heirs and which had been the temple property made at the instance of prince Viravenbāmalai alias Tirunelvelipperumāl.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
584	On the south wall of the <i>maṇḍapa</i> in front of the same shrine.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇērmaikondāṇ Perumāḷ Aḷaganperumāḷ Ativirarāma alias Srivallabha- dēva.	Śaka 1496, 12th year, Bhava, Dakṣiṇāyana, Karkāṭaka, [ba. di.] pañcama, Tuesday, Śubha-yōga, Śubha-karāṇa, Uttirāṁ.	Tamil	Much damaged. Gift of land in Kunrakkudi a village of Tennari-naḍu and a house, made at the instance of prince Abhirāmasaundaravarman Varatunga-Pāṇḍya for <i>adhya-</i> <i>yana</i> in the temple.
585	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakra- vartin Kōṇērmaikondāṇ Perumāḷ Aḷa- ganperumāḷ Ativirarāma alias Srival- labha-dēva.	Śaka 1497, 10th year, Kṅgiraṣa, Dakṣiṇāyana, Sara[d]-ritu, Tula 7, ba. di. septami, Monday, Śubha-yōga, Śubha-karāṇa, Pushya.	Do. ..	Confirmation of a grant of land in Ilāñji a village of Ten- nari-naḍu, and a house in Tenkāṭi alias Vira Pāṇḍya- chaturvedimangalam as <i>adhyaṇāṅga</i> to a certain Venkaṭanātha-Bhaṭṭa, made by the king in the year Prajapati.
586	On the south wall of the same <i>maṇḍapa</i> .	Do. ..	Jaṭilavarman alias Tribhuvanachakra- vartin Kōṇērmaikondāṇ Parākrama- Pāṇḍya-dēva, son of Abhirāma-Parā- rama-Pāṇḍya-dēva.	7th year, Saumya.	Do. ..	Built in in the middle. Begins with the introduction Bhuvanaikavira, etc. Records the appointment of certain individuals for keeping watch in the temple of the goddess Ulagamuludumuḍaiya-Nayaki and the grant of land and a house to them.
587	On the east wall of the same <i>maṇḍapa</i> .	Do. ..	Jaṭilavarman alias Tribhuvanachakra- vartin Kōṇērmaikondāṇ Kulasekhara- dēva Parākrama-Pāṇḍya-dēva, son of Abhirāma-Parā[krama-Pa]ṇḍya-dēva.	Śaka 1470, 5th year, Kīlaka, Mēsha 1, ba. di. chaturthi, Wednesday, Vyatipata-yōga, Śubha-karāṇa, Anisham (Anu- radha).	Do. ..	Registers gift of money for daily offerings and worship to the temple of Viṣvanātha and Ulagamuludumuḍaiya- Nachohiyar, by Tirunelvelipperumāḷ, son of Abhirāma- Parākrama-Pāṇḍya-dēva.
588	On the same wall	Do. ..	..... Kōṇērmaikondāṇ Perumāḷ Aḷagan Perumāḷ Ativirā- maṇ alias Srivallabha-dēva.	23rd year, Parthi- [va], Siddha-yōga, Śubha-karāṇa, Aśvati.	Do. ..	End lost. Seems to register a gift of land made at the instance of prince Abhirāmasaundara Varatūṅgarāma to a certain Kaliyaṇ Kavirayaṇ for keeping watch in the temple.
589	On the north wall of the same <i>maṇḍapa</i>	Do. ..	Jaṭilavarman alias Tribhuvanachakra- vartin Kōṇērmaikondāṇ Perumāḷ Aḷa- ganperumāḷ Ativirarāma alias Srival- labha-dēva.	Śaka 1490, 5th year, Vibhava, Uttara- yana, [śa. di.] trayodaśi, Mon- day, Śubha-yōga, Śubha-karāṇa, Rōhiṇi.	Do. ..	Unfinished and damaged. Seems to record a gift of land and a house to a certain Puḷugaṣupai for the temple watch (<i>tirumōnikkāval</i>).
590	On the north and west walls of the same <i>maṇḍapa</i> .	Do. ..	..... [Kōṇērmaikondāṇ Perumāḷ Abhirāmasaundara Vara- tūṅgarāma.	Śaka 1510, Dakṣi- ṇāyana, Śarad- ritu, Tula 10, śa. di. Anisham (Anuradha).	Do. ..	Right end missing. Seems to record transfer of a temple land and a house which had been assigned to a private individual who had died without issue and claimants to another for service in the temple.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
591	On the west wall of the same mandapa.	Pandya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇṛmaikondān Perumāḷ Tiruvelippperumāḷ Viraveṇbānālai alias Dharmapperumāḷ Kulasekharadeva, son of Abhirama-Varakrama-Pandya-deva.	Śaka 1481, 9th year, Siddhārthi, Dakṣiṇāyana, Varsha-ritu, Kāṭaka 29, ba. di. ekadaśī, Friday, Rōhini.	Tamil ..	Records that at the instance of prince Aḷaganperumāḷ Ativirāma the house originally occupied by Nalli who had died without issue was now transferred to a certain Urudaiyanudali who seems to have repaired and reconsecrated the shrine of the goddess for service in the temple of Ulagamuḷududaiya-Nachchiyar.
592	On the south wall of the prakara of the same shrine.	Do. ..	Do. do.	Śaka 1481, 9th year, Siddhārthi, Mīna 24, ba. di. navamī, Wednesday, Siddha-yōga, Taitali-karaṇa, Uttiradam.	Do. ..	Records that at the instance of prince Aḷaganperumāḷ Ativirāma, a portion of land in Ilaiṇji and a house which had been previously enjoyed by Sundarapāṇḍi a temple watchman who had died without leaving any issue was now ordered to be given to Piichan Vanādhirayaṇ as one of the three Tiruvilaṇḍai-kāṇiyāṭchi.
593	On the same wall	Do. ..	Do. do.	Do.	Do. ..	The inscription is similar to No. 592. The second recipient of one-third share of the land for Tiruvilaṇḍai-kāṇiyāṭchi is stated to be a certain Śiraṅgaṇ Venavudaiyaṇ. Similar to No. 592. The third recipient of the Ilaiṇḍai-pēru-kāṇiyāṭchi is stated to be Iohakotṭi Ativirāmachchedirayaṇ.
594	Do.	Do. ..	Do. do.	Do.	Do. ..	Gift of land free of all taxes under the tank called Śegavirāmaṇḍarēri for a flower-garden to the temple of Viśva-natha at the orders of Abhirāmasaundaravarman and Aḷagan-Perumāḷ Ativirāmaṇ.
595	Do.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇṛmaikondān Perumāḷ Aḷagan Perumāḷ Ativirāmaṇ alias Śrivalabhadeva.	Śaka 1494, 10th year, Aṅgiras, Dakṣiṇāyana, Hemanta-ritu, Mārgaśīrsha 21, Full-moon, Friday, Subha-yōga, Subha-karaṇa, Ādra.	Do. ..	Gift of houses and garden land at the order of Abhirāmasaundaravarman to four persons for doing the service of Tirumēnikaval and tiruvandikkappu in the temple of the goddess Ulagamuḷududaiya-Nāyaki.
596	Do.	Do. ..	Do. do.	Śaka 1495, 10th year, Śrīmuka, Uttarāyana, Vāsanta-ritu, Mēsha 15, su. di. pañchami, Monday, Subha-yōga, Subha-karaṇa, Rōhini.	Do. ..	Records a grant of tax-free land under the tank Kulasekharapperēri in Ari-naḍu and a house at the order of Abhirāmasaundararāmaṇ and Aḷaganperumāḷ to Abhishekachohokkanar Śevagadeva and others as ilaiṇḍai-kāṇiyāṭchi in the temple.
597	Do.	Do. ..	Do. do.	Śaka 1494, 10th year, Aṅgiras, Varsha-ritu, Śirṅha 9, su. di. saptaṃī, Thursday, Subha-yōga, Subha-karaṇa, Bharanī.	Do. ..	

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
598	On the same wall	Pandya ..	Jatilavarman alias Tribhuvanaachakravartin Kōnermaikondan Perumal Alagan-Perumal Ativiraraman Srivallabhadēva.	Śaka 1494, 10th year, Āngiras, Dakṣināyana, Varsha-ritu, Simha 5, ka. di. pañchami, Monday, Śubha-yōga, Śubha-karana, Ardra.	Grantha and Tamil.	The introduction commences with the words Bhuvanai-kavira, etc. Registers a tax-free gift of land made at the order of Abhiramasāndaravarman son of Kulasekhara-deva alias Parakrama-Pandya-deva to the temple as a tiruvāli-kaniyāṭchi.
599	Do.	Do. ..	Do. do.	Śaka 1496, 12th year, Bhava, Dakṣināyana, Grishma-ritu, Karkataka 23, śu. di. pañchami, Thursday, Śubha-yōga, Śubha-karana, Hasta.	Tamil ..	Much damaged and incomplete. Records gift of land made at the instance of prince Abhiramasāndara Varatuṅga-Pandya-deva to a certain Meykkumperumal Parakrama-Pandya-Mudali for conducting the vasanta festival of the goddess Ulagamuludumudaiya-Nāyaki.
600	On the west wall of the same prakara.	Do. ..	Do. do.	Śaka 150[4], 20th year, Chitra-bhānu, Dakṣināyana, Varsha-ritu, Kanni 21, śu. di. aṣṭami, Friday, Śubha-yōga, Śubha-karana, Parat-tadi.	Do. ..	Registers a grant of land and a house at the instance of Abhirama Varatuṅgarāma to a certain Ayyanayinān and others for the service of Tirumōnikāval and tiruvandikkappu.
601	On the north wall of the same prakara.	Do. ..	Do. do.	Śaka 1494, 10th year, Āngirasa, Uttarāyana, Vasanta-ritu, Mēsha 15, śu. di. pañchami, Thursday, Śubha-yōga, Śubha-karana, Pushya.	Do. ..	Records that Meykkumperumal Parakramapandya-mudali constructed the maṇḍapa in front of the shrine of the goddess and gave lands for offerings, etc., required on the 6th day of Māsi-tirunāl when the ceremony of the goddess giving her milk to Sāmbanda was being celebrated, for Āvani festival and for the vasanta of the god. He gave lands to Umaiyoṛupaga-mudali for the maintenance of a maṭha. The lands were made tax-free by an order of the prince Abhiramasāndara.
602	On the same wall	Do. ..	Jatilavarman alias Tribhuvanaachakravartin Kōnermaikondan Perumal Ativiraraman Srivallabhadēva.	Śaka 1495, 11th year, Śrīmukha, Dakṣināyana, Grishma-ritu, Mīna 15, śu. di. pañchami, Monday, Śubha-yōga, Śubha-karana, Rohiṇi.	Grantha and Tamil.	The introduction commences with the words Bhuvanai-kavira etc. Gift of 2 ma of land made tax-free by an order of prince Perumal Abhiramasāndaravarman son of Kulasekhara-deva alias Parakrama-Pandya-deva to Meykkum-Perumal Parakramapandya-mudali as a kaniyāṭchi of his Kaṅkaṇikkānam.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
603	On the same wall	Pandya ..	Jatilavarman alias Tribhuvanaachakravartin Kōnermaikondan Perumal Alagan-Perumal Ativiraraman Srivallabhadēva.	Śaka 14[9]6, [11]th year, [Srimukha], [Dakshi] nayana, Grishma-rita, Mithu[na] [1]6, śu. di. dvadasi, Friday, Anuradha.	Tamil ..	Relates to the grant registered in No. 602 above. The land is stated to be situated in Malaiyadikkurichchi in Ariyanadu.
604	On the east wall of the same prakara.	Do	Jatilavarman alias Tribhuvanaachakravartin Kōnermaikondan Perumal Alagan-Perumal Ativiraraman alias Srivallabhadēva.	Śaka 1498, 14th year, Dhātu, Avani, 28, śu. di. pañchami, Wednesday, Subhayoga, Subhakarana, Rohini.	Do. ..	Grant of a house, etc., to Tillaiyullādi Uruḍaiya-Mudali by the order of prince Perumal Alagiyaśokkanar Varatuṅgarāma.
605	On the north wall of the kitchen built in the same prakara.	Do. ..	Jatilavarman alias Tribhuvanaachakravartin Kōnermaikondan Abhiramasundara Varatuṅga[rāma alias] Vira-Pandya-dēva.	Śaka 1512, 4th year, Vikrita, Dakshinayana, Śarad-rita, Tula 9, śu. di. sapthami, Subhayoga, Subhakarana, Punarvasu.	Do. ..	Much damaged. Seems to register a gift of land at the instance of the king for repairs to the temple.
606	On a slab set up near the Mukkudal bridge on the south side of the Shenkotta-road in the same village.	.....	.....	.....	Do. ..	Modern. States that with the money raised by subscription from the villages in the circuits of Shenkōṭṭa and Tenkaśai the construction of the bridge was begun in A.D. 1852, February 12, and completed in A.D. 1852, October 24, when the Collector of the district was Mr. Bird, the Civil Engineer Captain Arsolly (Ashley P) and the Tahsildar Nallasivam-Pillai.
607	On a slab set up in a private compound in the Samba Street in the same village.	Pandya ..	Jatilavarman alias Tribhuvanaachakravartin Kōnermaikondan Perumal Alagan-perumal Ativirarama alias Srivallabhadēva.	[Śaka] 152[1], 36th year, Vikari, Uttarayana, Vasanta-rita, Kishabha, śu. di. dvadasi, Saturday, Uttiradam.	Do. ..	Very much damaged.
608	On a small rock two furlongs southwest of Kollamparambu hill, near the same village.	.....	.....	.....	Do. ..	Modern. States that the tank called Pandya-Kulaśekhara-perēri was given to Śokkanatha set up in the Sandhyamandapa near the steps called Arattuppaditturai.
609	On the west margin of a rock called Taṭṭarappara near the same hill.	Pandya ..	Manavarman alias Tribhuvanaachakravartin Kulaśekhara-dēva.	4th year, Masi ..	Do. ..	Registers a gift of land in Poliyurparra as a devadana to the shrine of Tirukkamakkoṭṭattupperiya-Nāchchiyar in the temple of Tirukkuralamudaiya-Nayanar, by a native of Perumpalañji in Vaigunda-valanadu.
610	On the top of two slabs with seated male and female figures below set up by the side of the Railway station in the same village.	Do. ..	.....	.....	Do. ..	One of them dated in Nandana, Kartigai 22, states that a certain Savaripperumal Pichchakkōnan had the image engraved and the other which is dated in, Vijaya, Purattasi 30, that Ichohakuṭṭi engraved the image. The two stones are probably <i>sati</i> stones as the images are stated to represent women who were never separated from their husbands.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
611	On five tomb-stones set up in the compound of the old mosque in the same village.	....	....	....	Persian and Tamil.	Records the names of persons who were interred under each of the tombs.
612	On the south wall of the Ganapati shrine in the Anaikkarai street in same village.	....	....	....	Sanskrit in Grantha.	Copy of No. 514 above.
613	On a slab built into the east wall of the Madankōyil near the Vaniyakkudi at Melappuliyur.	....	....	[Kollam] 1037 ..	Tamil ..	In modern characters. Records that the temple of Aṅgaḷa-paramēśvārī constructed in the year 166 (M.E.?) became dilapidated and was renovated in 1037 (M.E.) by the people of Melappuliyur.
614	On a pillar set up on the side of the old road, to the north east of Krishnapuram.	Pāṇḍya ..	Perumāḷ Aḷaganperumāḷ Ativirarama Śrīvallabhadeva.	Śaka 1507, 19th year, Viya (Vyaya), Tai 13, su. di. sapthami, Sunday, Śiva-yōga, Uttirattadi.	Do. ..	Damaged. Registers a gift of land for a water-shed (?) at Arinapatiksha-chaturvēdimāṅgalam in Kallaga-naḍu, by a certain Lakṣmīnārāyaṇa.
615	On a pillar lying near the Maḍavāmin temple at Urmenialagiyan.	....	....	....	Vatṭeḷuttu ..	Registers gift of a sēgaṇḍi and two kalam, by Viragaḷ Śiṅgam alias Karayil to the temple of Deśavalanallordeva. At the top of the inscription is engraved Disai Ayirattu-Aṇṇurraṇa.
616	On another pillar in the same place.	....	....	....	Do. ..	States that the (temple?) shall be under the protection of Paḍaipiditta-pallayiravar.
617	On the north wall of the central shrine in the Śokkalingasvamin temple in the same village.	Pāṇḍya ..	Jatilavarman alias Tribhuvanachakravartin Kōṇēriṅgaikondan Aḷaganperumāḷ Ativirarama Śrīvallabha son of Tiruvelipperumāḷ Viraveṇbāmālai alias Kulāśekharaḍeva who was the son of Abhirama Parakrama-Pāṇḍyadeva.	Śaka 1483, 3rd year, Kṣhaya, Tai 27, Friday, Saubhagya-yōga, Simha-karṇa, chatur-daśī, Pōsam.	Grantha and Tamil.	The introduction commences with the words Bhuvanaikavira sakalagunasampanna, etc. Registers an assignment of land made under the orders of the king, to a native of Karaiyūr in Karai-vaḷanaḍu as a laṇḍaṇai-kaniyatchi of the two temples.
618	On the south wall of the same shrine.	Do. ..	Jatilavarman alias Tribhuvanachakravartin Parakrama-Pāṇḍyadeva alias Kulāśekharaḍeva, 'who was born in the asterism Karttika.'	Śaka 1429, 28th year, Makara 15, ba. di. dasami, Wednesday, Rohini.	Tamil ..	Records the construction of the temples of Aḷagiya-Śokkanar and Varandarum-Perumāḷ Nayanar at Urimai-Aḷagiyan alias Kulāśekharanallur and the gift of the latter village as a dēvadāna to them, by the king.
619	On the same wall	Do. ..	Jatilavarman alias Tribhuvanachakravartin Kōṇēriṅgaikondan Perumāḷ Viraveṇbāmālai alias Kulāśekharaḍeva son of Abhirama Parakrama-Pāṇḍyadeva.	Śaka 1478, 6th year, Nala, Varsharitu, [Maka]ra [29], su. di. ekādaśī, Monday, Śubha-yōga, Śubha-karṇa, Pushya.	Do. ..	Relates to the transaction mentioned in No. 617 above. The order for making the grant was issued by prince Abhirama Parakrama Aḷagiyaśokkanar.
620	Do.	Do. ..	Jatilavarman alias Tribhuvanachakravartin Kōṇēriṅgaikondan Perumāḷ Tiruvelveli Perumāḷ Viraveṇbāmālai alias Kulāśekharaḍeva, son of Abhirama Parakrama Pāṇḍyadeva.	Śaka 1478, 6th year, Nala, Dakṣiṇāyana, Tala 1, ba. di. trayōdaśī, Thursday, Vani-ja-karṇa, Uttiram.	Do. ..	Registers a gift of land by the order of prince Abhirama Parakrama Aḷagiya Śokkanar to a certain Nallanayinan Nambiyāṇ for worship in the two temples (i.e., Varadarāja and Svarganātha).

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
621	On the same wall	Pandya	Jaṭilavarman alias Tribhuvanachakravartin Kōṇērmaikōṇḍan Perumal Tirumelolipperumal Viravonbāmalai alias Daṁmaṣperumal Kulasōkharadēva, son of Abhirama Parakrama-Pāṇḍyadēva.	Śaka 1482, 9th year, Dūṁmatī, Varsha-rita, Kanni 20, āu. di. [ōka-dāṣi], Monday, Sīṁha-karāṇa, Saubhāgya-yōga, Punarvasu.	Grantha and Tamil.	The inscription commences with the words Bhuvanaikavira, etc. Registers an assignment of temple land in Ūrmēni-Aḷagiyān alias Ativirarāmanallūr in Vāḍavari-nāḍu and a house to a certain Tirumēlipirēmadarayan for writing the accounts of both the Viṣṇu and the Śiva temples by the orders of Aḷaṅṇperumal Ativirarāma who is described as the son of the king.
622	On a stone lying near the same temple.	....	....	Kollam 962, Parabhava, Tai 15.	Tamil	Gift of land to the temple of Śōkkalinga and Minakshi-ammān, for a festival to be conducted on Fridays.
623	On the east and north walls of the central shrine in the Kadagalisvara temple at Kadaiyanallūr.	....	....	[Kollam] 687, Arpaśi 25.	Do	Gift of land at Kadaiyālūr in Vāḍavari-nāḍu for worship, sacred bath, etc., to the temple of Tirukkamaḷiōchcharamudaiya-Nayinār.
624	On the north and west walls of the same shrine.	Pandya	Maṇavarman alias Tribhuvanachakravartin Kōṇērmaikōṇḍan Perumal Kulasōkharadēva.	Śaka 1420, 19th year, Mārgaśi 1.	Do.	Gift of land for lamps to the same temple, by a native of Parantakanallūr in Naḍuvir-kūṟṟu, a subdivision of Mīḷalai-kūṟṟam.
625	On the same walls	Do.	Jaṭavarman alias Tribhuva .....	....	Do.	Built in in the middle. The introduction commences with the words garbhā , etc. Gift of land for offerings, etc., to the temple of Tirukkamaḷisvaramudaiya-Mahādēva at Kadaiyālūr. The king was seated on (the throne) Pāṇḍiyarayan in the hall called Aḷagiyapāṇḍiyān-tirumandapam within the palace of Vayiochchayanātha at nilainallūr. Mentions the high roads called Kalāṅgaṭṭar-Peruvaḷi and Kallaganāṭṭu-Peruvaḷi and Gaṅgeya Kulakalapuram.
626	On the north wall of the same shrine.	Do.	Maṇavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	4 + 1st year, Tai..	Do.	Records that a dancing girl of the temple of Tirukkamaḷisvaramudaiya-Nayanār at Kadaiyālūr in Vāḍavari-nāḍu built the baḷi-piṭha of the temple.
627	On the same wall	Do.	Maṇavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva [who having taken the [Chōḷa] country was pleased to at Mudigōṇḍa-[Chōḷapuram].	Lost	Do.	Fragment.
628	Do.	Do.	Maṇavarman alias Tribhuvanachakravartin Kulasōkharadēva.	5th year, Āvaṇi ..	Do.	Assignment of a temple land to a private individual for making a flower-garden for the same temple.
629	Do.	Do.	Sundara-Pāṇḍyadēva	11th year, Purattasi	Do.	Gift of land for feeding ten strangers (śaśandiri) who resided in the maṭha called Tyagakaṇṇjari and worshipped the god in the vedigai and two servants in the same temple.
630	On the west wall of the same shrine.	....	....	Kollam 703, Vai-gaśi.	Do	Unfinished. Seems to provide for repairs to the same temple.
631	On the west and south walls of the same shrine.	Pandya	Jaṭilavarman alias Tribhuvanachakravartin Kōṇērmaikōṇḍan Śrīvallaḅha-dēva, 'who revived the old times.'	Śaka 1463, 7th year, Pḷava, Tula 23, āu. di. pañchami, Sunday, Śōbhana-yōga, Sīṁha-karāṇa, Māla.	Do.	The introduction commences with the words Bhuvanaikavira, etc. Gift of land as a Pāñchāṅgavṛitti to a certain Išvara-Bhaṭṭa of Kañchikkūḍi.
632	On the south wall of the same shrine.	Do.	Maṇavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	11th year, Āvaṇi ..	Do.	Gift of money to the same temple for lamps and oil for the anointment of the god.
633	On the same wall	Do.	Maṇavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	Lost	Do.	Built in. Gift of land in Marudūrkoṭṭai for offerings to the image of Paravai-Nachohiyar set up by a certain Dēviyammai. Mentions Nandiyarayan.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
634	On the same wall	Pāṇḍya ..	Jatīlavarman alias Tribhuvanachakravartin Kōṇērinmaikōṇḍaṇ Parākrama-Pāṇḍyadēva.	35th year, Karkāṭaka.	Tamil	Built in in the middle. Assignment of some of the lands belonging to the temple of Tirukkamaliśvaramudaiya-Mahādēva to a Śivabrahmaṇa of the temple of Kōḍavar-miśvaramudaiya-Nāyaṇār of a certain village in Kilvembanaḍu. The lands have been assigned to him as there were no persons to look after them at Kaḍaiyalūr.
635	On a stone built into the north wall of the maṇḍapa in the same temple.	..	....	Śaka 1[7*]11, Kollam 965, Saumya, Tni 23.	Do. .. .	Mentions the temple of Kaḍaigaliśvara at Marudūr-kōṭṭai alias Kaḍaigalanallūr.
636	On the north wall of the same maṇḍapa.	Pāṇḍya ..	Maṇavarman alias Tribhuvanachakravartin Kulāśekharadēva.	4th year, Kaṇṇi 22, śu. di. chaturdaśi, Saturday, Uttirattadi.	Do. .. .	Records an assignment of land belonging to the temple of Tirukkamaliśvaramudaiyar to a merchant named Kolan Ambulavan alias Tirukkaiyōṭṭi Amarakōṇ residing in the street Kalāṇḍagandapperundera at Tappamaninallūr on the western side of Marudūr-kōṭṭai for reading <i>Śivadharma</i> . Mentions Alagapperumal-Vinnagar-Emberuman.
637	On the south wall of the same maṇḍapa.	Do. ..	[Jaṭavarman alias Tri]bh[u]vana[chakra-vartin Kulāśekharadēva.	5th year	Do. .. .	Much damaged. Seems to record a gift of land.
638	On the same wall	Do. ..	Jaṭavarman alias Tribhuvanachakravartin Kulāśekharadēva.	10 + 1 + 1st year	Do. .. .	Inscription commences with the words பூசலபுத்தம், etc. Records a gift of land by a native of Puimbalil alias Gaṅḍōyakulakalapuram in Vaḍavari-naḍu, a subdivision of Pāṇḍi-naḍu, to the temple of Tirukkamaliśvaramudaiya-Mahādēva.
639	On the north base of the Amman shrine in the same temple.	Do. ..	Jaṭavarman alias Tribhuvanachakravartin Ku[laśekharadēva].	9 + 1 + 1st year..	Do. .. .	Built in in the middle. Gift of land in Kilavarkurichobi for offerings to the shrine of the goddess Ulaguḍaiya-Nāchchiyar. A channel called Pavanaṅgakarav-Vaykkal is mentioned among the boundaries.
640	On the north wall of the Kariyamānikka-Perumal temple in the same village.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Ku[laśekharadēva].	2 + 38th year, Mōsha 22, ba. di. dvitīya, Tuesday, Anuṣham.	Do. .. .	Gift of land to the temple of Kariyamānikka-Ālvār alias Kulāśekhara-Vinnagar-Emberuman, for worship.
641	On the same wall	Do. ..	Maṇavarman alias Tribhuvana[chakra-vartin Parakra]ma-Pāṇḍyadēva.	2 + 26th year, Vriśchika 6, śu. di. śkādāśi, Sunday, Uttirattadi.	Do. .. .	Damaged. Gift of land for a festival called Ponninperumal Parākrama-Pāṇḍiyan-śandi instituted by the king's nephew (marumagan) Ponnin-Perumal Parākrama-Pāṇḍya.
642	Do	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kulāśekharadēva.	Lost. Makara 8, śu. di. aṣṭami, Thursday, Aśvati.	Do. .. .	Damaged. Records a gift of land for offerings by a private individual. Refers to the 2 + 22nd year of the reign of Alagan Perumal Parākrama-Pāṇḍyadēva.
643	Do	Do. ..	Jaṭilavarman alias Tri[bhu*]vanachakra[vartin [Ku]laśekharadēva.	2 + 38th year, Mina 21, ba. di. Saptami, Mūla.	Do. .. .	Gift of land and taxes by the king for offerings to the temple of [Kariyamānik]kālvar at Marudūr-kōṭṭai.
644	Do	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kulāśekharadēva.	4 + 2nd year, Margali 22, śu. di. trayōdaśi, Monday, Rohiṇi.	Do. .. .	Gift of land in Alāṅḡalam alias Śivalappēreri at Marudūr-kōṭṭai to a certain Sevuriyir-śūḍināṇ, a native of Tiruveḷundūr and one of the Śrī-Vaiṣṇavas of the temple of Nāchchiyar at Srivilliputtar in Tirumalli-naḍu, for reciting daily in the presence of the god the hymns of Śaḍagopan (i.e., Nammālvar).

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
645	On the west and south walls of the same temple.	Pandya ..	Jatilavarman alias Tribhuvanachakravartin Kulasekharadeva.	2 + 37th year, Mina 26, su. di. dasami, Pusam.	Tamil ..	Gift of land for worship to the temple of Nayingar Kulasekhara-Vinnagar-Emberuman.
646	On the same walls	Do. ..	Jatilavarman alias Tribhuvanachakravartin Perumal Kulasekharadeva.	2 + 40th year, Masha 2 * su. di. pañchami, Wednesday, Uttiradam.	Do. ..	Gift of land to the temple of Kariyamāṇikka-Ālvar for being assigned as a kaṇiyāṭṭhi for writing the tirumugam.
647	On the south wall of the same temple.	Do. ..	Jatilavarman alias Tribhuvanachakravartin	Lost	Do. ..	Damaged. Gift of land in Virasikhamani, a village of Kallaganadu to the same temple.
648	On the same wall	Do. ..	[Jatila]varman alias Tribhuvanachakravartin Kulasekharadeva.	2 + 6th year ..	Do. ..	Gift of land for worship and feeding Brahmanas.
649	Do.	Do. ..	Jatilavarman alias Tribhuvanachakravartin Perumal Kulasekharadeva.	2 + 36th year, Vrischika 30, su. di. dvitiya, Saturday, Mula.	Do. ..	Gift of land under the tank called Nochechikulam for daily worship and offerings to the temple of Kariyamāṇikka-Ālvar.
650	On the east wall of the Vishvakṣṇa shrine in the same temple.	Do. ..	Jatilavarman alias Tribhuvanachakravartin Konormaikondan Perumal Kulasekharadeva, 'who revived the old times' and son of Ahavarāma.	Śaka 1456, Jaya, Vaigasi 2, ba. di. prathama, Wednesday, Aśvati.	Do. ..	Unfinished. The introduction commences with the words Bhuvanaikavira, etc.
651	On the stone built into the outer-wall of the same temple.	Do. ..	Perumal Kulasekharadeva	Śaka 1426, [29]th year, Vaigasi 21.	Do. ..	Records that the maṭha was the charity of Sammaṇa-maḷagiyan Avudaiyan of Tiruvetpur.
652	On a slab known as Saṅgilippattar at Sivaramappettai, hamlet of Kodikurichchi.	Nayaka ..	Viśvanatha-Nayakkar-Śokkanathan Nayakkar.	Śaka 1589, Kollam 843, Pavaṅga, Karttigai 29.	Do. ..	Records that Vadamaluyappar Tirumalaikkolundu Pillai, the agent of the Nayaka, issued a saṅkotapaṭṭayam for the occupation of Sivaramappettai by the people of the 56 countries.
653	On a stone set up on the roadside at Idalkal.	Pandya ..	Perumal Alaganperumal Ativiraganan alias Śrivalabbadeva.	Śaka 1522, 38th year, Pila (Plava), Tai 10.	Do. ..	Records that a portion of Kilanattur was formed into a new village called Sivalanallur by Sivalamaṇa who revived the old times.
654	On the north wall of the Kulasekharasvamin temple at Nayingaragaram.	Do. ..	Parakrama-Pandya alias Śrivalabbha ..	....	Grantha and Tamil.	Records that the king granted Kulasekhara-agraṇāra to 66 Brāhmaṇas of various gōtras and sūtras residing in Muṇṇumūḍikkumuriya-chaṭurvodimaṅgalam whose names are given in the inscription.
655	On the west and south walls of the same temple.	Do. ..	Jatilavarman alias Tribhuvanachakravartin Kulasekharadeva.	3rd year, Tula 13, su. di. tṛtīya, Monday, Anuśam (Anuradha).	Tamil ..	Aniśa was the birth-day asterism of the king. Records that the lands granted in Nos. 653 and 654 were divided into 76 shares: 64 shares to Brāhmaṇas, four to the temple of Rajakulārama-Vinnagar-Emberuman, six to the temple of Kulasekharasvaram-Uḍaiyar and two to savarnas.
656	On stones built into the walls of the Veṅkaṭachalapati temple in the same village.	....	....	5th year	Do. ..	Fragments. Gift of land to the temple of Tyagañchiṇiya-Vinnagar-Emberuman at Idalkal.
657	On the south wall of the central shrine in the Nagaśivaramuḍaiyar temple at Panpuli.	Pandya ..	Jatilavarman alias Tribhuvanachakravartin Konormaikondan Perumal Parakrama Pandyaḍeva	[Śaka 14] 67, 3rd year, Viśvavasu, Kanni 30, ba. di. dasami, Tuesday, Siddha-yoga, Rishabha-karaṇa, Pashya.	Do. ..	Records that prince Tirunelveli[pperumal] born in the asterism Aśvati who was the son of Abhirāma-Parakramadeva assigned certain lands to a private individual for adhyayana.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
658	On the north wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇṛmaikondaṇ Śrivalabbhadeva, 'who revived the old times.'	Śaka 1466, 10th year, Krodhi, Kumbha 6, ba. di. pañchami, Sunday, Subhayaḡga, Kōlavakaraṇa, Hasta.	Tamil ..	Records transfer of an assignment of land by the order of prince Tirunelvelipperumaḷ born in the asterism Aśvati, for worship in the temple of Nagarīśvara at Paṇḍulipattanaṁ in Vaḍavari-naḍu. The original holder is said to have died without leaving any claimant.
659	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Perumaḷ Parakrama-Pāṇḍyadeva.	Śaka 1472, 7th year, Sadharaṇa, Sittirai 2[2], ba. di. saptami, Wednesday, Gajakaraṇa, Subhayaḡga, Puṣam.	Do ..	Records gift of land to a private individual for writing the accounts of a maṭha. Mentions the temples of Nakulochuramuḍaiyar, Mōṇṛamuḍipillaiyar, Tiruvagniebhuramuḍaiyar, Edirilapperumaḷ, the village Parakrama-Pāṇḍyanallūr and prince Tirunelvelipperumaḷ born in the asterism Aśvati.
660	Do.	Do. ..	Do. do.	Śaka 1469, 5th year, Plavaṅga, Kārttigai 7, ba. di. okāḍaṣi, Monday, Pritti-yōga, Simha-karaṇa, Hasta.	Do. ..	Records transfer of an assignment of temple land to a native of Tenkāṣi for writing the accounts of the temples mentioned in No. 659 and few others at the instance of the prince Tirunelvelipperumaḷ born in the asterism Aśvati.
661	On the west wall of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇṛmaikondaṇ Perumaḷ Alaganperumaḷ Ativirarāma alias Śrivalabbhadeva.	Śaka 1496, 17th year, Pramādi, Āṇi 3, ba. di. pañchami, Subhayaḡga, Uttiram.	Do. ..	Registers a gift of land to a certain Tōṇḍaimaṇ of Tirunelveli in Kīlvemba-naḍu made at the instance of prince Perumaḷ Abhirāmesaundara Varataṅgarāma for writing accounts (tavanai kaṇakku).
662	On the south wall of the same maṇḍapa.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṇṛmaikondaṇ Śrivalabbhadeva, 'who revived the old times'.	Śaka 1466, 10th year, Krodhi, Kumbha 6, ba. di. pañchami, Sunday, Subhayaḡga, Kōlavakaraṇa, Hasta.	Do. ..	Registers transfer of assignment of a temple land on the death of the previous holder made at the instance of Tirunelvelipperumaḷ born in the asterism Aśvati for conducting worship in the temple of Nagarīśvara.
663	On the same wall	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Perumaḷ Śrivalabbhadeva, 'who revived the old times'.	Do	Do. ..	Refers to the transaction recorded in No. 662 above.
664	Do.	Do. ..	Jaṭilavarman alias Chakravartin Alaganperumaḷ Parakrama-Pāṇḍyadeva born in the asterism Avittam.	Śaka 1425, 2 + 28th year, Kumbha 6, su. di. dvādaṣi, Sunday, Tiravaḍirai.	Do. ..	The inscription reads from bottom upwards and records gift of land to Alāṅgari and others as kapiyaṭṭhi for doing service in the temples of Nakulochuramuḍaiyar and Nagarichechuramuḍaiya-Nāyaṇār at Gaṅḡeyakulakapuram alias Paṇḍolil in Vaḍavari-naḍu.
665	Do.	Do. ..	Jaṭavarman alias Tribhuvanachakravartin Vira-Pāṇḍyadeva.	Lost	Do. ..	Built in in the middle. Gift of land as a devādāna for offerings by Tandaikkunallaṇ Tirumalaichel[van*] and Tandaikkunallaṇ Kaliyugameyyaṇ of Paimpolil alias Gaṅḡeyakulakapuram to the shrine of Tribhuvana-sundara in the temple of Nagarīśvara.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
666	On the same wall	Pandya ..	Jaṭilavarman alias Tribhuvanachakravarṭin Kōṇēmaikondaṇ Perumaḥ Śrivaḷḷa[bha]dēva, 'who revived the old times'.	Śaka 1467, 10th year, Viśvāvasu, Tula 13, śu. di. pañchami, 'Monday, Siddha-yoga, Hasta.	Tamil ..	Mentions Tirunelvēlpperumaḥ born in the asterism Aśvati and records gift of land for śribali offerings to the same temple.
667	On the north wall of of Sundara-raja-Perumaḥ temple in the same village.	....	....	Śaka 157 [4], Nandana, Āvani 20, Friday, ba. di. [dvādāśi], Pashya	Do. ..	Damaged. Seems to record a gift of land to the temple by two private individuals.
668	On a slab known as Śaṅkara-Vinayakar at Kanakkupillaivalasai.	....	....	Śaka 15 [9]4, Kollam 847, Paridhavi, Ādi 6, Sunday, Paurṇamāvasi, Vaidhriti-yōga, Śubhakarana, Uttiraḍam.	Do. ..	Much damaged. Seems to record a gift of land for the sacred bath and offerings to Śaṅkaranārāyaṇasvami for the merit of Achyutappa-Nayakkar. Mentions Śokkaḷṅgapuram.
669	On a slab set up near the public well at Tachchankudiyiruppu.	....	....	[Kollam] 878, Chitrathānu, Sittirai 21.	Do. ..	Gift of land for maintaining a maṭha by the agents of Tirumugappanditaraiyaṇ.
670	On a slab set up in a field called Attanukkalvelu at Alagappapuram, hamlet of Kuttukalvalasai. KURNOOL DISTRICT, KOILKUNTALA TALUK.	Pandya ..	Jaṭilavarman alias Tribhuvanachakravarṭin Kōṇēmaikondaṇ Perumaḥ, Alagappapuram, Ativiramaḥ alias Śivadaḍeva.	Śaka 1508 (mistake for 1518), 34th year, Dhanmukhi, Purnāṣādi [1]8.	Do. ..	Records the gift of the village of Śambandanallūr for the festival called Chittiraiharani of the god and for the sacred bath of the goddess Ulagummai, by the king.
671	On a slab near the eastern wall of the Āṇjanāyāsvarin temple at Kolimigundla.	Vijayanagara.	Virupratapa Sadasiṁvadeva-Maharaja, ruling at Vijayanagara	Śaka 1466, Krōdhi, Kārtika, ba. di. 12.	Telugu ..	Records that the Mahāmaṇḍaleśvara Chinn-Timmayadeva-Maharaja, son of Timmaraja, grandson of Ramaraja and great-grandson of Āraṇṇi Śukkaraja of the Ātrēya-gotra and born in the lunar dynasty (sōma-varṇsa) granted, under orders of the king to the mahājānas of the agrahara of Kolimigundla in the Āvuka-sima, the taxes, śrōtriyam, kaṭṇam, kūnika, veṭṭi and vōmi in that village.

B.— Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
672	On a stone built into the floor of the same temple.	....	....	Śaka 1803, Vishu, Śrāvaṇa, ba. di. 5.	Telugu ..	Registers the construction of the garbhagriha of the temple by Bala-Subbayya, son of Paṭṇam Chinna Verakalayya and Venkaṭamma.
673	On a slab lying in the court-yard of 'the four temples' (nalku-guḍi-gaḷu) in the same village.	Western Chalukya.	Bhūlōkamalla 'ruling at Kalyāṇa'	Chalukya-Vikrama year [5*] 8, Ananda, Uttaraṇyāsa-saṅkrānti.	Kanarese ..	Slightly damaged. Records the grant of 2 matta of land on the road to Kalukunt[e], a flower-garden and an oil-mill, for worship and offerings to the god Kṣeṣava set up at Kolmiguḍi by the village headman (prabhu) Muppi-Raṭi.
674	On a slab set up in front of the chavaḍi at Kotapadu.	Vijaya-nagara.	Virapratāpa Sadasivadeva-Mahārāja, 'ruling at Vidyānagara.'	Śaka 1466, Krōdhi, Kartika, śu. di. 12.	Telugu ..	Registers that the Mahāmaṇḍalēśvara China-Timmayya-dēva-Mahārāja, son of Timmarāja, grandson of Rāmarāja and great-grandson of Areviṭa Bukkarāja of the Atreya-gōtra and the Sōma-varṇa remitted the taxes, śrōtriyam, kaṭṇam, kaṇika, veṭṭi and vēmi, payable to the palace by the mahājanas of Kōṭapadu and Kēsinēpalle in the Avuku-sīma and granted these villages as sarvaṁānya.
675	On a stone set up in the same place.	....	....	Śaka 836	Do. ..	In archaic characters. Much damaged; the last two or three lines alone are preserved. Mentions the name Prōlama-Rattōṭi of which the second part corresponds to rattōḍi (Epigraphia Indica, Vol. XI, page 342 f).
676	On a broken slab lying in the court-yard of the Śiva temple in the same village.	....	....	....	Kanarese ..	Highly damaged. Begins with the usual eulogy of the Baṇa kings: Sakala-jagattraya, etc.
677	On a slab built into the platform of the mukha-maṇḍapa in the Chen-nakēśavasvāmin temple at Perusomula.	....	....	Viśvavasu, Pushya, ba. di. 10.	Telugu ..	In modern characters. Damaged. Mentions Pemmasani Timma-[Naya]nigaru and seems to register an agreement with Venkaṭadri-Nayanigaru.
678	On the east face of a stone set up at the entrance into the same temple.	Vijaya-nagara.	Virapratāpa [Sada]sivadeva-Mahārāja, 'ruling at Vijaya[nagara].'	Śaka 1466, Krōdhi, Kartika, śu. di. 12.	Do. ..	Damaged. Mentions a certain [Ra]marāja.
679	On the south face of the same stone.	....	....	[Virōdhi]kṛit, Āśvija, . . .	Do. ..	Damaged. Mentions Mahāmaṇḍalēśvara . . . Ramarājaya and Perusomula.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
680	On a slab set up in the court-yard of the same temple.	Vijaya-nagara.	Virapratapa Achyutadeva-Maharaja ..	Śaka 1460, Viṭambi, Āṣaḍha, ba. di. 13.	Telugu ..	States that the Mahamaṇḍaleśvara Hanumayadeva-Maharaja, son of Chintakunja Siddhayadeva-Maharaja of the Ātreya-gotra, granted to the gods, Virayya, Chenna-keśvara-Perumal and Mabalinga in the Brahman village of Perusamula which Salukaraju Raghupatirajayadeva-Maharaja had granted to him as urbali, the taxes paid in grain and in coin for the worship in the above-said temples. It is stated that these taxes had been unjustly imposed by previous rulers on tax-free lands.
681	On a stone lying in front of the karnam's house in the same village.	...	....	Śaka 1299, Piṅgala, Margaśira, su. di. 5, Tuesday.	Kanarese ..	Records the grant of (the village) Peru[alu] to the teacher, Akasavasi Samavediguru, by the Mahamaṇḍaleśvara Singanna-Vodeyar, son of Savanna-Vodeyar, on receiving from him the initiation (upadeśa) of Bavaneśvari.
682	On a pillar of the mukha-maṇḍapa in the Veṅugopālasvāmin temple at Yerragudi.	Vijaya-nagara.	Virapratapa Vira Sadāsivadeva-Maharaja, 'ruling at Vidyānagara.'	Śaka 1474, Paridhavi, Vaiśakha, su. di. 11.	Telugu ..	States that Paruvatayya, Anantayya and Nallarayya, sons of Vallabhayya and grandsons of vipravinōdi Mallayya of the Kāsyapa-gotra, Apastamba-sūtra and Sukla Yajus-sakha and born in the Gōbarikonda-kula, granted for the merit of the vipravinōdi community the vartana (customary toll) paid by the mahājanas of Yerragudi to that community, for conducting the Vaiśakha festivals of the god Gopinātha.
683	On another pillar in the same maṇḍapa.	....	....	Śaka 1474, Virōdhikrit, Āṣaḍha, su. di. 15.	Do. ..	Damaged. Registers the grant of lands to two masons (viz.) Basavoja, son of Vallabōja and the son of Timmabattu by Viṭhalaraja, son of Nāgaraju-Basuvārāja under the orders of the Mahamaṇḍaleśvara Yaragudi Tirumal-[a]yadeva-Maharaja.
684	On a pillar of the mukha-maṇḍapa in the Śiva temple in the same village.	....	....	Nandana, Vaiśakha, su. di. 3, Thursday.	Do. ..	Records the construction of the southern stone wall of the mukha-maṇḍapa in the temple of Bhōgadeva, by Bukhana, son of Keśama-Redḍi and grandson of Hemaūri-Redḍi.
685	On the base of a water-trough in the same village.	....	....	Plavaṅga, Āṣaḍha, su. di. 11.	Do. ..	Registers the grant of one dry and one wet field to the men who filled this trough with water, by Anumantayya, son of the Mahamaṇḍaleśvara Abbaraja, for the merit of Tirumalaraju-Gaḍamaraja.
686	On the outer surface of the same water-trough.	....	....	Śarvari, Chaitra, su. di. 2, Wednesday.	Do. ..	States that Anumantayya, son of Abbaraja constructed the water-trough for the merit of Tirumalaraja, son of the Mahamaṇḍaleśvara Yaragudi Kaḍhiraja.
687	On a stone which serves as a foot-step leading into the Āṇjaneya-svāmin temple in the same village.	....	....	... Āśvija, su. di. 13.	Do. ..	Damaged. Seems to mention [Yaragu]di Tirumala and a mahāśasana put up by him at Yaragudi. Refers to internal disputes and their settlement by the elders of the village.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
688	On a slab set up in front of the Chennakēśavasvāmin temple at Hanumantagundam.	....	....	Śaka 15 [3] 0, Kīlaka, Kartika, śu. di. 11.	Telugu ..	Records the grant of lands for providing breakfast for Brahmanas on the Dvadaśī day before god Raghunayaka in the temple of Hanumantarāya at Hanumanigundam, by the Mahāmaṇḍalēśvara Jileja Raṅgapatirājayya, for the merit of the king.
689	On a stone set up in front of the Chennakēśavasvāmin temple at B. Uppaluru.	Vijayanagara.	Virapratāpa Sadaśivadeva-Mahārāya, 'ruling at Vijayanagara.'	Śaka 1469, Parabhava, Magha, ba. di. 3, [Monday].	Do. ..	States that Anantayya and Paravatayya, sons of vipravinōdi Vallabhayya of the Kasyapa-gōtra, the Katiyana-sūtra and the Śukla-Yajus-śakha and some others granted for the merit of the vipravinōdi community, the vartana (customary toll) due to them for the construction of a mandapa in front of the temple and for amṛitapadi of the god Chennakēśvara at Malamindi-Uppaluru alias Somalasamudra in the Ghaṇḍikōṭa-sīma, the amara fief of the Mahāmaṇḍalēśvara Nandela Timmayadeva-Maharaja. The names of a few other members of the community are also mentioned.
690	On a slab set up in front of the Aṅkalamma temple at Kovilakuntla.	Do.	Do. do.	Śaka 1465, Śobhakṛit, Nija-Śravaṇa, ba. di. 10.	Do. ..	Registers the grant of the income derived from svamyata on numerous festive occasions (?) in the Kōvilakuntla-sīma by Avubhalēśvaradeva-Mahārāja, son of Singarayyadeva-Mahārāja and grandson of the Mahāmaṇḍalēśvara Nandela Narasiṅgayyadeva-Mahārāja of the Ātreya-gōtra and born in the lunar race. The country of Kōvilakuntla-sīma was enjoyed under feudal tenure by these chiefs as a gift from the king.
691	On a slab set up in the Gaṇeśa temple in the same village.	Do.	Virapratāpa Vira Śrīraṅgarayadeva-Mahārāja, 'ruling at Penugonda.'	Śaka 1565, Chitrabhānu, Magha, ba. di. 30.	Do. ..	Registers an order of Siddharāmappa-Nayanigaru, son of Immaḍi-Dēmappa-Nayanigaru and grandson of Hēṇḍe-Dēmappa-Nayanigaru, declaring that the mortgagees of the manya-lands of Gods and Brahmanas should, in the 18th year after possession, restore them back to the owners with documents without receiving back any money.
692	On a broken slab lying in the courtyard of the Śiva temple in the same village.	....	...	....	Do. ..	Broken and damaged. Registers a gift of land for a temple after building it, on a day of solar eclipse.
693	On a slab set up in front of the Virabhadrasvāmin temple in the same village.	....	....	Śaka 1744, Chitrabhānu, Margaśīra, śu. di. 10, Monday.	Do. ..	Relates that Basuvalingayya, son of Maraiyya and Baramma, the shareholder of a moiety in the manya-lands of the maṭhas, Pedgōmaṭha and Dornipati and other villages, repaired by raising alms the temple of Virabhadreśvara at Kōvilakuntla which was in ruins. The merchant classes, on being approached, gave for worship and offering $\frac{1}{2}$ chitteḍu of rice and one ruṇṇa-weight of lamp-oil. And on Friday fairs, those who sold by scale, set apart $\frac{1}{2}$ gavagulu (?) and those who sold by measure, one chitteḍu, evidently for the same purpose.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
694	On a slab set up near the Āṇjanāya-svāmin temple in the same village.	Vijaya-nagara.	Virapratāpa Sadāsivadeva-Maharaya 'ruling at Vijayanagara'.	Śaka 1476, Ānanda, Chaitra, śu. di. 10.	Telugu ..	Registers the grant of the vartana paid to them year after year by the mahājanas of Kōvilakunṭṭa for the Śrīrama-jayanti festivals of the god Paṇḍaraṅgi Viṭhaleśvara at Kōvilakunṭṭa by Chaṅgalamaṅgi Parvatayya, son of Vallabhayya and grandson of vipravīnōḍi Mallayya of the Kāśyapa-gotra, the Kātyāyana-sūtra and the Prathama-sākha, Madhavayya, son of Varanāsi Vallabhayya and grandson of the vipravīnōḍi Piriyaṇa of the Vasishṭa-gotra, Kātyāyana-sūtra and Prathama-sākha and other vipravīnōḍins, for the merit of the vipravīnōḍi community in Vidyānagara, Beḍadakōṭa, Kāṭaka and the Draviḍa-dēśa.
695	On a pillar in the mukha-maṇḍapa of the Raṅgasvāmin temple in the same village.	....	....	Śaka 1523, [Chitra-bhānu],	Do. ..	Damaged. Records the grant of a house, land, and garden at Kōvilakunṭṭa and money for the maintenance of the Rāmanuja-kūṭa and a maṭha there by the Mahamaṇḍaleśvara Timmayadeva-Maharāja, son of Narasiṅgarāja and grandson of Nandyāla Naraparāja, of the Ātrēya-gotra and Apastamba-sūtra and born in the lunar race.
696	On a broken slab set up in the court-yard of the same temple.	....	....	.... Solar eclipse ..	Do. ..	The top portion is broken. Registers the grant, on the banks of the Kṛishṇa, of lands and flower-gardens for the vasantotsava and other festivals of the god Paṇḍaraṅgi Viṭhaleśvara, by Kṛishṇamarāja, son of Murtirāja and grandson of Ramarāja of the Ātrēya-gotra and born in the lunar race.
697	On another slab set up in the same place.	Vijaya-nagara.	Virapratāpa Vira Śrīraṅgarāyadeva-Maharaya, 'ruling at Penugonḍapattana'.	Śaka 1506, Tārana, Kārtika, śu. di. 16, lunar eclipse.	Do. ..	States that the Mahamaṇḍaleśvara Venkatadīrāja, son of Kṛishṇamarāja and grandson of Nandela Narasiṅgarāja of the Ātrēya-gotra, the Apastamba-sūtra and the Yajus-sākha granted as sarvamānya, lands in the villages of Chintakunṭa, Viṭhalapura, Chinakōperla and, the vartana (customary tax) on keśētras and the taxes called manakotta and kolayatta collected at Kōgilakunṭṭa for offerings, the bodily and festive enjoyments, the Rāmanuja-kūṭa, the palanquin service and other festivals of the god Paṇḍaraṅga Viṭhaleśvara at the latter village.
698	On the third slab set up in the same place.	Do.	Virapratāpa Tirumaladeva-Maharaya, 'ruling at Penugonḍa.'	Śaka 1495, Śrī-mukha, Kārtika, śu. di. 10.	Do. ..	The bottom portion of the grant is seriously damaged. States that the Mahamaṇḍaleśvara Narasiṅgarājudeva-Maharāja, son of Timmayadeva-Maharāja and grandson of Nandyāla Narasiṅgarājudeva-Maharāja made a grant to the god Paṇḍaraṅga Viṭhaleśvara at Kōgilakunṭṭa in Kōgilakunṭṭa-śima which was granted to him as a nayanāra by Śrīraṅgadeva-Maharaya.
699	On the fourth slab set up in the same place.	Do.	Do.	Śaka 1493, Prajōṭṭi-patti, Kārtika, śu. di. 12.	Do. ..	Records the grant of the village Chinakōperla attached to Kōgilakunṭṭa in Renadu, granted to him as nayanāra by Tirumaladeva-Maharaya with its forests, wet lands, tolls, money-income and fruit trees to the god Paṇḍaraṅga Viṭhaleśvara-Perumāl at Kōgilakunṭṭa by the Mahamaṇḍaleśvara Narasiṅgarājudeva-Maharāja, son of Timmayadeva-Maharāja and grandson of Nandyāla Narasiṅgarājudeva-Maharāja of the Ātrēya-gotra, Apastamba-sūtra and Yajus-sākha and born in the lunar race.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
700	On a slab set up on a platform at the entrance into the village of Akumalla .	Vijayanagara.	Virapratāpa Sadasīvadevarāja-Maharāja ruling at Vijayanagara.	Śaka 1466, Krōdhi, Kārtika, śu. di. 12.	Telugu	Records that the Mahāmandalēśvara China-Timmayadeva-Mahārāja, son of Timmarāja, grandson of Ramarāja and great-grandson of Araviti Bukkarāja of the Ātrēyagōtra and born in the lunar race remitted the taxes, śrōtriyam, kaṭnam, lanika, vēṭṭi and vēmi payable to the palace by the mahājanas of Akumalla in Āvuku-sima held by him as a nāyāṅkara from the king.
701	On a slab lying in the Ohennakesavāsvāmī temple at Ardavidu (Cambum taluk, same district).	....	....	.... Durmukha, Chaitra, śu. di. 11, Thursday.	Do.	Highly damaged. Registers a gift of land made for the bodily and festive enjoyments of the god Abōhals-Nara- [sinha] at Aradutēvidu, after repairing the breaches in the tank.
702	On another slab lying in the same place.	....	....	Śaka 1112, Tārana (mistake for Sadharana), Kārtika, śu. di. Purnami.	Do.	Registers the grant of one puttēdu of wet land, one puttēdu of dry land and one kneḥēdu of garden land for the daily offerings and worship of Siddha-Mallikarjuna of Aḍidamvidu by Visanodayalu.
703	On a pillar of the mukha-mandapa in the Śiva temple at Remata (Gudur sub-taluk, same district).	....	....	....	Kanarese	Mentions Chanda-Gāvu[ṇḍa], Gogga-Gāvunda and [Bira]-Gāvunda who were evidently the builders of the mandapa.
704	On four pieces of a broken slab lying near the Ānjanēyaśvāmī temple in the same village.	....	....	Śaka 1471. Piṅgala (wrong), Bhādrapada, śu. di. 10.	Telugu	Registers the grant of a dry field by So[rā*]rāja and Ko- [nērira*]jja, sons of Pinnamarāja, for feeding Śrī-Vaiṣṇavas during the tiruṇal-festivities of the god Gopinātha at Kandanavōḍidurgam. The cultivators, Kadi-Redi of Gōraṇṭla, Yeli-Redi, Timmi-Redi and others who cultivated the land thus granted, agreed to pay the several items of income on the land for the said purpose and to maintain the charity.
705	On another fragment of a slab in the same place. Anantapur District, Madakasira Taluk.	....	....	....	Do	Mentions Pinnamarāja and the gift of two fields made in the presence of Viṭhaleśa. Evidently the reference is to the grant of land recorded in No. 704 above.
706	On a slab set up in a field to the west of Muddanallayana-palya , a hamlet of Agali.	....	....	Śaka 1615, Śrī-mukha, Marga-sira, ba. di. 10.	Kanarese	Registers a grant of land for lamps in the temple of Kalikadevi and Kumtēśvara at Agali, by Raṅgapparāja [son of] Mahārāja Harati Sarajarāyapparāja.
707	On a slab lying on the west side of the same hamlet.	....	....	....	Kanarese (in archaic characters).	"May this pillar which is of the form of a boundary (mark) on the south side of the village of Ingaluru remain permanent." The slab was evidently put up on the occasion of fixing the boundaries of Ingaluru, a village 3 miles north of Agali.
708	On a stone built into the wall left of entrance into the main shrine of the Rāmasvāmī temple at Ramapuram , another hamlet of the same village.	Kanarese	Records that Rāyaparāja, the grandson of Chōḷarāja to whom the god Rāmachandra had become manifest built mandapas and [rō*]purus and also performed sacrificial rites.

B.—Stone inscriptions copied in 1917—cont.

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No. 1172, HOME (EDUCATION), 6TH SEPTEMBER 1918

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
709	On a beam of the mukha-mandapa in the same temple.	....	....	....	Kanarese	Refers to the manifestation of the god Ramachandradeva before the "Eleven Rudras" and to his having received worship at the hands of Chōlarāya. Registers the construction of the gopuras and the front-mandapas, the several repairs and the performance of sacrifices by Rayuparāja, the grandson of that Chōla. He also granted to the god Ramachandra the villages, Ramachandrapura, Iśvarapura, Rayasāgara, Komadēnhalī, Nirukalū in Midigēsi-sime and Maddagiri in Bijavarada-sime and lands under the tanks of Agalī, Maduvīdu, Ravīdu, Kanjavajalū and Kākī.
710	On the south base of the same temple.	[Sa]uva.	Narasīngarāya-Mahārāya	Śaka 1407, Viśva-vastu, [Āsvija], ba. di. .. solar eclipse.	Do.	Registers that Rayuparāja, son of Ba[yi]rajadeva-Chōla-Mahārāya gave a valley after purchasing it, a field of 15 honnu (tax) and the channel Saṅkaradevara-kaluve to the god Ramachandra and to the individuals Narasimha-Sōmayaji, Prasanna-Sōmayaji and Lakshmana-Sōmayaji, sons of Daśagranthi Narasimha-Sōmayaji of Madhusūdanapura, of the Āśvalayana-sūtra, Kāśyapa-gotra and Rik-sakha. The valley was converted into the tank called Narasambudhi in the name of the king and the four khanduga of land below it was equally divided between the three brothers and the god Ramachandra.
711	On the south wall of the same temple.	....	....	Śaka 1406, Krodhī, Vaiśakha, śu. di. 5.	Do.	Incomplete. States that Rayuparāja, grandson of Chōla-Mahārāya to whom the god Śri-Ramachandra had made himself manifest, constructed the mantapa, the prakara and the gopura, celebrated the car-festivals of that god and granted the villages of Ramachandrapura, Iśvarapura and Rayasāgara and also a tank built in his name.
712	On a slab set up by the side of the road on the west side of Agalī.	....	....	Vijambi, Āṣāḍha, śu. di. 7.	Do.	Registers the kanachi grant of a manya land of five kolagas below the Agalī tank for an areca-nut garden to Agaligonda-Gauḍa, son of Molegonda-Gauḍa of Agalī, by the Mahānāyakaacharya Haratī Raṅgapa-Nāyaka.
713	On a slab set up on a vacant site in the middle of the same village.	....	....	Pushya, śu. di. 1, Friday.	Do.	Registers that Alappa, the brother of Addirī Devaṅga and the brother-in-law of the Mahāpradhana Jatiya-Daṇḍayaka [commenced] the repairs to a breach in the bund of the Agalī tank, 60 maru long, 12 maru broad and 12 men deep and completed it on Monday the 10th of the dark half of Phalguṇa.
714	On a stone lying in the court-yard of a Jainā basti in the same village.	..	....	....	Do.	[This is] the nisidhi of Krish[ni]-Settī, son of Beṭṭi-Settī, a lay disciple of Devachandradeva of the Mūla-saṅgha and the Deśiya-gaṇa.
715	On a pillar set up in a field north-east of the same village.	....	....	Śaka 1521, Vikārī, Pushya, ba. di. 7, Friday.	Do.	Registers the sarvaṁanya grant of a garden-land to the niraṅgāṇī Kanuṇṭī Banavirāya by the gauḍa (headman) and the senabova (kuraṇam) of Agalī.
716	On a beam supporting the roof of the choultry in the same village.	Nolamba (Pallava).	Nolambadhirāja .. ..	....	Kanarese (in archaic characters).	Damaged. Records the grant of wet, dry and areca-nut garden lands by Kōṭaya, the daṇḍanāyaka of Ballaha to a temple of Viṣṇu (Viṣṇu-griha) built by himself.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
717	On the south wall of the Śankarē-svarasvāmī temple in the same village	Vijaya-nagara.	Krishnaraya	Śaka 1432, Pramōda, Āśvija, śu. di. 12.	Kanarese ..	Damaged. Seems to register the remission of taxes on marriages in the several provinces of the Vijayanagara kingdom.
718	On the same wall .. .. .	....	....	....	Do. ..	Registers that Kachapa-Vodeya granted the talavarike of Agali to talavara Dodda, son of Chanda-Nayaka of Hulikunte.
719	Do.	[Sa]nva ..	Narasīṅgaraya-Maharaya	Śaka 1420, Pingala, Chaitra, śu. di. 15, Saturday.	Do. ..	Registers the grant of the village of Palliganahalli alias Immadikachapura in Agali-sthala in Rayadurga-chavadi by Immaḍi Kachapa-Nayaka, son of Kachapa-Nayaka of Adavani, for offerings to the god Śankara-deva and the sahadēvatās (attendant deities) at Agali in the presence of the god Rameśvara at Setubandha-Rameśvara whither he had gone with Narasana-Nayaka. It is stated that Kachapa-Nayaka held the district Rayadurga-chavadi as a fief from Narasiṅgaraya-Maharaya and Narasana-Nayaka.
720	On the east wall of the same temple.	....	....	Śaka, 1513, Khara, Pushya, bu. di. *	Do. ..	Records the grant of wet lands under the tanks of Togaṭigere, Paṭigere and Agalikere as sarvamānya to talavara Madapa of Agali, by the Mahanayakacharya Harati Raṅgapa-Nayaka.
721	On a slab set up in front of a maṇḍapa on the south-western side of the village of Ratnagiri.	Vijaya-nagara.	Virapratāpa Śrīraṅgadeva-Maharaya, 'ruling at Penugondepura.'	Lost	Do. ..	Damaged. Records the gift of Bhūttenaha[?] surnamed Raṅgapura, a village in Ratnagiri-sthala in Agali-time belonging to Rayadurga-rajya, to Bhadrappadevaru, son of Kachchutadadevaru and grandson of Nambiyannadevaru of Nagarabavi of the Atreya-gotra and Āśvalāyana-sutra by the Mahanayakacharya Raṅgappa-Nayaka, son of Lakshmiṇipati-Nayaka, a pupil of Bhadrappadeva and grandson of Harati Gundappa-Nayaka of the Yanumala race and the Vālmiki (Valmiki?)-gotra.
722	On a boulder in front of the Āñjanēyasvāmī temple, south of the same village.	....	....	....	Telugu ..	This (temple?) was the work of the son of Kāṣi Periyanna and grandson of Chavandi-Achāri.
723	On a stone set up in a field to the west of Tigalerahatti, hamlet of Ratnagiri.	....	....	....	Kanarese ..	Timma-Gaunda is the holder of the kaṇachi-gauḍike in the agrahara of Sa[?]va]-Bhaṭa.
724	On a hero-stone lying in a field south of Lakkappanahalli, hamlet of Kaki.	....	....	....	Kanarese (in archaic characters).	Mentions Sannariyar, a servant of Kavali-Atasa and the assault of Karatikallu. Some gifts were made to this Sannariyar in the newly acquired country.
725	On a pillar supporting the roof of the village entrance at Byadigera, a hamlet of the same village.	....	....	Īśvara, Magha, śu. di. 1.	Kanarese ..	States that this stone entrance was constructed by [Ma]-laiya of Bēḍageri.
726	On a hero-stone lying in a date-grove to the west of the same hamlet.	....	....	....	Do. ..	Damaged. In characters of about the tenth century. Refers to a cattle raid and to the death of some heroes.
727	On a slab set up in front of the Kariyamman temple at Dodderi.	....	....	Sadharana, Āśvija, śu. di. 5, Monday.	Do. ..	Records the construction of this temple by Maḷamma, wife of Pujari Vaḍasaia.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
728	On a boulder at the entrance into the same village.	Vijayanagara.	Virapratāpa Vīra Venkatasatpideva-Maharāya 'ruling at Penugonda.'	Śaka 15[0]8, Vyāsa, Kārtika, śu. di. 12. Uthāna-dvādaśi.	Kanarese	Much damaged. Registers the gift of the village of Doḍḍḍeri surnamed Venkatesvarasamudra in Agali-sime by the Mahanayakacharya Raṅgapa-Nayaka, son of Harati Lakshmiṣati-Nayaka of the Kasyapa-gotra. Mentions Singara-Bhata of the Kasyapa-gotra, Vaikhānasa-sūtra and Yajus-śākha and his descendants who were establishers of the Vedamarga (Vedamargapratishṭhacharya).
729	On a slab lying near the Āṇjaneyasvamin temple at Sarajammahalli, a hamlet of Kotagarahalli.	....	....	Kilaka, Phalguṇa, śa. di. 10, Monday.	Do.	Damaged. Refers to the gift of the village of Kariyaketanahalli as a hedge to Kāli-Nayaka of Kaidala by the big merchants (maha-vaddaveahari, abhayanādesi) and the gaudas of Agali, Vaḍḍuḍi and Nidugallanadu. Mentions incidentally Vīra-Ballaladeva.
730	On a slab set up in a field to the north of Badigegondanahalli, another hamlet of the same village.	....	....	Śaka 15 [22], Śarvāri, Ashādha, śu. di. 1.	Do.	Registers the sale of the mānya land attached to the gaudika of the village of Kereyaketanahalli for 7 vaṭra* has by Bolaya, son of Basavi-Gaunda of Kereketanahalli to a certain Baṭṭavaya.
731	On a pillar set up in the court-yard of the Mallēśvarasvamin temple at Madhudi.	Nolamba (Pallava).	Nolambadhiraḥa	Śaka 881, Siddharthi.	Do.	Registers a grant of land to a temple of Viṣṇu (Viṣṇugriha).
732	On a hero-stone set up near the Āṇjaneyasvamin temple in the same village.	....	....	Śarvāri, Ashādha, śu. di. 10.	Do.	Registers that Buchaya, son of Yeraki-Gaunda of Madhuvadi, fell fighting in a Hoysana (Hoysala) raid which happened during the reign of Mayyapannadeva and that a garden and a wet field measuring 100 ha were given.
733	On a pillar set up in the bazar in the same village.	Western Chalukya.	Pratapachakravartin 'ruling at Kalyana.'	Jagadekamalla, Śaka 1091, Virodhi, Śrāvāṇa, śu. di. Trayōdaśi, Thursday, Uttarayana-śukkrānti.	Do.	While Jagadekamalla-Mallideva-Chola-Maharaja, son of Irungola was ruling at Heṇṇeru, the Mahapradhana Hiriya-Tantrapala Nannana, son of Echimayya and Muddabbiḷe and younger brother of Bannana, granted a wet land, a garden land and an oil-mill for a perpetual lamp, rice offerings, bodily enjoyments, servants, repairs, the Chaitra-pavitra festival, and the feeding of Brahmanas and ascetics, in the temple of Nagesvara at Madhuvadi.
734	On a hero-stone set up in a field to the north of the same village.	....	....	Śaka 981, śu. di. pañchami, Saturday.	Do.	Damaged. Refers to a cattle-raid and the village Mudivadi; also to the death of a hero.
735	On a hero-stone set up on the tank bund at Ravudi.	....	....	....	Do.	In archaic characters. Damaged. Mentions Siragutti.
736	On a pillar lying near the Āṇjaneyasvamin temple in the same village.	Vijayanagara.	Vīra Venkatasatpideva-Maharāya	Śaka 1526, Krodhi, Pushya, śa. di. [3], Makara-Śukkrānti.	Do.	Damaged. Records the grant of the village Ravadi, surnamed Immadirāgasamudra in Maduvadi-śtala in Agali-sime belonging to the Kayadurga-venṭe to Umāpati-Arasa, son of Saṅkappayya and grandson of Koteya Ramarasayya of the Bharadvaja-gotra, the Āśvalayana-sūtra and the Rik-śākha by the Mahanayakacharya Immaḍi Raṅgapa-Nayaka, son of Lakshmiṣati-Nayaka Raṅgapa-Nayaka of Harati.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty	King.	Date	Language and alphabet.	marks.
737	On a slab set up near the village entrance at Aludi, a hamlet of the same village.	....	....	Śaka 1694, Nandana, Margasira, Śu. di. 3.	Kanarese	Registers an umbali grant of the village Aluvadi belonging to Maduviḍi, with all its forests, wet lands, income in money and grain, for perpetual enjoyment to Sahekhana Khalila, by Harati Raṅgapparāja [son] of Sara- [ja*] rāyapparāja, for his valuable service to the state.
738	On a slab set up near the Āñjanē-yēsvamin temple in the same hamlet.	Hoysala	Pratāpachakravartī Vīra Ballalādēva	Śaka 1238, Nula, Phalguṇa, Śu. di. 5, Thursday.	Do.	Mentions a son of the king named Tipparsa Bhairavadevarāma. Records the gift of the village of Halaviḍi to a merchant by the above-named prince as a koḍagi grant.
739	On a stone set up on the frontier line between Muddalur of the Mysore state and Aludi.	....	....	....	Do.	[This is] the boundary of Maddalūru surnamed Virabrahmapura.
740	On a slab set up in the backyard of a house at Komarenahalli, a hamlet of the same village.	....	....	Vikrama, Nija-Āśvija, Śu. di. 11.	Do.	Records the grant of a wet and a dry field to Chiga-Boppaya, son of Gaudra Boppaya of Komarehal[1] for his construction of the foundation of the fort thereof, by Harati Sarajarāyapparāja.
741	On a slab set up in front of the Āñjanēyāsvamin temple at Paduvala Byadigera.	....	....	Śaka 1684, Chitrabhanu, Āśvija, Śu. di. 5.	Do.	Registers the sale of the village of Paduvana Byadigere in Maduviḍi-sthala with its forests, wet lands, money-income, grain-income, etc., for 500 Padasahi varahas to Saida Yakūba-Bokari, son of Saida Mirāna and grandson of Saida Yakūba-Bokari by the Mahamandaleśvara Raṅgapparāja, son of Vira-Rāyapparāja and grandson of Harati Saraja Samuṣṭa-Rāyapparāja of the Atreya-gotra, Āpastamba-sūtra and Yajus-sakha for the daraga also called the maṭha of the teacher at Sirya.
742	On a hero-stone lying in a field to the east of Upparatonasana-halli, hamlet of the same village.	Nolamba (Pullava).	Nolamba[dhi]	....	Kanarese (in archaic characters.)	Damaged. Records that this stone was put up in memory of the self-immolation of a gamuṇḍa (gavuṇḍa) in fire.
743	On a slab built into the fort wall at Vadaguntanahalli, another hamlet of the same village.	....	....	Śaka 1685, Svabhānu, Bhadrāpada, Śu. di. 15.	Kanarese	Records the sale of Vadaguntahalli in Maduviḍi-sthala, for 450 Kantirāyī varahas, the parties to the transaction and the purpose thereof being the same as in No. 741 above
744	On a stone set up on the road from Cherulopalli to Chintakunta.	....	....	Yuva, Kartika, Śu. di. 1[5].	Do.	Registers the gift of a tank (kuṇṭe) to the god Tiruveṅgalanātha of Sire by the Gajapati prince Virabhadraraya for the merit of king Krishnaraya.
745	On a hero-stone set up in a field to the north of the village of Nara-sambudhi.	....	....	....	Do.	In archaic characters. Registers the death of Madanna, son of Keraḍara Belli-Gavuṇḍa of Piri-Yingalurū, in after causing a thousand (of his enemies?) to be cut off.
746	On another hero-stone lying in the same place.	....	....	....	Do.	Do. Registers the death of Keraḍara-Bijayi, son of Mayinda-Gavuṇḍa who was the younger brother of Belli-Gavuṇḍa of Piri-Yingalurū, in a cattle-raid.
747	On another broken hero-stone lying in the same place.	....	....	....	Do.	Do. Records the death of Sikka (Chikka) Chendu-Gavuṇḍa, son of Akka-Gavuṇḍa and grandson of Berikalla Pir[i]-Chā[ra]dra-Gavuṇḍa, in a cattle-raid.
748	On a stone lying beneath the tank-band at Inugaluru.	....	....	....	Do.	Do. Records the death of a hero, the son of [U]mapati-Arasa in the cattle-lift at Malajavara-Marimañohi.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
749	On a stone lying in a field in front of the Āṇjanēyasvāmin temple at Hullikeredevarahalli.	....	....	....	Kanarese ..	Registers the grant of the village of Hallekero belonging to Agali-grāma as a sarvaṁanya to Brahmanas, by Tim-maṇa-Nayaka for the merit of Kṛishṇarāya-Maharaya on the banks of the Gautami, in presence of the god Markandēvara.
750	On the four slabs of the parapet wall of a well in a house at Madakasira.	....	....	..	Do. ..	Three of the slabs bear the name Lakshmaṇatīrtha engraved in Grantha, Nāgarī and Kanarese characters. The fourth which is in Nāgarī is much damaged. It mentions Madakasira and its alternate name (not legible on the impression) and a religious teacher.
751	On a pillar of a dilapidated maṇḍapa in the court-yard of the Veṇugōpālasvāmin temple in the same village.	....	....	....	Tamil (verse)..	Registers that the king of Veṅgi ran away on hearing that the Chōla (king) had ordered (his general) Sōliyavarīśan to conquer that country; see No. 23 of 1917.
752	On another pillar in the same place.	Chōla ..	Uḍaiyar Śrī-Rajendra-Chōladeva ..	10th year	Tamil ..	Registers that the maṇḍapa (in which these pillars originally were) was commenced on the 160th day of this year and finished in 40 days by the general Araiyan Rājaraṇa alias Vikramaśōla-Sōliyavaraiyaṇ of Sattamaṅgalam in Tiraimūr-naḍu. Below the inscription are engraved the titles Edirttavarkalaṇ and Samantakēśari; see ibid and No. 24.
Anantapur district, Hindupur taluk.						
753	On a hero-stone set up in a vacant site at Sante-Bidanuru.	Western Gaṅga.	Rachamalla-Permaṇaḍi .. ..	....	Kanarese ..	Refers to a fight between the king and Ayyakuṭṭi in which some heroes appear to have died. The end of the record is not quite intelligible.
754	On a hero-stone set up in a field to the south of the village of Tun-gepalli, a hamlet of the same village.	....	....	..	Do. ..	Seriously damaged. Mentions a chief who was entitled Pallavabhūmalla.
755	On a stone lying in a field to the west of the village of Karudi-palli, a hamlet of Chauluru.	..	....	Saunmya, Mārgasira, ba. di. 1.	Do. ..	Records the kaṭukodagi grant of a land to a private individual of Daruvaḍabali by Abdula Hussēnu Saheba ruling the Penugonde-raṇya for his having constructed the new village called Hosahalli.
756	On a stone lying near the Āṇjanēyasvāmin temple at Moda.	..	....	....	Do. ..	Registers a gift of a maṇya land by Virapanna to Hi[ra]-Parvatārādhyā of Guṇṇōḍu for conducting the worship of Śiva.
757	On a slab set up near the chavaḍi at Srikanthapuram.	..	....	Śaka 1426, Krō-dhana, Chaitra, śu. di. 1, Wed-nesday.	Do. ..	Much damaged. Seems to record the grant of the village [Srikantha]pura surnamed Vobasaṇudra, to a certain Narasiṁha-Dikehita of the Āsvalayana-sūtra and the Kāsyapa-gōtra.
758	On a broken stone lying near a private house at Paldeti.	..	....	Śaka 969,	Do. ..	Mentions a certain Nōḷam[ba]-Gamaṇḍa.
759	On a hero-stone set up in a field to the south of the same village.	[Baṇa]	Pra[bhu]mēru .. ..	....	Do. ..	The stone is broken and the characters visible are highly damaged. Seems to refer to a cattle-raid and the gift of a kalnaḍu.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
760	On a Nandi-pillar set up near the Āṇjanēyasvāmin temple at Yerragunta.	..	....	Ananda, Magha, ba. di. 5. (at the end of the record is given ba. di. 3).	Kanarese ..	Registers the grant of Yaragunte, a village between Ūtakūru and Heruho to the god Virabhadra as a pura by the Mahāmandalesvara Igundadeva-Chōja-Maharaja. Several items of income are mentioned, such as, cash, grain, sheep, cows, potter's fee, forced labour, etc.
761	On a hero-stone lying in a field under the tank bund at Parigi.	..	....	....	Do. ..	Registers the death of Madesakada-Khapanapa, son of Chōlabova.
762	On a stone lying in the same place.	..	....	....	Do. ..	Broken. States that Venkatapatirayadeva-Maharaya granted a wet field as a sarvamānya to the spearman Vobalesa.
763	On a hero-stone set up in a field to the north of the village of Utkuru.	..	....	....	Do. ..	In archaic characters. Registers that a certain Palage Nagiyana, son of Nagi, died in the battle of Ramadi (a village in Agali-naḍu) in which were engaged Nitimarga-Vemmadī and Bira-Noḷamba. This stone (kulisagallu) was set up by Basaka, the wife of the hero and the daughter of Āyta of the Kaḍambas. The engraving (?) was done by Konga.
764	On a slab set up in the Āṇjanēyasvāmin temple at Kotnuru.	..	....	Śaka 1686, Tarana, Kārtika. b. di. 13.	Telugu ..	Relates that this temple of Saṅjivaraya of Kotnuru was constructed by Narapa-Redḍi for the merit of his mother.
765	On a Nandi-pillar set up near the Āṇjanēyasvāmin temple at Kotipi.	Vijaya-nagara.	Vīra Devarāya-Mahārāya	Śaka 1354, Paridhavi, Kārtika, śu. di. 1, Friday.	Kanarese ..	Records the remission of the marriage tax on all castes, at Kotapi. The curious benediction at the end states that the married people who go round this Nandi (bull), will be blessed with many children.
766	On a boulder in a field below the tank bund in the same village.	..	....	....	Do. ..	Bears the sentence 'Svasti śrī Mandachariya bhasaṁ sandu-du': "Hail! the speech of the blessed Mandachari has proved true." On another part of the stone are three lines of writing not quite legible. The first line seems to contain the name Chāruśaṁbhāṇḍirar for Chāruśaṁ-Paṇḍita, the title of a particular order of Jain monks (see Ep. Carn., Vol. II, p. 61).
767	On a broken pillar lying in front of the Iāvāra temple at Gollapuram.	Noḷamba (Pallava).	Noḷambadhiraja	Bṛihaspati in Makara, in sūddha Pausa month.	Do. ..	Records the grant of the village of Piriya-Melapi to a certain Baja-Sōmabhaṭaraka.
768	On a slab set up in front of the Āṇjanēyasvāmin temple in the same village.	....	....	Ananda, Phalguṇa, Paṇḍhumi, Sunday.	Do. ..	States that a certain Sangapa constructed the temple of Maḷlārādeva.
769	On a slab set up in the court-yard of the Āṇjanēyasvāmin temple at Pulamiti.	Vijaya-nagara.	Vīrapratapa Sadāśivaraya	Śaka 1458 (mistake for 1478), Rakshasa, Jyeshtha, ba. di. 10.	Do. ..	Damaged. Mentions Rama[rā]ja.
770	On a stone set up in front of the same temple.	Do.	Sadāśivaraya-Mahārāya	Śaka 1466, Krōdhi, Kārtika, śu. di. 13.	Do. ..	Damaged. The date portion alone is legible.
771	On a hero-stone set up near the entrance into the village of Sirivaram.	Hoysala ..	Vīra Ballāḍadeva	Śaka 1246, Rudhirōdgari, Chaitra, śu. di. dasami, Monday.	Do. ..	Refers to the victory gained by the Mahāpradhana Āliya Maheya-Daṇḍāyaka over a certain Rachaya-Nayaka of Tumbeayakallu. Also records the death of a hero evidently on the same occasion.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
772	On two pieces of a broken hero-stone lying in the same place.	Hoysala ..	Vira-Ballaladeva	Śaka 1243, Raudri, Bhādrapada, ba. di. 13, Monday.	Kanarese ..	Records the death of the Mahasavantadhipati Hiriya Bommaya-Nayaka, son of Gaṅgeya-Nayaka of Holakalla, in a fight against the cavalry of the chiefs of (Ye)lumaṇu. The record further states that Aliya-Mācheya-Dannāyaka, the prime-minister of the king, who was ruling at Penugunde granted wet and garden lands beneath the Sirivara tank to those who were appointed to worship the hero-stone.
773	On another hero-stone lying in the same place.	....	....	Śaka 1238, Nāla, Magha, ba. di. 5, Thursday.	Do. ..	Records the death of Mali-Nayaka, son of Banadeya-Nayaka, in a raid.
774	On a hero-stone set up in the courtyard of the Āṇjaneyasvamin temple at Kanchisamudram.	....	....	Śaka 1255, Śri-mukha, Āshādha, su. di. 16, Monday.	Do. ..	States that Perumale, son of Gaṅgōja of Kañchisamudra, fought with the thieves in the "hill-pass in which kings had fallen" and without being robbed he died a hero.
775	On a boulder near the dilapidated Išvara temple in the same village.	Vijaya-nagara.	Virapratapa Sadasiṁvadeva-Maharaya ..	Śaka 1476, Pramādi, Śravana, ba. di. 5.	Do. ..	Damaged. Relates to the grant of taxes for burning lamps during the Kārtika festivals in the temple of Sūmesvara-deva at the Brahman village of Kañchisamudra surnamed Pratāpadevarāyapura.
776	On a stone pillar set up in front of the Āṇjaneyasvamin temple at Madipi, a hamlet of the same village.	....	....	Śaka 1624, Chitrabhanu, Vaiśakha, su. di. 1, Monday.	Do. ..	Damaged. Refers to the construction of the temple of Hanumantadeva by a gauda for the merit of the Mahānāyakacharya Sarabhaya-Nayaka.
777	On two broken pieces of a slab lying near the dilapidated Išvara temple at Demiketapalli.	....	....	Piṅgala, Vaiśakha, su. di. 15.	Telugu ..	Registers that a talari of Demiketepalli was named after Narasimhanāyadu, son of Maṅgināyani Vasanta-Nāyudu and accordingly received the major part of the talari's share.
778	On a slab set up in a field to the east of the village of Naganapalli, a hamlet of Cholasamudram.	....	....	Śaka 1418, Nāla, Magha, su. di. Paurname, Thursday, lunar eclipse.	Kanarese ..	Registers the gift of the village of Tipapura for offerings to the temple of Chennakesavadeva at Cholasamudra, by the Mahāpradhana Tipparasa-Vodeya of Penugunde.
779	On a slab built into the waste weir of the tank at Chilumutturu.	Vijaya-nagara.	Mahāmandalēśvara Vira Bukkaraya ..	Śaka 1289, Plavaṅga, Prathamāshādha, su. di. 14, Friday.	Do. ..	Records the construction of a kallumañchige by Irugappa-Oḍḍya, son of the Mahāpradhana Bayicheya-Dannāyaka, while he was ruling at Chelumutturu.
780	On a slab set up in a field near the Āṇjaneyasvamin temple at Sanjivarayanipalli, a hamlet of the same village.	Hoysala ..	Pratāpachakravarti Vira Ballaladeva ..	Śaka 1262, Vikrama, Bhādrapada, su. di. 10, Saturday.	Do. ..	Records the kodage grant of Valagalakuntayahali by Vissama-Dannāyaka, son of the Mahāpradhana Aliya Maḥaya-Dannāyaka, to Gōpa-Gaunda, son of Chavaka Bomma-Gaunda.
781	On a boulder to the west of the village of Chautakuntapalli.	Vijaya-nagara.	Virapratapa Achyutadeva-Maharaya ..	Śaka 1459, Hevilambi, Āsvija, su. di. 11.	Do. ..	Records the grant on copper-plate of the village of Kañchakarāhali for offerings and the bodily enjoyments of the gods Pāpavināśa, Vireśvara and Raghunātha at Lepākshi by Penugunde Virupanna, son of Nan[di] Laki-Setti.
782	On a boulder below the tank bund at Bhupasamudram, a hamlet of Hussenpuram.	....	....	Śaka 1456, Jaya, Chaitra, ba. di. 10.	Do. ..	Records the kodagi grant of a wet land by the learned mahajanas of Bhūpasamudra surnamed Mēlapura, to a certain Gaḍada Basava-Re[d]di, for his having executed some work in connexion with the big tank of that village.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
783	On a stone set up in the court-yard of the Chennakesavaśvāmin temple at Kalluru.	Nolamba (Pallava.)	Nolambabhiraja	.....	Kanarese	Registers that [a part of] the paddy grown under the tank of Kallaluru should be reserved for [the repair of] the tank.
784	On a slab lying in the reserve forest at Konduru.	....	.....	Nandana, Vaisakha, su. di. pañchami, Wednesday	Do.	States that this tank and the channel, yarakalve, were constructed by Halayya, son of Mallayya of Navil[i]kere.
785	On a rock in the Gavi-Raṅgaśvāmin hill at Chalivendla.	Vijaya-nagara.	Virapratāpa Achyutarāya-Maharāya	Saka 1453, Khara, Śrāvana, Gokulashṭami.	Do.	Gives like the copper-plates a long eulogy in Sanskrit and registers the grant of Chalivindla with its adjoining mountain and a number of other villages to the Śiva temple at Lepakshi made at the instance of Virupanna. See below Part II, paragraph 74. A marginal note is added to the inscription at its right top corner which calls Virupanna, the talavara of the town of Vijayanagara.
786	In the same place	Do.	Virapratāpa Vira Achyutarāya-Maharāya	Khara, Śrāvana, ba. di. 12.	Do.	Registers the royal order granting the village Cheluvindla surnamed Komara-Venkataśrīyapura to Penugonde Virupanna, the talavara of Vijayanagara. Mentions the songster Lakshmiyana Hobaya.
787	On a Nandi-pillar set up in a field to the east of the same village.	Do.	Vira Damarāya-Maharāya	Saka 1434, Pauri-dhavi (wrong), Kārtika, su. di. 1.	Do.	The last face of the pillar is highly damaged. Mentions Cheluvindla.
788	On a slab set up in the Āṇjanēyaśvāmin temple at Arumakulapalli, a hamlet of Tekulodu.	....	.....	Plava, Ashāḍha, su. di. 12.	Kanarese mixed with Telugu.	Records the grant of one fourth of the achchukattu land as dasabanda under the tank of Bahireddihalli by Krishnaraya to a certain Bali-Reddi, son of Chika Tata-Reddi of Tekalodu, for his having built a new village, temple, tank and wells there. The donee was expected to keep the tank in good repair. The characters are not so old as those of the time of Krishnaraya.
789	On three pieces of a broken slab lying near the Āṇjanēyaśvāmin temple at Chagaleru.	Vijaya-nagara.	Virapratāpa Achyutarāya-Maharāya	Saka 1455, Vijaya, Mārgaśīra, ba. di. 3, Monday.	Kanarese	Damaged. Records the grant of a wet land at Chagaleru in Lepakshihalla in the Penugonde-vente to the god Avubala of Chagaleru, for the merit of the king.
790	On a slab lying near the Išvara temple in the same village.	....	.....	Saka 1599, Pīṅgala, Kārtika, ba. di. 12.	Telugu	Much damaged. Refers to a Muhammadan chief whose name begins with Alon and ends with Nijauudina-Padushahi and to his minister. Also mentions Gorantla.
791	On a stone thrown across the supply-channel to the tank at Sanaganapalli, a hamlet of the same village.	....	.....	Saka 1261, Pramadi, Śrāvana, ba. di. 5, Monday.	Kanarese	States that [Ga]ṅgideva-Dannayaka, son of the Mahapradhana Aliya-Machaya-Dannayaka, while ruling at Penugonde, granted as sarvamānya, the village of Senagavudanaḥali to the goldsmith Sedoja-Pōtōja, on his making a wristlet set with diamonds and rubies.
792	On a boulder by the side of the road from Budili to Gorantla.	Chōla	Śōḷa-Maharaja[pa]	.....	Do.	In archaic characters. Seems to record a grant of land for the maintenance of those who live by asking (i.e., by begging). The exact meaning of 'kēḷdu barevarige' is not clear.
793	On a slab set up near a pond south of Budili.	.....	.....	.....	Tamil	"This is the well of Madēvi, wife of Rayarasa. No one except those born in the family of Madēvi could resume (?) the charity."

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
794	On a boulder under the tank bund to the south-east of the same village.	Vijaya-nagara.	Virapratapa Achyutaraya-Maharaya	Śaka 1459, Vijambi, Magha, su. di. [2], Wednesday.	Kanarese	Damaged. States that a wet field had been granted for the worship and offerings of the god Kēśava at Budali. Mentions Narasapaṇayaka-Ayya. Also a field was granted for services to the god as before, for the merit of the king.
795	On a boulder to the west of Reddicheruvupalli, a hamlet of the same village.	....	....	Vijaya, Āṣaḍha ..	Telugu	Mentions Bhandaram Timma[ppa]-Koṇḍapaṅgaru and the gift of the village of Koṇḍapuram.
796	On a stone set up near a well to the north of Taunepalli, another hamlet of the same village.	Hoysala	Vira-Ballaladevarasa	Śaka 1245, [Ru]dhi-[rō]dgari, Śra-vana, su. di. 5.	Kanarese	Slightly damaged. Registers the kodagi grant of the whole village of Madurekunṭeyahalli in Rāmaḍi-naḍu to Mali-Reddi, son of Bomi-Reddi of Budali, by the Mahāpradhana Aliya Maḥeṣya-Dannaṇaka.
797	On a hero-stone set up to the north-east of Budidigaddapalli, still another hamlet of the same village.	....	....	....	Telugu	In archaic characters. Mentions the hero (maganru) Danti-yamma who died piercing Ma[m]gu-[Chō]la. Dantiyamma is stated to have been the ruler of Pūḍali, (i.e., the modern Budili). Mentions also a Mutturaju. The record may be referred to about the end of the eighth century.
798	On another hero-stone in the same place.	....	....	....	Do.	Seems to record the death of another hero called Ara[va]la-Mahendra Raṭṭagudi, a subordinate of Chōla-Maharaja.
799	On a stone lying in a field near the tank bund at Puleru.	...	...	....	Do.	Records the gift of one kha of wet land at Śingasaṃudram for providing one plate of food-offering, to the god Allalananthadēva at Kañchi by a certain Avubalaraju, son of Narasimhyaraju.
800	On a boulder near the deserted Chennakēśavaśvamin temple at Kondapuram.	Vijaya-nagara	Virapratapa Vira Śrī-Sadaśivadeva-Maharaya.	Śaka 1466, Śobha-krit. Vaisakha, su. di. 15.	Kanarese	States that Daḷavayi Krishṇappa-Nayaka, son of Daḷavayi Chennama-Nayaka, the agent of the king, gave in gratitude for the fulfilment of his prayer that the king's accession to the throne of Vijayanagara must be a permanent one, the village Chennūrū surnamed Chennakēśavapura for amṛitapaḍi and other festivities of the temple of Chennakēśavadeva in the Yeramañchi-bagilu at Penugoppe for the merit of the king.
801	On a slab lying near the Añjanēyaśvamin temple in the same village.	....	....	Śaka 1474, Paridhavi, Pūshya, ba. di. 30, Saturday.	Telugu	Registers the grant of one idum (two tūms) of wet land for the tirumaliḡe of Kandaḷa Śrīraṅgaacharu, by a certain Ka[va] Tipparaju.
802	On a broken slab set up near the Añjanēyaśvamin temple at Gaunivaripalli, a hamlet of the same village.	Vijaya-nagara.	Virapratapa Vira Narasimha Achyutarayadeva-Maharaya.	Śaka 1449 (mistake for 1452), Vikriti, Jēṣṭha, su. di. 5, Tuesday.	Do.	The grant is stated to be made for the merit of Ayyapara-sayya.
803	On another slab set up in the same place.	Do.	Virapratapa Hiriya Devaraya-Maharaya.	Śaka 1304, Sarvadhari (wrong), Mārgaśīra, su. di. 7, Wednesday.	Kanarese	Damaged. Records the grant of a village for the bodily and festive enjoyments of the god [Hire]-Anumantadeva. Mentions Kadiri.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
804	On a slab lying in a field to the east of the same hamlet.	Vijaya-nagara.	Virapratapa Devaraya-Maharaya, son of Harihara-Maharaya who was the son of Bukkaraya.	Śaka 100303 (?), [He]malambi, (wrong), Phal-guna, Śu. di. 10, Thursday.	Kanarese	Damaged and broken. Mentions seventy-four subdivisions of the Pañchala community and states that in the presence of Bhikṣavṛitti Tatayya, the [A]rudarīśana and the eighteen samayas. Harihara granted several privileges to the Pañchalas for their having made the throne in the pavilion (hajarasinhāsana).
805	On a hero-stone set up by the side of the road to the west of the same hamlet.	..	....	....	Telugu	Damaged. Mentions Gaṅgāra Puligallu (?) and refers to the death of a hero.
806	On another hero-stone lying in the same place.	..	....	..	Do.	Gaṅga-Tripētra Anī-Bhīma Ari . . . mēru fought with the Kurumas that lurked about Ayyapaśuseruvu (tank ?) and fell.
807	On a rock near the Mādhavara-yaśvamin temple at Bayana-guntapalli, another hamlet of the same village.	Vijaya-nagara	Virapratapa Vira Venkatasatirayadeva-Maharaya.	Śaka 1660, Bahudhanya, . . .	Do.	Damaged. Records the grant of the villages Adimsettipalli and Bayanagunta included in the Mallela-ethala which together with Vānavolu formed the agrahara called Kamalajapura in [Penu]konda-raja, to Appayya, son of [Peda]-Nagappa and grandson of Mallela Bhaskara-Achutayya of the Bhāradvaja-gotra, the Aśvalayana-śūtra and the Rik-śakha by the Mahanayakacharya Narasimha-Nayudu, son of Narappa-Nayudu and grandson of Mallappa-Nayudu of Rakallu for worship and offerings to the god Venkatesvara.
808	On a stone lying in the bed of the Munro-tank at Kammavandlapalli, another hamlet of the same village.	..	....	Nala, Vaisākha, Śu. di. 1, Thursday.	Do.	Records a gift of land to the temple of Keśava-deva at Cheppinuru by a certain Srigiri.
809	On a sati-stone lying near the fort at Vānavolu.	..	....	Śaka 1 [3] 27, Parthiva, Kārtika, ba. di. 10, Monday.	Kanarese	States that Ganga[sami], daughter of Bayiri-Setti of Pamiḍi and wife of Rāmadēva-Nayaka, son of Kheyideva-Nayaka of Kadiri, entered into the fire (i.e., performed sati) at Penugonda where her husband died and that Tippanayaka set up the hero-stone in front of the brindavana (erected in her name) at Vānavolu.
810	On a stone lying in the channel to the north of the same village.	..	....	....	Telugu	Records the gift of a rice-field to Badu-Viraya of Raṅga-samudram by Koduganti Obulaya.
811	On a stone lying in a field near Budidigaddapalli, a hamlet of the same village.	..	..	....	Do.	In archaic characters. Registers the gift of a tank by Apimana-Gangu Kannaraju of Vānavolu.
812	On a boulder near the tank at Jinigiravandlapalli, a deserted hamlet of the same village.	..	....	Śubhākrit, Kārtika, Śu di. 1, Friday.	Kanarese	States that Nāgi-Setti, son of Tammi-Setti of Budali converted the Dumbanahala at Vana[v]olu into a tank.
813	On another boulder in the same place.	..	....	Do.	Do.	Damaged. Appears to refer to the facts stated in No. 812 above.
814	On a boulder in a field near the tank of the same hamlet.	..	....	Śaka 1345, Śobhākrit, Kārtika, Śu. di. 1, Friday.	Telugu	Mentions the vaiśya Śiriyala-Setti of the Tiru-Kaṇchinambikula and registers the construction of a tank by Tippi-Setti, grandson of Tambi-Setti Nāgi-Setti, in memory of his father Nāgi-Setti.

B.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
815	On a boulder near the tank bund at Kammavaripalli.	..	....	Śaka 1876, Yuva, Margaśira, śu. di. 15, Thursday.	Telugu	Registers a dasavanda grant of land to a certain Guruvappa by Seshappa, son of Purushottamayya and grandson of Karanam Vallabhayya of Chēlōru surnamed Kammavaripalle and two redds for having repaired the tank of the village called Eṇacheruvu which was in ruins.
816	On a boulder by the side of the road from Gorantla to Gummayyagaripalli.	..	....	Bahudhanya, Magha, śu. di. 10, Thursday.	Do.	Records that Varanāśi Gaṅgaraju granted as charities the mango-grove, well, lamp-stands, lintels, water-sheds and avenues.
817	On a boulder in a field to the west of Gorantla.	..	....	Tarapa, Margaśira, ba. di. 12.	Do.	States that Timmapayya of Gorantla, the agent of Ādeppa-Nayaka, granted as sarvamānya idumu-kuñcheḍu (two tuns and one kuñcha) of wet land to Chavudi-Reddi of Bādoli.
818	On a slab set up by the side of the road from Gorantla to Kasi-reddipalli.	..	....	Śaka 1[37]3, Pramoduta, Bhadrāpada, [ba. di. 3]0, Sunday.	Kanarese	Seriously damaged. Seems to record a privilege granted to the merchants of the Ayyavale community.
819	On a slab set up by the side of the road to the north of Mereddi-palli, a hamlet of Mandala-palli.	Vijaya-nagara.	Mahamandaleśvara Bukkaraya, son of Vira Harihararaya.	Śaka 1309, Prabava, Magha, śu. di. 15, Thursday.	Telugu	Records that Poli-Nayudu, son of the Mahanayakacharya Lakiti-Nayudu of Harigi, while ruling at Medireddipalli, made a dasabanda grant of wet lands to Peda Bairapoju and China Bairapoju, sons of Devōju, for having dug a feeder-channel to the tank of that village from the river Chireru.
820	On a slab set up in the court-yard of the Āṇjanēyasvāmin temple at Mallapalli.	..	....	....	Do.	Registers the grant of a wet land to the god, Hanumanta, at Mallapalli.
821	On a boulder below the tank bund at Vadigepalli.	..	....	Manmatha, Āṣāḍha, ba. di. 30, [Solar] eclipse.	Do.	Registers a gift of land to Narasayya by Yerama-Nayudu.
822	On a slab set up near the ohavaḍi in the same village.	..	....	Chitrabhanu, Magha, ba. di. 13.	Kanarese	Records the gift of a field at Maruḷabande to the god Chennakeśavadeva for the merit of Apparasayya.
823	On a boulder near the Āṇjanēyasvāmin temple in the same village.	Vijaya-nagara.	Śrīraṅgadeva-Maharaya	Śaka 1494, Śrī-mukha, Āṣāḍha, śu. di. 11.	Telugu	Registers the grant of the village of Vadigepalli as a sarvamānya-agrahaṇa to Tirumala-Komāra-Tatacharya, of Penugonda for the merit of his (i.e., the king's) mother, Veṅgaḷaji-Ammavara.
824	On a slab set up in front of the Chennakeśavasvāmin temple in the same village.	Do.	Virapratapa Vira Sadaśiva-Maharaya 'ruling at Vijayanagara.'	Śaka 1470, Kīlaka, Pushya, ba. di. 15.	Do.	Damaged. Seems to record a grant of money for conducting festivals in the temple of the gods Sōmeśvara and Chennakeśvara at Vadigepalli.

B.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
825	On the stone image of a king fixed into the platform in the central shrine of the Jagannatha temple in the fort at Athagodo (Kudala taluk, Ganjam district).	..	Ananta Harichandana Jagadeva, 'lord of Athagoda'.	....	Uriya	Mr. Tarani Charan Rath, B.A., District Munsiff, Ongole, translates the record thus: "During the reign of Ananta Harichandana Jagadeva, the Raja of Athagodo, this temple was constructed and the image of the god was installed on the pedestal by him, who is ever at His feet. He is the son of Ramachandra Harichandana. His mother is Chandramadei. His brother is Bhramaravara Padmanabha sa-anta."
826	On the right column of the inner entrance into the Tumbesvara temple at Pratapur (Chatrapur taluk, same district).	..	....	Saka 1[17]3	.. Telugu ..	Much damaged. Seems to record a gift of land to the temple of Tumbesvara-Mahadeva by a certain Karma-Bhatta and his wife.
827	On a stone lying at the outer entrance into the same temple.	Eastern Ganga.	Anantava[rmadeva]	[15]th year	.. Do. ..	The grant portion is much damaged.
828	On a slab set up near the outer entrance into the Vatesvara temple at Palur (Palur zamindari, same district).	[Do.] ..	Aniyanka-Bhimadeva	2nd .. ..	.. Do. ..	Damaged. Seems to register a gift of land and of 24 she-buffaloes for lamps, to the temples of Bas[te]svara and Biresvara.
829	On the top beam of the outer entrance into the same temple.	..	....	....	.. Do. ..	Damaged and incomplete. Seems to register a gift of land made by the wife of a certain Nayaka. Chinnaladevi and Padmavati are mentioned.
830	On a boulder to the south of Phul-ta (Berhampore taluk, same district).	..	....	....	Archaic characters.	The letters are of about the sixth century A.D. The record is slightly damaged. Vide para 1, part II below.
831	On the wall of the Durgapaficha cave at Ramatirtham (Vizianagaram zamindari, Vizagapatam district).	Eastern Chalukya.	Sarvalokaśraya Vishnuvardhana-Maharaja.	....	Kannarese (prose and verse).	This is a fresh copy of No. 372 of 1905. The inscription is very much damaged. States that the saint (muni) Trikalayogi Siddhantadeva, the presiding teacher (acharya) of the Desigana and the spiritual teacher (guru) of king Vimaladitya paid respects to Ramakonda (i.e. Ramatirtha hill), with great devotion. The king is given the titles Raja-Martanda and Mummaḍi-Bhima.
832	On the pedestal of a broken Jaina image on the Gurubhaktakonda hill in the same village.	..	....	....	.. Telugu ..	Damaged. Seems to state that the image was set up by Pra[mmi]-sa[tti] of Chanada[vro]lu in the Omgeru-margga.
833	On a slab lying near the Govinda-matha on the Indrakila hill at Bezvada (Bezwada taluk, Kistna district).	Eastern Chalukya.	Sarvalokaśraya Vishnuvardhana-Maharaja i.e., Chalukya-Bhima I.	17th year	Telugu and Sanskrit.	States that the shrine of Partisvara was founded at Yindrakila by Chattapa, through the favour of Vishnuvardhana, son of Vikramaditya.
834	On the front of the smaller shrine in the conserved Ramanuja-matha on the same hill	..	....	....	.. Telugu ..	Much peeled off. At the beginning and end of the top-line are seen the expressions Sri-u- and muni respectively, engraved in Chalukyan characters.
835	On the west side of the gorge near the same matha.	..	....	....	.. Do. ..	The two letters Sri and Sa, evidently the beginning of some name the rest of which is lost, are engraved here in Chalukyan characters to the size of about a foot in height. The formation and condition of the gorge suggest that there might have been some caves here.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
836	On one of the pillars of the Akkanna-Madanna rock-cut cave in the same hill.	..	....	....	Telugu ..	In modern characters. States that two private individuals, one of whom was a potter of the village Palōru in the Jammalamadugu-jilla, repaired the matha and resided in it.
837	On the front wall and two other pillars of the same cave.	..	....	....	Do. ..	The names Śrīdharayya, Śrī-Utpātipi[duga], and Śrī-Gundagōsāhi[tya] are engraved in Chālukyan characters.
838	On a pillar lying in a street near the office of the Public Works Department in the same village.	..	....	Saka 1115	Do. ..	Damaged. Seems to record the supply of ghee evidently for lamps in the temple of Mallēśvara-Mahādēva by some reḍḍis.
839	On a stone built into the Añjanēya temple in the Brahman street in the same village.	..	....	Śaka 1511, Virōdhi, Bhādrapada, śu. di. 11, Wednesday, Lakshmi-Nārāyaṇa-yōga.	Telugu and Sanskrit.	States that Akshatala Tirumala-Bhaṭṭa of the Bhāradvāja-gōtra constructed a foot-path on the hill (kuruva) at Bejavāda for the favour of (god) Nārāyaṇa. The Sanskrit verse at the beginning states that salvation comes by a bath in the vicinity of (god) Nṛsiṃha to the west of Indradri (i.e., Indrakilla hill).
840	On a stone set up near the Agastya-śvara temple at Pedana (Bandar taluk, same district).	..	....	....	Arabic ..	Records the death of some unnamed person in the Hijra year 1028. His son calls himself Muhammad āga, the slave of the Prince of Saints ('Alī). In the beginning, God's blessings are invoked upon Imām Ḥaṣan the chosen, Imām Ḥusain, the martyr of Karbata, Imām Ja 'far the truthful, Imām 'Alī son of Muṣī Rāzi and the Imām of mankind, Muhammad at Maḥdīal-Ḥadī, the lord of this age and time.
841	On a pillar in the Mukha-maṇḍapa of the Kājēśvaraśvamin temple at West Vipparru (Tanuku taluk, same district).	..	....	Śaka 1221, Jyēṣṭha śu. di. 1, Saturday.	Telugu ..	Records that a certain [Du]dya Nāminēṇḍu gave the north-western pillar in the maṇḍapa of [the temple of] Narendrēśvara-Mahādēva at Vipparru for the merit of his parents.
842	On a second pillar in the same place.	..	....	Do.	Telugu ..	Records the gift of the south-western pillar of the same maṇḍapa by a certain [Bikka]palli Sūrapanēṇḍu, for the merit of his parents.
843	On a third pillar in the same place	..	....	Do.	Do. ..	Registers the gift of the south-eastern pillar of the maṇḍapa by Gaṇṭamavoli Gaṇḡana for the merit of his parents.
844	On the same pillar .. .. .	..	....	Do.	Do. ..	Gift of the columns of the eastern entrance of the same maṇḍapa by Sāre [Ka]ṭṭaya-bhakta for the merit of his parents.
845	On a fourth pillar in the same place	..	....	Do.	Do. ..	Records the gift of the north-eastern pillar by a certain Muttappa Ko[mma]na for the merit of his mother Bra[hma]sāni and his father Kapineḍu.
846	On the white marble pillar set up in the Jaladhiśvaraśvamin temple at Ghantasala , (Divi taluk, same district.)	Eastern Chālukya.	Vishṇu[va]rdhana-Mahārāja .. ..	....	Sanskrit in Telugu characters of about the 9th century A.D.	Much damaged. Seems to record a gift of dwellings made to 2,000 Brāhmaṇas of Ghaṇṭa [śala] by the king.

B.--Stone inscriptions copied in 1917--cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
847	On the same pillar ..	Chōla	Rajaraja II ..	14th year, Śaka 1081, Dakṣhiṇa-yana-Saṁkrānti.	Telugu	Gift of 5 Rājaraṇa-māḍas by a private individual for a perpetual lamp in the temple of Jaladhīśvara-Mahādēva at Ghaṁṭasāla alias Chōḍa-Vaṇḍyavura (i.e., Chōḍa-Pāṇḍya-pura).
848	Do ..	Do.	Kulōttuṅga-Chōla II ..	Śaka 1066, 13th year, Uttarāyana-Saṁkrānti.	Telugu prose and verse.	Gift of 10 Rājaraṇa-māḍas for two perpetual lamps in the shrine of Jaladhīśvara-Mahādēva at Ghaṁṭasāla alias Chōḍa-Vaṇḍyavura by Goṇṭa Kommi-seṭṭi, the lord of Penugonda and a Vaiśya of the Nābela-gotra belonging to Veṅḍi, for his own merit and that of his parents Eriyama-seṭṭi and Baṁmama.
849	Do. ..	Velanāḍu ..	Mahāmaṇḍalēśvara Goṇka.	Lost ..	Telugu	Much damaged and mutilated. Seems to record a gift of money and lands to the temple of Jaladhīśva[ra-Mahādēva] at Ghaṁṭasāla. At the end is recorded a grant of 5 puṭṭis of land by a certain Puliyana Vijayapa-Nāyaka.
850	Do. ..	..	....	Circa, 13th century A.D.	Telugu verse and prose.	States that Avayandi-seṭṭi, the son of Chōḍa, erected the top-structure of the temple of Jaladhīśva, gave, annually a pair of cloths to the god and goddess and that he had an image of Bhṛṅgi made on the roof of the maṇḍapa. The engraver of the record was Kuṇachārya.
851	Do ..	....	....	Śaka 1142, Vikrama, Chaitra ba di 15, Thursday, Viśhu-Saṁkrānti.	Telugu	Gift of 25 cows and a bull for a perpetual lamp in the temple of Jaladhīśva[ra]-Mahādēva at Ghaṁṭasāla by Mariseṭṭi of the Mīddikulu-gotra and grandson of Pulla Kommi-seṭṭi for the merit of his parents Mariseṭṭi and Surasani. Mentions the Sasanādhikarin and Sandhivigrahin Devanāmātya.
852	On the broken white marble pillar, lying in the Viśvēśvaraśaṁtini temple in the same village.	[Velanāḍu]	Virarajendra-Chōḍa ..	Śaka 109[8], Mōsha, Viśhu-Saṁkrānti.	Sanskrit verse and Telugu.	Incomplete. Records the gift of a lamp to the god Bhogēśvara-Mahādēva at Ghaṁṭasāla by Nāṇkanārya, son of Ra[kha]dimidi of the Kaṇṭika-gotra. The Sanskrit verse praises the greatness of the king, the prosperity of the country Varuṇa[ḍu] and of Ghaṁṭasāla.
853	On the same pillar ..	Do.	Kulōttuṅga-Chōḍayaraju ..	Lost ..	Telugu	Much damaged. Seems to record a gift made to some deity at Ghaṁṭasāla by Dami-Nāyaka, a servant of the king.
854	On a pillar lying in the Rāmaśaṁtini temple at Masulipatam (Bandar taluk, same district).	....	....	Śaka 1069, Kārtika, ba, di. 15, Monday.	Do.	Damaged. Seems to record a gift of 25 cows evidently for a perpetual lamp to the god Jaladhīśvara-Mahādēva at Ghaṁṭasāla alias Chōḍa-Vaṇḍyavura.
855	On the same pillar ..	....	....	Śaka 10 [5]* ..	Do.	Damaged. Seems to record a gift of 5 Kulōttuṅga-māḍas for a perpetual lamp in the temple of Jaladhīśvara-Mahādēva at [Ghaṁṭasāla alias Chōḍa-Vaṇḍyavura by Yaḍavādima Potiseṭṭi.
856	On a pillar in the Rāṅganathaśaṁtini temple in the same village.	....	....	Śaka 1061, su. di. 3, Monday.	Do.	Incomplete. Mentions the temple of Viśvēśvara-Mahādēva at Ghaṁṭasāla alias Chōḍa-Vaṇḍyavura.
857	On a second pillar in the same temple.	..	....	Bahudhanya, Vaiśakha, su. di. 2, Friday.	Do.	In modern characters. States that the mukha-maṇḍapa of the temple was built by Pallapota Sarveśam, at the bidding of the god Rāṅganātha in a dream, to perform this sacred service (karmakarya).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
858	On the south wall in the Yudhiṣṭhiraśvara temple at Mahendragiri (Mandasa estate, Ganjam district).	....	....	....	Telugu ..	Much damaged. The names Madhurantaka and Rajendra [Chola] appear at the beginning of the inscription.
859	On the west wall in the same place.	....	....	....	Mixed characters (Nagari and Grantha).	Much damaged.
860	On the inner gōpura (right of entrance) of the Subrahmanya temple at Tirupparankunram (Madura taluk and district).	....	....	Saka 1593, Kali 4772, Virodhikrit, Vaisakha, ba. di. saptaṁi, Saturday.	Telugu ..	Gives a detailed genealogy of the chiefs of Chemji (i.e. Gingee) and states that Varadappa-Nayaka of this family gave some land and a golden palanquin (amḍala) to the god Kumārasvāmī on his way back from Sētu (i.e. Rāmeśvaram) whither he had gone on a pilgrimage.
861	In the same place, left of entrance.	....	....	Saka 1593, Kali 4772, Virodhikrit, Vaiyaṣi 22, ba. di. saptaṁi, Saturday.	Tamil ..	Gives the same genealogy as the above. Registers the gift of a golden palanquin (dandigai) and the provision for service in the central shrine on the day of Paurṇamī in the month of Kārtika to Kumārasvāmī in the sacred place of Tirupparankunram.
862	On a slab set up at the maṇḍapa near the hill at Maruḡaltalai (Tinnevely taluk and district).	....	....	1537, Ādi 15, Kumbha, Amṛita-yoga.	Do. ..	In modern characters. Mentions the temple of Śasta and certain private individuals of Kumbakkōṭṭai.
863	On the rock within the Ayyaṇār temple on the hill at Kaluḡumalai (Koyilpatti taluk, same district).	Pandya ..	Maḡaṇḡajaiyaṇ	35 + 7th year ..	Vatṭeḷuttu ..	Gift of money for 20 sheep for a lamp to an image caused to be made by a Brahman named Maḡiśaṅkaraṇāyaṇa, a nagarattān residing in Tiracchurīyal. The money was deposited with the residents of Tiranechchura-Pērūr.
864	In the same place .. .. .	....	....	....	Do. ..	A portion built in. Mentions Kuṇḡaṇḡi [Hara]-Chandra-dēvar and Guṇakīrtti.
865 to 869	On the Pañcōpāṇḍava beds in the cavern on the Siddharmalai hill at Mettuppatti (Nilakkottai taluk, Madura district).	....	....	....	Brahmi.	....

C.—Stone inscriptions copied in 1918.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the south wall of the first prakāra of the Vikrama-Chōlāvara temple at Tukkachchi (Kumbakonam taluk, Tanjore district).	Chōla	Tribhuvanaśhakravartin Rajarājadeva	+ 1st year, Vaigasi 12, Friday.	Tamil	As the income from the devadāna gifts made by Śenda-mangalam-udaiyar chief of Vikrama-Chōlanallūr alias Irupapundiy in Tirunarayūr-naḍu a subdivision of Uyyakkondār-valanāḍu were not properly collected and was insufficient to meet the requirements of the temple, Śirandāṇ Munaiyadarayan one of the hereditary watchmen of the village made a gift of land for worship, offerings, function and supply of flower garlands to the temple of Vikrama-Chōlāvara.
2	On the same wall	Do.	[Tribhuvanaśhakravartin Tribhuvana-virādēva, 'who having taken [Madurai] (Madura), Karuvūr, Ilam (Ceylon) and the crowned head of the Pandya, was pleased to perform the anointment of heroes and the anointment of victors.'	35th year, Mina, śu. di. septami, Monday, Rohini.	Do.	Gift of lamp to the temple of Vikrama-Chōlāvaramuḍaiyar at Vikrama-Chōlanallūr in Tirunarayūr-naḍu a subdivision of Uyyakkondār-valanāḍu, by Arayan Rajarājadeva alias Munaiyadarayan of Gidaṅḡil in Vijaiyara-jendrachōla-naḍu a subdivision of Oyma-naḍu a district of Jayaṅḡḡa-Chōlamanḍalam.
3	On the inner gōpura of the same temple, left of entrance.	..	....	....	Do.	Damaged and incomplete. Mentions Śingarirāja son of Ōbulurāja who calls himself Nandyalapuravaladisaṇ.
4	In the same place	..	....	Isvara, Aṇaṇi 29	Do.	Records the gift of the image of Pallakkuśokkar to the temple of Vikrama-Chōlāvara-tambiraṇār at Tukkachchi by a certain Raṅḡayyan agent of Gaṇapati Ayyaṇ son of Alagappa Ayyaṇ minister of Kaṭṭanirāya-Maharayar.
5	On the first gōpura of the same temple, right of entrance.	..	....	....	Do.	In modern characters. States that the length of the rod for measuring dry lands was fixed at 16½ feet during the time of Samanta-Nayakkar Ayyaṇ.
6	On a slab set up in a garden in the same village.	Chōla	Rajakēśarivarman alias Tribhuvanaśhakravartin Vikrama-Chōlādeva.	4th year	Do.	Gift of land free of taxes by the great assembly of Vijayarājendra-chaturvēdimangalam in Tirunarayūr-naḍu a subdivision of Uyyakkondār-valanāḍu to the temple of Ten-Tirukkalatti-Mahādeva at Kulōttuṅgaśolanallūr for the recitation of Tiruppadiyam. Quotes the 30th year of Kulōttuṅga-Chōlādeva.
7	On the east wall of the Tayumanaśvamin shrine, at Lakshmi-puram hamlet of Ramnad (Ramnad taluk and district).	..	....	....	Do.	In modern characters. Records that the great Śaiva saint Tayumapavar obtained his emancipation in Śaka 1584, Subhakti, Thai, Monday, Viśakha.
8	On the south wall of the central shrine in the Puṇyanathasvamin temple at Tiruvīḍavayal (Nannilam taluk, Tanjore district).	..	....	....	Do.	The 11 verses of Devaram sung by the Saint Tiruśāna-sambanda in praise of the sacred Viḍaiṇai (i.e., Tiru-vidaiṇai) are engraved.
9	On the same wall	Chōla	Tribhuvanaśhakravartin Rajarājadeva	18th year	Do.	Gift of money for a lamp to the temple of Tiruvīḍavayil-Uḍaiyar near Puḍukkuḍi in Maṅḡala-naḍu a subdivision of Arumōḷideva-valanāḍu.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
10	On the same wall	Chōla ..	Tribhuvanachakravartin Chōlādēva. Rajendra-	4th year Tula, su. di. septamī Thursday, [Uttarashadhā].	Tamil ..	Registers a gift of land for the maintenance of those who looked after the shrine (tiruppalī-arai) wherein Tirumurai (i.e., Dēvaram) was consecrated in the Tiruttōḍattogaiyan-guhai (cave) and those who had to recite Tirup-pāṭu (hymns), by a devotee belonging to the lineage of the Mudaliyar Tiruvaiyaruḍaiyar residing in Tirumuraite-varachohelvan-guhai (cave) situated within the monastery (guhāi) belonging to the lineage of the king (devar) Nara-singadēva in the temple of Tiruttōṇipuram-uḍaiya-Nayanar at Tirukkalumalam in Kalumala-naḍu a subdivision of Rajadhiraja-vaḷanaḍu. The Tiruttōḍattogaiyan-guhai was founded by Anamaṅgalamuḍaiyan Araiyan Vāduga-nadan alias Sennavaraiyar for the merit of Vanadaraiyar.
11	On the south wall of the maṇḍapa in front of the same shrine.	Do. ..	Kulōttunga-Chōla[dēva]	5th year	Do. ..	Damaged. Gift of money for oil-bath and offerings to the image of Rishabhādēva set up in the temple by a native of Inḡanaḍu.
12	On the same wall	Do. ..	Parakēsarivarmaṇ alias Tribhuvanachak-ravartin Vikrama-Chōlādēva.	8th „	Do. ..	Begins with the introduction <i>gargayās</i> etc. Gift of money for supplying oil to the temple of Tiruviḍaiyail-uḍaiyar in Maṅgala-naḍu a subdivision of Arumolideva-vaḷanaḍu.
13	Do.	Do. ..	Raja[kēsarivarmaṇ alias Tribhuvanacha-kravartin Kulōt]tunga-Chōlādēva.	39th „	Do. ..	Damaged. Registers a sale of land to the same temple.
14	Do.	Do. ..	Tribhuvanachakravartin Rajadhirajādēva, 'who was pleased to take Marudai (Madura) and Tāṇam (Ceylon).'	14th „	Do. ..	Begins with the introduction <i>gargayās</i> etc. Stones out of order. Gift of money for a lamp.
15	Do.	Do. ..	.....	.....	Do. ..	Much damaged. Seems to record a gift of money for burning a lamp.
16	Do.	Chōla ..	Tribhuvanachakravartin Rajarajādēva ..	19th year	Do. ..	Gift of money for a lamp by a dancing girl residing in one of the hamlets of Virudarayabhaṇkarapuram in Tiru-choho-naḍu a subdivision of Arumolideva-vaḷanaḍu.
17	Do.	Do. ..	Do. do. ..	5th „	Do. ..	Incomplete. Mentions Pudarakuḍi the hamlet of Jayatunga-chaturvedimaṅgalam in Maṅgala-naḍu a subdivision of Arumolideva-vaḷanaḍu.
18	Do.	Do. ..	Tribhuvanachakravartin Kulōttunga-Chōla[dēva].	4th „	Do. ..	Gift of 18 kaṣu for burning a twilight lamp in the temple of Tiruviḍaiyail-Ālvar.
19	Do.	Do. ..	Do. do. ..	(Indistinct) su. di. Monday, dvāda-śi, Tiruvadirai, (Ārdra).	Do. ..	Unfinished. Registers a sale of land by the members of the assembly of Viradarajabhaṇkarachaturvedimaṅgalam in Inḡa-naḍu a subdivision of Arumolideva-vaḷanaḍu.
20	On the north wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Vikrama-Chōla-dēva.	-9th year	Do. ..	Gift of a twilight lamp by Dukkaiyālvar to the temple of Tiruviḍaiyail-Uḍaiyar. Mentions Tiruchoharai in Sērrur-kurram a subdivision of Tirunarayinar-naḍu.
21	On the same wall	Do. ..	[Tribhuvanacha]kravartin Kulōttunga-Chōlādēva.	[10]th „	Do. ..	Gift of money for a lamp to the same temple by Sivaloka-muḍaiyan Tiruvegamamuḍaiyan chief of Tāṇjavūr. The Brahman of the temple received the money and agreed to burn the lamp.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
22	On the same wall	Chōla ..	Kulōttuṅga-Chōlādēva	9th year ..	Tamil ..	Incomplete. Gift of money for a lamp to the temple by a washerman in Nedumanal alias Madanamañja[ri]-chaturvēdimāṅgalaṃ a brahmādēva in Neṃmali-nādu.
23	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōlādēva.	5th	Do. ..	Gift of money for a lamp by a native of Viḍaiyapuram alias Virudarajabhayaṅkarapuram in Takkaḷar-nādu, a subdivision of Arumolideva-vaḷaṇādu. The money was received by the Sivabrahmaṇa and the Maheśvara-Aryas.
24	Do.	Do. ..	Do. do.	40th year, Rishabha, ba. di. Wednesday, peñchami, Mūla.	Do. ..	Incomplete. Sale of land to the temple of Tiruppaḷḷiśvara-mudaiya-Mahadēva by the members of the great assembly of Virudarajabhayaṅkara-chaturvēdimāṅgalaṃ a brahmādēva in Iṅga-nādu a subdivision of Arumolideva-vaḷaṇādu. Mentions Viḷakkōlīmāṅgalaṃ.
25	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōlādēva, 'who took Madurai (Madura).'	9th year	Do. ..	Gift of 40 kaṣu to the temple of Tiruviḍavaiyil-Uḍaiyar by a lady of Kōmapuram.
26	Do.	Do. ..	Tribhuvanachakravartin Rajarajadēva ..	Do.	Do. ..	Gift of money for a lamp by Ambalattāḍi Poṇṇambalak-kottar, chief of Kōttar.
27	Do.	Do. ..	Tribhuvanachakravartin Vikrama-Chōlādēva.	Do.	Do. ..	Gift of 4 kaṣu for a lamp by Nārāyaṇan Arurpīḍaran, a native of Tiruchcharai in Tirunārāyūr-nādu.
28	Do.	Do. ..	Parakeśarivarman alias Uḍaiyar Rajendra-Chōlādēva.	Do.	Do. ..	Records that the Sivabrahmaṇa of the temple received 12 kalam of paddy from a certain Korriyammai and agreed, to measure annually 3 kuṇṇi of paddy as interest for providing offerings during the festival in the month of Sittirai.
29	Do.	Do. ..	Do. do.	Do.	Do. ..	Records the gift of 28 kalam of paddy by the lady mentioned in No. 28 above for feeding the dancing girls during the Sittirai-festival. The expenditure had to be met from the annual interest of 7 kalam, the rate of interest being three kuṇṇi per kalam.
30	Do.	Do. ..	Do. do.	Do.	Do. ..	Records a similar transaction as in No. 28 above. In this case the interest was also 3 kuṇṇi per kalam.
31	Do.	Do. ..	Do. do.	10th year	Do. ..	Gift of 16 kaṣu for 8 lamps.
32	Do.	Do. ..	Do. do.	11th „	Do. ..	Gift of paddy by the lady mentioned in No. 28 above for offerings to the same temple.
33	On the left of entrance into the same temple.	Do. ..	Tribhuvanachakravartin Rajendra-Chōlādēva.	7th „	Do. ..	States that the images of Sokkakkottar, Nachohiyar and Tiruśśānamperrapillai, got prepared in the 6th year by certain merchants of Viḍayapuram alias Virudarajabhayaṅkarapuram were set up in the temple and provision was made for offerings etc., to these images out of the temple treasury.
34	On the east wall of the central shrine in the Kadambavaneśvara temple at Kadambarkoyil (Kudmalai taluk, Trichinopoly district).	Vijaya-nagara.	Viru[ppana] son of uḍaiyar.	....	Do. ..	End lost.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
35	On the south wall of the same shrine.	..	....	Śaka 1432, Āṅgira, Paṅṅuṇi 2.	Tamil	Damaged. Seems to record a gift of land in Maṇattattai to the temple of Tirukūṇḍambandurai-udaiya-Tambiraṇār for the morning worship, by the <i>ṣeṭṭis</i> of the 56 countries: Kavirai, Kannaṇḍiyar and Tamil <i>ṣeṭṭis</i> .
36	On the east wall of the maṇḍapa in front of the same shrine.	Vijaya-nagara.	Vīrapratāpa Vīra-Kṛishṇadēva-Maharāya	Śaka 1444, Chitra-bhaṇu, Karkaṭaka, ba. di. dvadaśi, Sunday, Aruṇa-yoga, Ārdrā.	Do.	Built in at the end. Records that Anantalvarpillai son of Kuravaṣeri Śrīraṅgarāja made a gift of [Kuṭittaṇḍalai-śīrmai alias Gaṇapatinaḷḷur in Mikottu-naḍu a subdivision of Tenkarai Rajagambhira-vaṇaṇaḍu, the country (śīrmai) assigned to him, for repairs to the gopura, to the surrounding walls and the maṇḍapa and for festivals in the temple of Tirukūṇḍambandurai-udaiya-Nāyaṇār.
37	On a slab built into the north wall of the same maṇḍapa.	..	..	....	Do.	Damaged. Records that a certain [Aru]ḷperādēvar whose figure is cut above built the stone temple to Vagairay-Uḍaiyar. The characters may be referred to the 10th century.
38	On the west wall of the Mātaliśvaraśvamin temple at Madarvelur (Shiyali taluk, Tanjore district).	Chōla ..	Tribhuvanachakravartin Rajarajadēva ..	19th year, Śimha, ba. di. tritīya, Wednesday, Revatī.	Do.	Gift of land to the temples of Maṭuliśvaram-Uḍaiyar and Vikrama-Chōliśvaram-Uḍaiyar at Maṭuliśvaram alias Akalanḱa-chaturvedimaṅḱalam in Venṇanayar-naḍu a subdivision of Rajadhirāja-vaṇaṇaḍu by the great assembly for offerings and repairs.
39	On the south wall of the central shrine in the Vṛiddhagiriśvara temple at Vṛiddhachalam (Vṛiddhachalam taluk, South Arcot district).	Do. ..	Parakeśarivarman alias Rajendra-Chōladēva I.	5th year	Do.	The conquests extend only as far as Ceylon in the introduction. Gift of gold for a lamp by Sembiaṇḍevadigalar daughter of Palavēṭṭaraiyar and wife of Muṇṇai Vallavaraiyar to the temple of Nerukuppai Tirumūḍukunṇam-Uḍaiya-Mahādēva at Paruvūr-kunṇam of Irūṅḱolappāḍi a subdivision of Vaḍagarai Rajendrasimha-vaṇaṇaḍu.
40	Do.	Do. ..	Rajarājakeśarivarman (Rajarāja I) ..	18th ,,	Do.	Incomplete. Gift of land by the residents of Nerukuppai to the temple of Mahādēva at Nerukuppai alias Mudukunṇam in Paruvūr-kunṇam a subdivision of Rajarāja-vaṇaṇaḍu alias Irūṅḱolappāḍi on the northern bank, for reciting the Tiruppadiyam hymns.
41	Do.	Do. ..	Rajakeśarivarman alias Rajarāja I ..	[29]th ,,	Do.	Gift of 90 sheep for a lamp by a certain Miladaiyar Kannaṇan Maḍevadigalar to the same temple.
42	Do.	Do. ..	Rājarājavarman alias Rājarajadēva (Rajarāja I).	Lost	Do.	Damaged. Seems to record a gift of paddy to the same temple.
43	On the west wall of the same shrine.	Do. ..	....	....	Do.	Built in at the bottom. A portion of the historical introduction of Rajendra-Chōla I is preserved.
44	On the north wall of the same shrine.	Do. ..	Parakeśarivarman alias Rajendra-Chōladēva I.	4th year	Do.	Built in at the bottom. Seems to record a gift of land to the same temple by the residents of Nerukuppai for reciting the Tiruppadiyam hymns.
45	On the south wall of the maṇḍapa in front of the shrine.	Do. ..	Rajarājakeśarivarman alias Rajarajadēva I.	24th ,,	Do.	A number of persons residing in Maṇalūr in Paruvūr-kunṇam a subdivision of Irūṅḱolappāḍi agreed to supply annually 4 cloths to the cooks of the temple for covering (?) (vay-kattu) the food.
46	On the same wall	Do. ..	Parakeśarivarman	15th ,,	Do.	Gift of money for a lamp by a native of Paravēḷūr. The money was received by the assembly of Arikulakeśari-chaturvedimaṅḱalam for supplying ghee for the lamp.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
47	On the same wall	Chōla ..	Parakēsarivarman	12th year ..	Tamil ..	Records that the temple (śrīkōyil), the snapana-mandapa, the gōpura, the verandah (surralai) and the shrines for the minor deities were constructed by Sembiyān-Mahadeviyār, mother of Śrī-Uttama-Chōla, daughter of Maḷaperumānadigal, and queen of Gaṇḍarādittadevar son of Parantakadeva alias Periyaśōlanār and registers the gift of gold ornaments and silver vessels to the temple by Uḍaiyapiraṭṭiyār.
48	Do.	Do. ..	Rajarāja-Rajakēsarivarman (Rajarājadeva I).	16th year ..	Do. ..	Gift of a head-ornament (śrīmudi) set with jewels by the queen mentioned in No. 47 above.
49	Do.	Do. ..	Rajarājakēsarivarman (Rajarāja I).	7th year ..	Do. ..	Gift of 90 sheep for a lamp and a lamp-stand by Malaiyuvvai-dēviyār daughter of Pottappiochōlar Sattiyaraiyār and queen of the Irūṅgōla Prithipati Amaniavallar.
50	Do.	Do. ..	Rajarājakēsarivarman alias Rajarājadeva I.	25th year ..	Do. ..	Gift of money by certain private individuals for reading in the temple of Tirumudugunram-Uḍaiyār. Irūṅgōlappadi is here stated to be a subdivision of Rājendraśiṅga-vaḷanaḍu.
51	Do.	Do. ..	Parakēsarivarman	16th „ ..	Do. ..	Gift of land and cooking utensils for providing offerings in the evening, by Irūṅgōnār Naraṇaṇ Prithipatiyār to the temple of Tirumudugunram-Uḍaiyār.
52	On the north wall of the same mandapa.	Do. ..	Parakēsarivarman alias Tribhuvachakra vartin Rajarājadeva.	6th „ ..	Do. ..	The introduction commences with the words <i>paṇḍu Cūṇḍa Cūṇḍa</i> , etc. Records a number of gifts of lamps to the same temple.
53	On the same wall .. .. .		....	10th „ and 269 days.	Do. ..	Records the gift of 35 <i>vēli</i> of land as <i>dēvadāna</i> in Pennagadam alias Muḍigondaśōla-tirappu in Mōrkā-naḍu a subdivision of Virudarājabhayaṅkara-vaḷanaḍu.
54	Do.	Chōla ..	Parakēsarivarman alias Rājendra-Chōla deva I.	20th year ..	Do. ..	Gift of land for monthly festivals, <i>tiruvādirai</i> festival, <i>pañchagvya</i> and other requirements of the temple of Tirumudugunramudaiya-Mahadeva at Nerkuppai in Paruvūr-kūṛram a subdivision of Irūṅgōlappadi in the district of Rājendraśiṅga-vaḷanaḍu, by Maṇalūrkiḷavan for the prosperity of Rājendra-Chōladeva.
55	Do.	Do. ..	Rajakēsarivarman alias Uḍaiyār Rajadhi rajadeva.	32nd „ ..	Do. ..	Begins with the introduction <i>śrīśaṅkara</i> , etc. Gift of 32 cows for a lamp by Amaniavallan Paḷlikondaṇ alias Marvattumalai, a native of Vijayapuram in Vijayapurakūṛram of Melkaraikkāḍu to the temple of Tirumudugunram-Uḍaiyār. The king is surnamed Jayaṅgondaśōlan.
56	Do.	Do. ..	Parakēsarivarman	12th „ ..	Do. ..	Gift of 45 sheep for half a lamp to Sūryadeva of Tirumudugunram and oḷattāṇḍu and a copper-pot by Kaviddikkūḍi Kulamaṇaṇ Kūṭtan, a native of Nerkuppai.
57	Do.	Do. ..	Rajakēsarivarman	3rd „ ..	Do. ..	Assignment of land to a private individual by the residents of Nerkuppai who had received the same from (king) Uttama-Chōla as a <i>dēvadāna</i> on perpetual tenure for the supply of sandal paste, dammar, and the bath requisites on the uttarāyana, dakṣināyana and the monthly saṅkramaṇa days.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
58	On the same wall	Chōla ..	Parakēsarivarman alias Rajendradeva.	5th year	Tamil	Regins with the historical introduction commencing with the words <i>śigastacēdu</i> , etc. Registers a sale of land by the residents of Vayalur in Paruvūr-kōrām in Irūṅgolaṭṭaṭṭi in the district of Vaḍagarai Rajendraseṅga-valaṇaḍu to the temple of Tirubrahmaśeveramuḍaiya-Mahadeva in the same village.
59	Do.	Do. ..	Parakēsarivarman	13th ,,	Do.	Gift of dry land below the tank by the residents of Ner-kuppai to Suryadeva at Tirumudugunram. This land was subsequently converted into a wet land by the individual mentioned in No. 56 above.
60	Do. .. .. .	..	Tribhuvana-chakravartin Kōṇṇṇaṭṭaṭṭi.	10th year and 217 days.	Do.	Gift of lands free of taxes as a devadana to the temple of Tirumudugunram-Uḍaiyar of Paruvūr-kōrām in Irūṅgolaṭṭaṭṭi. The lands were variously situated in Edirili-śōḷaṇallūr, a hamlet of Muḍigondaśōḷa-chaturvedimaṅgalam in Mērkā-naḍu, a subdivision of Virudarajabhayaṅkara-valaṇaḍu, Ilamaṅgalam alias Anapayanallūr and Sārukkūḍal alias Vikramaśōḷaṇallūr.
61	On the third gopura of the same temple, right of entrance.	..	..	6th year	Do.	Registers that as the existing devadana lands of the temple of Tirumudugunram-Uḍaiyar were inadequate for meeting the expenses of the temple, lands in lieu thereof and for feeding the Mahēśvaras in the Vikramaśōḷaṇaṭṭaṭṭi within the temple were, at the instance of Śōḷakōṇar, given over in Sārukkūḍal alias Sipa-ṭintamaṇinallūr in Paruvūr-kōrām in Irūṅgolaṭṭaṭṭi. These lands formed into a village named Vikramaśōḷaṇallūr.
62	In the same gopura, left of entrance	Pallava ..	Sakalabhuvana-chakravartin Kō-Peruṇjiṅgadeva.	25th year Kumbha, 6a. di. trayōḍaśi, Sunday, Pōram.	Do	Gift of 32 cows and a bull for a lamp and a lamp-stand to the temple by a native of Kuḍalūr in Mērkā-naḍu.
63	In the same place	Chōla ..	Rajakēsarivarman alias Tribhuvana-chakravartin Vikrama-Chōḷadeva.	6th year	Do.	The historical introduction begins with the words <i>śigastacēdu</i> , etc. Records with the same details the transactions referred to in No. 61 above. The king was seated on the seat called Śōḷakōṇ in the private apartment within the temple at Viranarāṇa-chaturvedimaṅgalam.
64	Do.	Do ..	Do. do.	4th ,,	Do.	Damaged. Begins with the same historical introduction.
65	On the north wall of the kitchen in the same temple.	Pallava ..	Sakalabhuvana-chakravartin Kō-Peruṇjiṅgadeva.	16th year, Rishabha, 6a. di. saptaṁi, Monday, Uttirām.	Do.	Gift of land for offering pudding-cakes on Sundays.
66	On the second gopura of the same temple, right of entrance.	Pandya ..	Tribhuvana-chakravartin Vira-Pandya-deva	8th year, Tula, 6a. di. tritīya, Saturday, Kōhiḷi.	Do.	Gift of an ornament (?) tiru-abhishekam by Arayan Sundarattoḷḍaiyan Kūpakerayan, a native of Nalḷuricchi in Pandi-maṇḍalam to the temple of Tirumudugunram-ḍaiya-Nāyanar in Paruvūr-kōrām in Irūṅgolaṭṭaṭṭi-naḍu a subdivision of Mērkā-naḍu in the district of Vaḍagarai Virudarajabhayaṅkara-valaṇaḍu.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
67	In the same place .. .. .	..	Tribhuvanachakravartin Kōṇēṭṭimai-koṇḍāṇ.	6 + 1st year and 55 days.	Tamil ..	Gift of land, free of taxes, by Mahabali-Vaṇarāyār for a flower-garden called Rajakkunāyan-tirunandavanam called after the king in Oddanḱurichebi (which is) the boundary of Eramāṇar in Paruvūr-paṇṇu.
68	Do.	Vijayana-gara.	Pratapa Devarāya-Maharāya, son of Vira-Vijayarāya-Maharāya.	Śaka 1367, Krō-dhann, Mīna, śa. di. dvādasi Thursday, Magha.	Do	Remission of taxes levied on setṭis, kaikkolāe, and various other castes immigrating to Tirumudugunṇam which belonged to the temple.
69	Do.	Pallava ..	Sakalabhuvanachakravartin Kō-Peruñjiṅ-gadeva.	2nd year, Vriśchika, ba. di. trayōdaśi, Sunday, Aśvati.	Do.	Gift of 96 sheep for a lamp by the hereditary watchman of the temple of Tirumudugunṇa-Nayanār. Mentions the measure Devasrayan.
70	Do. .. .. .	..	.....	Raktakehi, Śittirai 15.	Do.	Gift of the village of Nripaṇarāyananallar for worship and repairs to the temple of Tirumudugunṇa[mudaiya]-tambirāṇār by a certain chief Kachchiyarāyan who bears a number of birudns. Mentions a certain Narasayya-deva.
71	Do.	Pandya ..	Tribhuvanachakravartin Kōṇēṭṭimai-koṇḍāṇ Vikrama-Pandyaḍeva.	8th year and 106 days.	Grantha and Tamil.	Begins with the words Samastabhuvanaikavira etc. Records a gift of land for conducting worship and offerings at the service called Vikrama-Pandyaṇ-sandi called after the king, on the day of the asterism in which he was born. Virudarajabayanḱara-vaḱanāḍu is herein stated to belong to Choḷa-maṇḍalam.
72	Do.	Do. ..	Tribhuvanachakravartin Kōṇēṭṭimai-koṇḍāṇ Sundara-Pandyaḍeva.	13 + 1st year ..	Do. ..	The inscription begins with an introductory verse in Sanskrit in praise of Muppidi-kṣmāpati, king of Vikrama-siṅha-puṭṭana. Assignment of money levied as taxes from a number of villages for conducting the service established in the temple founded by the elder brother of the king and called after Muppidi-Nāyaka one of the ministers of Kakatiya Pratāparudradeva.
73	Do.	Pallava ..	Sakalabhuvanachakravartin Ko-Peruñ-jiṅgadeva.	10th year, Siṅha, śa. di. pañchami, Monday, Revati.	Tamil ..	Damaged and unfinished. Gift of a gold forehead plate set up with jewels to Tirumudugunṇamudaiya-Nayanār by Avani-āḷappirandāṇ alias Kō-Peruñjiṅgadeva of Kuḍal in Kūl-Āmar-nāḍu a subdivision of Tirumunaiyāḍi-nāḍu in expiation (of the sin) of [having killed] (P) Kōṣava, Harihara-Daṇḍanāyaka and other Daṇḍanāyakas of the Hoysala king in the battle field at Perumbalur and of having seized by force their ladies and treasure. This ornament was called Avani-āḷappirandāṇ and was placed on the image of the god with the chanting (P) of the Sanskrit verse. चारुतमपम् पट्टमवन्यवनसम्भवः [I*] दिदेश त्रिदेशाय श्रीवृद्धगिरिवासिने [II*]

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
74	In the same place .. .. .	..	....	...	Tamil verse ..	Records the Tamil verses, composed by various authors whose names are given, eulogising certain Kaṭava chiefs. These were engraved on the Gandaradittan-gōpura (tiruvaśāl) under orders of Arasānarāyaṇan Alappirandan Virasēkhara alias Kaṭavarayan. One of the verses records that in Saka 1108 (= 1186 A. D.) Alappirandan Virasēkharan alias Kaṭavarayan son of Arasānarāyaṇan Kaṭchhiyarayan alias Kaṭavarayan destroyed Kuḍal belonging to Kaṭkaṭaga-Marayan and also the country of Adiyamān.
75	Do. .. .. .	..	Tribhuvanachakravartin koṇḍān.	Kōṇēriṇmai- koṇḍān.	4 + 1st year ..	Tamil Unfinished. Gift of land free of taxes, in Pagadaṅguḍi in Paruvūr-paṇṇu consisting of thirty shares, in the name of the king, by Tirumaliruṅḷolainiṇṇan alias Maḷavarayan, the chief of Na[d] kuruchi in Sevvirukkai Sēmbu-naḍu in Paṇḍi-maṇḍalam. Out of these, 24 brahmins of the agaram Kulasēkhara-chaturvēdimaṅḷalam received one share each, and the Nayanmar two; two were assigned for Veda-vritti, one for Vaidya-vritti, and one for Purāṇa-vritti. These brāhmanas had probably to do some service for the Vikrama-Pāṇḍyan-saṇḍi by turns of eight.
76	On the same gōpura, left of entrance	..	Do.	do.	5th year and 184 days.	Do. Gift of taxes levied from the villages of Senniyanallūr alias Rajakkapayanallūr and Sēmbalḷikurichi alias Marukapai-toḍāḍa-Pāṇḍiyanallūr for offerings and for the Rajakkapayan festival instituted in the temple in the name of the king. The document is signed by Dēvan Pallavarayan of Adaṅgarimaṅḷalam in Muttar-kurram in Paṇḍimaṇḍalam.
77	In the same place .. .. .	..	Do.	do.	3rd year and 220 days.	Do. Records that a certain private individual was appointed to serve as maṇḍapa-kottu in the temple receiving tūṇi padakku of paddy everyday.
78	Do.	Pāṇḍya ..	Maṇavarman Parākrama-Pāṇḍyadeva ..	14th year, Mēsha, su. di. tṛitīya, Monday, Rōhini.	Do.	Unfinished.
79	Do. .. .. .	..	Tribhuvanachakravartin koṇḍān.	Kōṇēriṇmai- koṇḍān.	7th year	Do. Gift of land in Erumanūr in Paruvūr-paṇṇu for maintaining the Vikrama-Pāṇḍyan flower-garden founded by Maḷavarayan in the name of the king.
80	Do.	Pallava ..	Sakalabhuvanachakravartin randān alias Kōpperuṇḷiṅḡadeva.	Avanīalappi- randān	11th year and 113 koṭṭu days.	Do. Gift of a gold forehead plate to Tirumudugunramuḍaiya-Nayanār by Perumal-pillai alias Śōḷakōṇar one of the mudalis of the king.
81	Do. .. .. .	..	Tribhuvanachakravartin koṇḍān.	Kōṇēriṇmai- koṇḍān.	5th year and 184 days.	Do. Connected with No. 76 above. Registers the remission of taxes in the villages of Senniyanallūr and Sēmbalḷikurichi in Paruvūr-paṇṇu.
82	Do.	Pāṇḍya ..	Maṇavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadeva.	[3]rd year, Mākara, su. di. trayodaśi, Monday, Pushya.	Do.	Gift of 32 cows and one bull for a lamp to the temple by Malaip̄perumal alias Kanakarayan, son of Kulōttuṅga-velaṅ, chief of Maṇaṅjōri near Kōḍikkulam Vāḍagarai Virudarajabayanahkara-vaḷanaḍu. Mentions the measure Dēvaśriyaṇ.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
83	In the same place	Pallava	Sakalabhuvanachakravartin Kō-Peruñjiṅgadeva.	6th year, Mina, ba. di. shashti, Wednesday, Mūla.	Tamil	Gift of land for offerings and flower-garlands in Uṇṇakuriṇchechi alias Adanūr in Kudal-nādu a subdivision of Virudarājubayaṇkāra-vaḷanādu by Kudal Alappirandan Alagiya Sīyaṇ Kōpperuñjiṅgaṇ of Tirumunaippaḍi Kil-Amūr-nādu.
84	Do.	Pandya	Tribhuvanachakravartin Kōṇerimai-konḍaṇ Sundara-Pandya-deva.	13 + 1st year and 237 days, Kumbha, śu. di. trayōdaśi, Monday, Pushya.	Do.	Gift of lands in and taxes on Tandalaipuliṇṇūr for offerings at the service called Kōṇḍarāmaṇ-śandi after the king for conducting the festival on the day of the asterism Pushya in which the king was born, for perpetual lamps, for repairs and for maintaining the flower-gardens founded by Andar Uyyakkonḍar on behalf of Kalingarayar and Uḍaiya-Nayanār.
85	Do.	Pallava	Sakalabhuvanachakravartin Kō-Peruñjiṅgadeva.	3rd year [Sinhā], śu. di. daśami, Monday, Pushya.	Do.	Gift of 32 cows for a perpetual lamp to the temple by one of the agambadi-mudalis of Araśurudaiyaṇ Sōṅgaṇivayaṇ Sōḷakonār. Mentions the ghee measure Devaśrayaṇ.
86	Do.	Pandya	Tribhuvanachakravartin Kōṇerimai-konḍaṇ Vikrama-Pandya-deva.	5th year and 181 days.	Do.	Gift of land inclusive of all taxes for offerings at the service called Rajakkāṇayaṇ-śandi after the king. This land was determined as excess in the course of a resurvey conducted by Sōḷakon in the fifth year with reference to certain lands given to certain servants of the temple. The order was passed when the king was pleased to stop at Perumbayyappuliṇṇūr (i.e., Chidambaram).
87	Do.	....	Tribhuvanachakravartin Kōṇerimai-konḍaṇ.	5th year	Do.	Contents almost the same as above. The full name Vikrama-Pandyaśōḷaṇ is given herein.
88	Do.	....	Do. do.	5th year and 157 days.	Do.	The contents same as in Nos. 86 and 87 above. This inscription further records the remission of taxes on the lands enjoyed by the servants of the temple after the survey.
89	Do.	Pandya	Maṇavarman alias Tribhuvanachakravartin Sundara-Pandya-deva.	[13 + 3rd year	Do.	Gift of 97 sheep for a perpetual lamp by Gaṭṭidevaṇ alias Sundara-Pandya Kachchiyarayaṇ. Mentions the measure Devaśiyaṇ-kal.
90	Do.	Vijayanagara.	Kamapana-Uḍaiyar, son of Bukkaṇa Uḍaiyar.	Śaka 1295, Ananda, Rishabhā, śu. di. daśami, Monday, Punarvasu.	Do.	Damaged. Registers that the managers of the temple authorised a certain Teṇṇiyarayar Viraśekharamuḍaiyaṇ alias Kaachchiyarayar to expend 400 kalams of paddy per day out of the tirukkavaṇam.
91	Do.	Do.	Pratāpadevaraya-Maharaya, son of Vira-Vijayaraya-Maharaya.	Śaka 1352, Saumya, [Karkātaka], śu. di. shashti, Monday, Uttirām.	Do.	Records the rates of taxes in grain and money to be levied from the kaikkōḷar, tādīrimar and other castes in certain villages. The people were assembled in the Vidiṭṭaṅkaṇ tirukkavaṇam.
92	Do.	Do.	Pratāpadevaraya, son of Vira-Vijayaraya.	Śaka 1361, Saumya, Mēsha, ba. di. shashti, Sunday, [Uttirām.]	Do.	Unfinished and damaged. Seems to record a compact agreed upon by the Velaṅgai and Iḍaṅgai castes that they would inflict corporal punishment on those who helped the tax collectors of the king and the Brahman landholders in the collection of taxes by coercive measures and who consented to write the accounts.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
93	On the south wall of the <i>maṇḍapa</i> in front of the central shrine in the Svarṇapurīśvara temple at Kūgaiyūr (Kallakuriichchi taluk, South Arcot district).	Chōla	Parakōsarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōlādēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.'	6th year, Makara, su. di. dasami, Hasta.	Tamil	Registers that Kūgudaiyāṇ Irappan Ponparappinān alias Rājārāja Kōvalarāyan set up the image of Ponparappinā-Iṣvaramudaiya-Nayanār, constructed the stone temple, the Sri-Kailāsa of the village Kūgaiyūr, the arddha-maṇḍapa, the śnapana-maṇḍapa, the nṛti-maṇḍapa, the first prakāra and the gōpura, the second prakāra and the gōpura and made a gift of land for offerings and to the Brāhmaṇas of the temple. Kūgaiyūr was situated in Nāgaiyūr-kūrram, a subdivision of Malaḍu alias Jananātha-valanādu.
94	On the same wall	Do.	Parakōsarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōlādēva, 'who was pleased to take Madurai (Madura) and the crowned head [of the Pāṇḍya].'	14th year, Makara, su. di. dasami, Anurādha.	Do.	Gift of the village Popparappinānallūr free of taxes for worship and offerings and the village of Karpūṇḍi alias Tīrūñānasambandanālūr in Ugaḷūr-kūrram, a district of Vaḍagarai Rājasiṅga-valanādu for conducting the festival in the month of Panguni, to the temple of Ponparappinā-Iṣvaramudaiya-Nayanār at Kūgaiyūr.
95	Do.	Do.	Tribhuvana-chakravartin Kulōttuṅga-Chōlādēva.	29th year	Do.	Gift of two cows and a calf for a lamp by one of the agam-badi-mūḍalis of Rājārāja-Kōvalarāyan to the same temple.
96	Do.	..	....	Śaka 1386, Subhānu expired, Tārana current, Aṇi 3.	Do.	Records the order of Immaḍi Rāyappa-Nayaka Pimmayā-Nāyaka prescribing the rates of certain dues in grain and money inclusive of those due to the authorities and fixing the same capacity of the measure (marakkal) according to the old practice throughout the Magadai-maṇḍalam.
97	Do.	..	....	Śaka 1369, Prabha-va, Śirbha, ba. di. chaturthi, Monday, Aśvati.	Do.	Registers an order of Vāsudēva-Nayakar Tirumalai-Nayakar to the people of Magadai-maṇḍalam fixing the length of the rod for measuring the wet and dry lands for the purposes of assessment. The length of the rod then in use seems to have been very small and the people threatened to migrate elsewhere. The newly prescribed rod is represented on the wall below the inscription.
98	On the north wall of the same <i>maṇḍapa</i>.	..	....	Śaka 14**, Raktak-shi, Vriśchika, Amāvāsyā, Wednesday, Viśākha.	Do.	Gift of Śirṇeri, hamlet of Tenkarai-śīrmai by Eramāñji Tulukkana-Nayaka who was ruling over the said śīrmai to the temple of Ponparappinā-Chōlīśvaramudaiya-Nayinār of Kūgaiyūr.
99	On the same wall	..	....	Śaka 1465, Śōbhakrit, Karkāṭaka, ba. di. dasami, Thursday, Rohiṇi.	Do.	Remission of certain taxes for worship (Mahapuja) in the temple of Ponparappinā-Chōlīśvaramudaiya-Nayinār-Tambiranār for the prosperity of Viśvanātha-Nayaka by his officers.
100	Do.	Vijayana-gara.	Virapratapa Krishnarāya	Śaka 1442, Vikrama, Kanya, ba. di., dasami, Friday, Pushya.	Do.	Damaged. Registers the sale of the privileges of periodical worship to a certain private individual by the managers of the temple of Ponparappinā-Iṣvaramudaiya-Nayanār at Kūgaiyūr in Tenkarai Nāgaiyūr-kūrram, a subdivision of Malaḍu alias Jananātha-valanādu, a district of Magadai-maṇḍalam.
101	Do.	Do.	Do.	Śaka 1446, Tārana, Śirbha, su. di., prathamā, Sunday, [Makha].	Do.	Records a similar transaction to the one in No. 100 above. Mentions Tirumalai-Nayakar Ayyan and his agent Perumukkil-Nayakar.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
102	On the same wall . . . .	..	Tribhuvanachakravartin Kondan.	Kōṇērinmai- 13th year	Tamil	Gift of Pullaṅgulam for conducting the service Sundara-Pandyan-sundi called after the king, for festivals and for repairs to the temple of Ponparappiṇa-Isurumudaiyār at Kugaiyūr in Magadai-mandalam.
103	Do. . . . .	..	....	Śaka 1404, Subhā- krit expired, Śob- hakrit current, Vaigāsi 12.	Do	Records that excessive and unauthorised taxes were being levied from the people of Tenkarai-naḍu and that on this account the people migrated from the country. On representing their grievances to Chikka Parvata-Nayakkar, he settled that the old custom should prevail in future.
104	Do.	Pandya	Ranamukharaman Pandya-deva. Perumal	Vira- 21st year, Tula, su. di., trayōdasi, Rēvati.	Do.	Gift of the brahman village Peru-Nila alias Ranamagarāma-chaturvedimaṅḍalam in Vembār-kuṅṅam consisting of 26 shares at one share each to 24 Brahmins, one share for the Yajurveda-vṛitti and 1 share for the Purāṇa-vṛitti, by Sōlappillai alias Sambavarayan of Vēṭṭaikūḍi in Malaiḍu alias Jananatha-valanāḍu on the southern bank, a district of Magadai-mandalam. The signature of Kulasekhara Viḷupparaiyan appears at the end of the record.
105	On the west wall of the Periyā-nayaki Amman shrine in the same temple.	..	....	Yuva, Vaigāsi 15	Do.	Gift of lands in a number of villages in Tenkarai-śīrmāi to Rēṅgappayyar brother of Elummarasayya son of Bellem-konda Timmayyar for the midday off-rings of Periyammal (goddess) by Śurappavandāyar and the residents of Tenkarai-śīrmāi.
106	On the east wall of the same shrine.	Vijaya-nagara.	Virapratapa Sudasivadeva-Maharaya	Śaka 1483, Durmati, Makara, su. di.	Do.	Gift of the tax talaiyarikkam in Kugaiyūr-pottai, for special worship on Fridays in the shrines of Periyammal in the temple of Ponparappi-Nayinar and Oppilada Ammai in the temple of Pañchakshara-Nayinar at Kugaiyūr, by an agent of Śurappa-Nayakkar Ayyan for the merit of adigaram Krishnappa-Nayakkar.
107	On the western gōpura of the same temple, right of entrance.	..	....	Sadharaṇa, Aḍi	Do.	Damaged. Mentions a gift for the merit of Śurappa-Nayaka and Timaya.
108	In the same place	Vijaya-nagara.	Achhutadeva-Maharaya	Śaka 146[5] Śobhā- krit, Avani 12.	Do.	Gift of taxes levied in Kugaiyūr, for the great worship (mahapūja) and repairs in the temples of Ponparappi-Chōḷēvaramudaiya-Nayinar and Devargal-tambirāṇar Sakshinathar at Kugaiyūr by an agent of Mallappa-Nayakkar. The name of Achhutadeva is coupled with that of Krishnadeva-Maharaya as ruling in the same year.
109	On the same gōpura, left of entrance.	..	....	Śaka 1336, Jaya, Pirattadi 18.	Do.	Records an order of Narayana-Nayakkar to the people of Magadai-mandalam waiving the right of levying varuṣa-kāṇikkai in the whole pargu governed by him.
110	In the same place . . . .	..	....	Śaka 1372, Vibhava	Do.	Damaged. Seems to record the remission of certain taxes.
111	On a slab set up in front of the same temple.	..	....	Jaya, Aḍi 9	Do.	Damaged. Seems to record a gift of land for conducting worship in the two temples at Kugaiyūr.

Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
On the south wall of the central shrine in the Pañchaksharasvara temple in the same village.	Vijaya-nagara.	Immaḍi Sadaśivadeva-Mahārāya ..	Śaka 1468, Virodhikrit, Paṅgani 29, daśami, Saturday, and Paṅgani 23 ba. di. daśami, Mūla, Saṅkramaṇa.	Tamil ..	Gift of land in Tiruppani-pettai for repairs to the temple of Devan-Tambirapar Pañchaksharanatha by Uratta Pappa-Nayakkar agent of Venkatappayya Veṅgappayyan agent of Śurappa-Nayakkar.
113 On the west wall of the same shrine.	Do.	Virapratāpa Achyutadeva-Mahārāya ..	Śaka 1463, Vijaya, Kumbha, su. di. Paurnami, Lunar eclipse, Makha, Thursday.	Do. ..	Gift of the village of Mattaipalai for the merit of the residents of the country of Tenkrai in Magadai-mandalam to the temples of Pañchaksharanatha and Deva-Tambirapar on the occasion of the lunar eclipse.
114 On the east wall of the mandapa in front of the same shrine.	Do.	Virapratāpa Sadaśivadeva-Mahārāya	Śaka 1468, Parābhava, Kumbha ba. di. amāvāsyā, Sunday, Aśvati.	Do. ..	Gift of land in Pulavanūrkalam in Tenkrai sūrmā a subdivision of Malaḍu alias Jananatha-vaḷanadu in Magadai-mandalam for worship and offerings to the shrine of Ilaiya-Nayinar in the temple of Devargal-Tambirapar in Kugaiyūr, by Vadumalai-Nayakkar son of Sodi Pappa-Nayakkar agent of Śurappa-Nayakkar.
116 On the south wall of the same mandapa.	Do.	Triumaladeva-Mahārāya, son of Virapratāpa Krishnadeva-Mahārāya.	Śaka 1446, Tārana, Mūla, ba. di. śukadeśi Monday, Hasta.	Do. ..	Gift of Urattar as a dōvadana, free of taxes, for the great worship (mahāpūja) and repairs to the temple of Devargal-Tambirapar Pañchaksharanadai in Kugaiyūr alias Tambirankōyil by Mrittyuñjaya-Nayakkar for the merit of Krishnadeva-Mahārāya and Tirumalai-Nayakkar Ayyan.
116 On the same wall	Do.	Do. do.	Śaka 1446, Tārana, Dhanu, su. di. paurṇai, Ārdra, Sunday.	Do. ..	Gift of land in Pullaṅgalaṁ, on the southern bank of the Niva river, in Tenkrai Saraiyūr-kōṭṭam in Aragalūr-sūrmā a district of Malaḍu alias Jananatha-vaḷanadu in Magadai-mandalam by the same donee who is stated to have been the agent of Tirumalai-Nayakkar.
117 Do.	Do.	Do. do.	Śaka 1446, Tārana, Dhanu, su. di. prathama, Ārdra, Sunday.	Do. ..	Gift of land to the Kaikkōja servants and the dancing girls of the temples of Devargal-Tambirapar and Pañchaksharanadai at Kugaiyūr by the donee mentioned in No 116 above.
118 On the north wall of the same mandapa.	..	....	Śaka 1426, Rakta-kshi, Vriśchika, amāvāsyā, Wednesday, Viśakha.	Do. ..	Gift of land, free of taxes, in Kōḍiyappadi by Eramanōchi Tulukkana-Nayakkar to the temples of Devargal-Tambirapar and Pañchaksharanadai at Kugaiyūr.
119 On the gopura of the same temple	..	....	Parabhava, Mina, ba. di. sapṭami, Mūla, Sunday.	Do. ..	Unfinished seems to record a gift to the shrine of Ilaiya-Nayinar in the temple of Devargal-Tambirapar for worship, offerings, bathing in oil and lamps by Vadumalai-Nayakkar agent of Śurappa-Nayakkar Ayyan.
120 On a slab set up in front of the same temple.	..	....	..	Do. ..	On the top of the slab 2 fish and a hook are engraved. Records that the temple of Nūyanar Bhagavadi-Ālvar is under the protection of Miṇavan Mukkōṅkilanadigal.
121 On the south wall of the ruined Kailasanatha temple in the same village.	..	....	Śaka 1606, Tārana, Vriśchika, su. di. paurṇai, Saturday.	Do. ..	Seems to refer to a gift of land.

C.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
122	On the south wall of the Rajana-rayana-Perumal temple in the same village.	Saluva ..	Bhujabala Tammaraya (i.e. Dharmaraya).	Śaka 1424, Raudri, Kartigai, 7.	Tamil	Gift of money and land, free of taxes, to the temple of Rajanarayana-Vinnagaram-Perumal at Peruṅgaraiyānpaḍi alias Kugaiyūr in Tenkani-Naraiyūr-kōṟram in Magadai-maṇḍalam for offerings by Annama-Nayakkar in order that Bhujabala Tammaraya might rule the earth.
123	On the same wall .. .. .	..	....	Raudri, Tai 10 ..	Do.	Gift of land for worship in the same temple and for the festivals of the images of Rama, Raghava, Narayana and Krishna, taken in procession by Peruṅgondai Tammaya-Nayakkar who repaired the maṇḍapa, set up the stone pillar and the pinnacle, built the surrounding wall and dug the tank.
124	On the north wall of the same temple.	..	....	Śaka 1422, Raudri, Tai 20.	Do.	Purchase of land for the Maḍaivilagam of Rajanarayana-Vinnagar-Emberuman from the temple of Ponparappiṇa-Chōlēśvaramuḍaiyar.
125	On the first gōpura of the Raṅganatha temple at Tiruvvarangam (same taluk and district); right of entrance.	..	....	Plava, Piratṭāṣi 29.	Do.	Records a gift of land for a flower-garden for the merit of Raṅgappa-Nayakkar. Śaḍikkudutta-Nachchiyar-tiruttu appears as one of the boundaries.
126	In the same place .. .. .	..	....	Śaka 1480, Dunmati, Makara, Punarvasu, su. di. trayōḍaṣi, Sunday.	Tamil verse ..	Damaged. Records that the vimāna was repaired and (the image of) Uttara-Raṅgaṇ was probably reconsecrated by a certain Śirāmaṇya.
127	Do. .. .. .	..	....	Śaka 1553, Śobha-krit, Āṇi.	Tamil	Much damaged. Gift of land in Eduttavanallūr for supplying the yajñōpavita (sacred thread) to the god Raṅganāthasvamin.
128	Do.	Vijayanagara.	Virapratapa Śrirāṅgaḍēva-Maharaja, 'who having taken every country was pleased to receive tribute from Ceylon.'	Subhaṅga, Paṅguni 29, Śaka 1505, Mīna, su. di. saptaṁi, [Friday, Puraṭṭāṣi].	Do.	Mentions Emberumāṇar Ayyan agent of Periyānambi Ayyan agent of Eṭṭar Kumara Tattāchāriyar Ayyan of Uttara-Tiruvvarangam on the southern bank of Pennai (Pennār) and on the northern bank of Āvini in Korukkai-kōṟram a subdivision at Meykunra-vaṇaṇaḍu in Magadai-maṇḍalam and the deśāndrimuttirai Emberumāṇar-jīyar of Tirukkōvalur.
129	On the same gōpura, left of entrance.	Do.	Virapratapa Vira-Veṅkaṭapatideva-Maharaya, ruling at Peruṅgondai.	Śaka 1517, Manmatha, Puraṭṭāṣi 18.	Do.	Registers that Tiraveṅgaḍayyaṅgar Ayyan of Anbaṇar directed the lands given to the servants of the temple of Raṅganāthasvamin at Uttara-Tiruvvarangam to be nirkulī-sarvamānya under orders of Eṭṭar Tirumalai Kumara Tattāchārya who bears the biruda, Vēdamargga-pratiśāchārya and Ubhayavēdantāchārya and who appears to have prepared the elephant vehicle for the god.
130	In the same place	Do.	Virapratapa Sadaśivadeva-Maharaya ..	Śaka 1482, Raudri, Meṣha, ba. di. dvitiya, Wednesday.	Do.	Damaged and end lost.

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
131	On the same wall .. ..	....	....	....	Tamil verse ..	A Tamil verse composed by Kalīngarāya Unnamalai Ellappar in praise of the god Viṣṇu.
132	Do.	Vijayanagara.	Saṁśivadeva-Mahārāya	Śaka 1482, Sid-dharthi, Meṣha, Śa. di. pañchami, Śravana, Sunday.	Tamil ..	Damaged. Seems to register a gift of land to a private individual for repairing the tank called Pataḷasamudraṁ.
133	Do.	Do.	Do.	Śaka 1486, Dhanmuki.	Do. ..	Much damaged.
134	On the east wall of the maṇḍapa in front of the same temple.	Do.	Virapratapa Śrīraṅgadeva-Mahārāya 'who having taken all countries was pleased to levy tribute from Ceylon'.	Śaka 1499, Dhātu, [Paṅḡuṇi]25.	Do. ..	Do.
135	On the south wall of the central shrine in the Pañchanadeśvara temple at Tiruvaiyaru (Tanjore taluk and district).	Chōḷa ..	Rajakesarivarman	5th year ..	Do. ..	Gift of 25 kaḷaṅḡu of gold for half a lamp to the temple of Tiruvaiyāru-paramamahadeva. The gold was deposited with the merchants (nagarattar) of Śivapuri.
136	On the same wall	Do. ..	Madurakonḍa Parakesarivarman	20th ,, ..	Do. ..	Built in at the end and the bottom. Gift of gold for a lamp.
137	Do.	Do. ..	Do. do.	16th ,, ..	Do. ..	Gift of 96 sheep for a lamp in the temple of Tiruvaiyāru-Mahadeva by Nakka Namban of Irūṅḡandapuram on the southern bank of the Pennai in Vanagappadi.
138	On the west wall of the same shrine.	Do. ..	Do. do.	20th ,, ..	Do. ..	Built in at the end. Seems to record a gift of land to the temple of Tiruvaiyāru-Mahadeva.
139	On the north wall of the same shrine.	Do. ..	Do. do.	18th ,, ..	Do. ..	Damaged. Gift of gold for a lamp. Mentions Malaiṇṭṭu-chohaliya.
140	On the south base of the verandah of the second prakara of the same temple.	....	[Tribhuvanachukra]vartin Kōṇṇerīṇmai-konḍan.	Lost	Do. ..	Built in in the middle. Seems to register that the dancing girls were to enjoy the lands, given to them for service in the temple of Tiruvaiyāru-Udaiyar in Poygai-naḍu a subdivision of Rajaraja-valanadu, of which they had been dispossessed.
141	On the same base .. ..	....	Do. do.	Do.	Do. ..	Damaged. Records a transaction similar to that in No. 140 above.
142	On the west base of the same prakara.	Chōḷa ..	Parakesarivarman alias Tribhuvanachakravartin Kulo[ttuṅga-Chōḷa]deva Tribhuvanachakravartin Kōṇṇerīṇmai-konḍan.	3rd year ..	Do. ..	Damaged. Seems to refer to carpenters' rights and privileges in the temples of Tiruvaiyārudaiyar, Aḷudaiya-Nachaiyar, Ulagamadevi-Iśvaramudaiyar and Tribhuvanamadevi-Iśvaramudaiyar.
143	On a stone built into the east wall of the Sōkkattāṇ-maṇḍapa in front of the same shrine.	Do. ..	Madurakonḍa Parakesarivarman	39th ,, ..	Do. ..	Seems to record a gift of lamp.
144	On another stone in the same place	Do. ..	Madurai[konḍa Para]kesarivarman	[40]th ,, ..	Do. ..	Damaged. Seems to register a gift of land for feeding a brahman with sumptuous meal daily in the temple of Tiruvaiyārudaiyar by queen Arifijigai, daughter of Haḍarāyar.
145	On the north wall of the third prakara of the same temple.	Do. ..	Rajakesarivarman alias Rajarajadeva	Lost	Do. ..	Damaged. Begins with the historical introduction of the temple, etc. Appears to make provision for conducting the tirupallī-eloohi (rising from bed) service.

C.--Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
146	On the same wall .. .. .	....	Tribhuvanachakravartin Kōṇṇeriṇmai-konḍan.	14th year and 45 days.	Tamil ..	Gift of the Brahman village Jñānasamudra-chaturvedimaṅḡalam in Vikrama-Chōla-vaṇaṇḍu to the Brahmans of the temple for various services and to a number of temples.
147	On a stone built into the western gōpura of the same temple.	Chōla ..	Rajakesarivarman	3rd year	Do. ..	Gift of a chaṇḍi to the temple of Tiruvaiyārudeiyār by Pañchavaṇ-Mādeviyār, queen of Mummuḍi-Chōla.
148	On the east base of the Dakshina-Kailasa shrine in the same temple.	Do. ..	Parakesarivarman alias [Rajendra-Chōla-deva].	Damaged	Do. ..	Records in details the various ornaments given to the temple.
149	On the same base .. .. .	....	....	....	Tamil verse ..	Records that Vannavan Marayan of Vēvaśal set up the images of Pañchanadivanaṇḍu and Añjalai-Umaiyaṛ in Ayyaru.
150	On the west wall of the same shrine	Chōla ..	Rajakesarivarman alias Tribhuvanachakravartin Kulottuṅga-Chōladeva.	6th year	Tamil ..	Gift of 20 kaṣu for a lamp by Ammaṅgai-Nachchiyaṛ alias Puvamaṇḍududaiyaḷ of (?) Vāḍasāthamaṅḡalam to the temple of Ten-Kayilāyam-udaiyaṛ at Tiruvaiyaṛ in Poygai-naḍu a subdivision of Tirupuvamaṇḍududai-vaṇaṇḍu.
151	On the same wall	Do. ..	Parakesarivarman alias Tribhuvanachakravartin Rajarajadeva.	6th „	Do. ..	Damaged. Gift of 20 kaṣu for a lamp in the same temple.
152	On the south base of the Uttara-Kailasa shrine in the same temple.	Do. ..	Parakesarivarman alias Rajendra-Chōla-deva I.	3rd „	Do. ..	Gift of seven bronze lamp-stands to the temple of Olōgamahadevi-Iśvaramaṇḍaiya-Mahadeva at Tiruvaiyaṛ in Poygai-naḍu a subdivision of Rajendrasimha-vaṇaṇḍu by Dantiṣetti-Viṭaṅkiyaṛ alias Olōgamadeviyaṛ, queen of Rajarajadeva.
153	On the same base	Do. ..	[Parakesarivarman] alias Uḍaiyaṛ Rajendra-Chōladeva.	22nd „	Do. ..	Built in at the bottom.
154	Do.	Do. ..	Parakesarivarman alias Uḍaiyaṛ Rajendra-Chōladeva.	21st „	Do. ..	Gift of gold ornaments set with jewels to the same temple by the same queen as mentioned in No. 152 above.
155	Do.	Do. ..	....	....	Do. ..	Built in at the beginning. Contains a portion of the historical introduction of Rajaraja I. Records the gifts of various ornaments one of which is said to have been presented in the 25th year of Rajarajadeva.
156	On the north, west and south walls of the same shrine.	Do. ..	Rajakesarivarman alias Rajarajadeva (Rajaraja I).	24th year	Do. ..	Gift of land to the stone temple of Olōkamadevi-Iśvaramaṇḍaiyaṛ built by Dantiṣetti-Viṭaṅkiyaṛ alias Olōkamadeviyaṛ, queen of Rajarajadeva at Tiruvaiyaṛ, a devadana in Poygai-naḍu, a subdivision of Rajendrasimha-vaṇaṇḍu.
157	On the west base of the Dharmambika shrine in the same temple.	Do. ..	Rajakesarivarman] alias Tribhuvanachakravartin] Kulottuṅga-Chōladeva.	2nd year and 85 days.	Do. ..	Much damaged. Gift of 10 veli of land in addition to the existing devadana which was found insufficient for conducting worship and offerings of the goddess Ulagaṇḍaiya-Nachchiyaṛ of the Tirukkamakkoṭṭem in Tiruvaiyaṛ in Ulagaṇḍudai-vaṇaṇḍu. Mentions Anapayanallūr.

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
158	On the south wall of the central shrine in the Brahmapuriśvara temple at Brahmaḍesam (Villapuram taluk, South Arcot district).	Chōla ..	Rajakēśarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōlādēva.	41st year, and 294 days, Rishabha, ba. di. Tuesday, Anisham.	Tamil	Incomplete. The introduction commences with the words புலமேயுரை . Purchase of land in Panaiyūr, the southern hamlet of this village, in the name of Brahmiśvaramūḍaiya-Mahādēva by the assembly of the great men at Rājārāja-chaturvēdimangalam, a brahmādēya and a tapiyur in yār-naḍu, a subdivision of Gaṅgaikonda-śōla-valanaḍu. It is stated that the king, was residing in the temple of Rājārāja-Vinnagar-Ālvār which was his tutelary deity along with his subordinate (magapār) Aḍavallān alias Kulōttuṅga-śōlamuvēndavēlaṅ who was governing the place, having consecrated the god (dēva-pratiśṭhāi), opened sources for water (jala-pratiśṭhāi), destroyed the wicked and supported the wise.
159	On the north wall of the same shrine.	Do.	Do. do.	31st year	Do.	Begins with the introduction புலமேயுரை etc. Gift of 128 cows for 4 perpetual lamps in the temple of Brahmiśvaram-Ūḍaiyar at Rājārāja-chaturvēdimangalam by Aniyupura-vaṅ Mēmmattān alias Kulōttuṅgaśōla-Muvēndaraiyaṅ residing at Tribhuvanamaḍevinalūr, the southern hamlet of Rājārāja-chaturvēdimangalam, a village unit by itself in Panaiyūr-naḍu a subdivision of Gaṅgaikondaśōlapuram in expiation of the sin of having killed Ammūri-Piṇṇaḥan alias Rājēndraśēra Nilagangaraiyaṅ, one of the ryots of Āmūr in Uttamaśōla-valanaḍu.
160	On the same wall	Do.	Parakēśarivarman alias Tribhuvanachakravartin Vikrama-Chōlādēva.	15th year, śu. di. trayōdaśi, Wednesday, Punarvasu.	Do.	Incomplete. The historical introduction begins with the words புலமேயுரை . Records the same details as No. 159 above as far as the charitable disposition of the king is concerned. Herein Panaiyūr-naḍu is stated to be a subdivision of Rājārāja-valanaḍu. Refers to Karikalaśōla Naga-nāṭṭu Muvēndavēlaṅ.
161	Do.	Do.	Parakēśarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōlādēva.	12th year and 75 days.	Do.	Begins with the introduction commencing with the words புலமேயுரை . Registers that certain Brahmans of the temple of Piramiśuramūḍaiyar at Rājārāja-chaturvēdimangalam a brahmādēya and a village unit by itself in Panaiyūr-naḍu a subdivision of Rājārāja-valanaḍu received 600 kaṣa from the temple treasury and agreed to burn a perpetual lamp.
162	Do.	Vijayanagara.	..... [son of?] Virapratapa Dēvarāya-Maharāya, 'who having conquered all countries instituted the elephant hunt.'	śaka 14 ** Vi...., Tai 3, Kuṇḍbha, ba. di. śu. di. (sic.) Śrāvana.	Do.	Beginning lost. Registers that the Kaikkōla community in this territory were not allowed to use the high pillow (dandū), and blow the conch. Aramvalaritta-Nayinar having petitioned to a certain Kaṅgarāyar they were allowed the use of the pillow and the conch on the analogy of the practice in vogue in the provinces of Kañchi, Viruñchipuram and Tiruvadi.
163	On a pillar in front of the same shrine.	..	....	....	Do.	Records that this pillar was set up by Padāli-padiyaṅ alias Panaiyurnadālvāṅ a ryot residing in Panaiyūr-Nadālvāṅ-vilāgam near Ōḍūr.
164	On the south wall of the verandah of the first prakāra.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñ-jingādēva.	5th year	Do.	Gift of 33 cattle (cows, calves and bull) for a lamp in the temple of Brahmiśvaramūḍaiya-Nayanār by Nilagangāṅ Ammūri-Kuṇḍaṅ Śōlaṅgādēvaṅ of Āmūr.

C.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
165	On the same wall	Chōla ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttunga-Chōlādēva.	8th year	Tamil ..	Gift of money for a twilight lamp to the shrine of Tiruk-karalippillaiyar in the temple of Piramīśvaram-Udaiyar.
166	Do.	Saluva ..	Narasinga-Maharaja	Śaka 1392, Virodhi, Karttika 8.	Do. ..	Gift of land, in Mandagappattu in Ilayyakuru Arasavallapura-parra, by the avataram Śevvapa-Nayaka servant of Annamarasa Ayyan, to the temples of Piramīśvaramudaiya-Nayinar and Tiruppatālisvaram-udaiya-Nayinar for worship and repairs.
167	Do.	Chōla ..	Tribhuvanachakravartin Kulōttunga-Chōlādēva.	4th year	Do. ..	Records that Ammaiappan Pandi alias Rajaraja Śambavarayan one of the Śeṅgeṇi chiefs utilized the gold of the two jewelled ear-rings (tōdu) for various services in the temple of Piramīśvaramudaiya-Nayinar.
168	Do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rajarājādēva.	13th „	Do. ..	The introduction begins with the words பூசுவ. Gift of 32 cows for a lamp to the same temple by Sorudaiyal, wife of Nittavinōda Śambavarayan.
169	Do.	Do. ..	Rajakēsarivarman alias Tribhuvanachakravartin Kulōttunga-Chōlādēva.	10th „	Do. ..	Begins with the introduction பூசுவ. Gift of 12 she-buffaloes for a lamp to the temple of Brahmīśvara at Rajaraja-chatuvēdimangalam by the Sivabrāhmanas of the temple.
170	Do.	Pallava ..	Sakalabhuvanachakravartin Kopperunjādēva.	27th year Vriścika, an. di. saptami, Saturday, Avittam.	Tamil and Grantha.	Records a writ of Kachechiarayan under orders of the king (nayanar tirumugam). Gift of land, free of taxes, in Ogūr-Papaiyūr to the temple of Brahmīśvara for conducting festivals on the day of the asterism Tiruvōnam in which the king was born, for the service called Aḷagiya-Pallavan-sandi and for repairs. A Sanskrit verse at the end of this inscription records that Virapratāpa Bhuvanāikavira instituted a festival on the day of Śravana at the service (sandī) called after him to the goddess Pārvati.
171	Do.	Chōla ..	Rajakēsarivarman alias Tribhuvanachakravartin Kulōttunga-Chōlādēva.	....	Tamil ..	Mutilated. Contains a portion of the introduction.
172	Do.	Saluva ..	Narasinga-Maharaja	Śaka 1392, Vikriti, Pangunī 2.	Do. ..	Gift of ayam and arasaperu (n houses and lands in the Brahmīśvaram-śrīmaī for burning 40 lamps in the temples of Piramīśvaramudaiya-Nayinar and Tiruppatālisvaramudaiya-Nayinar by Timmi-Nāyaka, agent of Annamarasa Ayyan the avataram of Narasinga-Maharaja.
173	Do.	Chōla ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttunga-Chōlādēva.	5th year	Do. ..	Begins with the introduction வைசுவநெய்தல் etc. Gift of 32 cows and one bull for a perpetual lamp by a dancing girl (devadiyar).
174	Do.	Pandya ..	Maṇavarman alias Tribhuvanachakravartin Vikrama-Pandyaḍēva.	7th year, Āvani ..	Do. ..	Gift of land, free of taxes, in Ogūr-Papaiyūr in Koliyapurannallor-parra for worship and offerings at the service called Kulāśekharaṇ-sandi named after the king.
175	On the west wall of the same verandah.	....	Tribhuvanachakravartin Kopperinmai-kopḍān.	13 + 1st year, Maśi and 238 days.	Do. ..	Gift of land, free of taxes, for conducting a service called Kodandaramaṇ-sandi after the king and for providing offerings, etc., at the festival on the day of asterism Pushya in which he was born.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
176	On the east wall of the same verandah.	Chōla ..	Parakēsarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōlādēva.	4th year Dhanuṣ, su. di. chaturthi, Friday, Avittam.	Tamil ..	Gift of land in Nerkuppai, the northern hamlet of the village, by Ammiyappaṇ Paṇḍinādu-kopḍān alias Rājarāja Sambuvarāyaṇ for the worship and the procession of the god on the day of the asterism Avittam in which he was born.
177	On the same wall	Do. ..	Tribhuvana-chakravartin Kulōttuṅga-Chōlādēva.	14th year ..	Do. ..	Gift of money for burning a lamp in the temple of Brahmīśvaramudaiya-Nayanār by Vachchaladevi, daughter of the Chālukya (king) Tribhuvanamallādēva of the Raṭṭa-rāja.
178	On the west wall of the kitchen in the same temple.	....	....	....	Do. ..	Registers the ulvari of the devadāna lands.
179	On the same wall	Chōla ..	Rājakesarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōlādēva Tribhuvana-chakravartin Kōṇḍṛinmaikopḍān.	5th year ..	Do. ..	The historical introduction commences with the words, <i>ṁCōlādēva</i> etc. Registers that the devadāna lands belonging to the temple of Brahmīśvaramudaiya-Mahādēva and the land given for feeding tapasvins in the Rajanarayana-madam within the temple were clubbed together as a new village called Kulōttuṅga-Chōlanallūr which was declared free of taxes.
180	Do. .. .. .	....	....	....	Do. ..	Records the text of the ulvari of the grant made in No. 179 above giving the detail description of the lands.
181	Do.	Chōla ..	Rājakesarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōlādēva.	3rd year and 1174 days.	Do. ..	Begins with the introduction <i>ṁCōlādēva</i> etc. Refers to the order of the king directing the transaction contained in No. 179 above.
182	Above the entrance into the same kitchen.	....	....	....	Do. ..	Records that the kitchen was called after Vikrama-Chōla.
183	On the front gōpura of the same temple.	Chōla ..	Tribhuvana-chakravartin Kulōttuṅga-Chōlādēva.	18th year ..	Do. ..	Records that the second gōpura (tirumāligai) of the Piramīśvara temple was built by Ammalappaṇ Gandarasūryaṇ alias Sambuvarāyaṇ.
184	On the east wall of the Pātālīśvara temple in the same village.	Vijaya-nagara.	Kampāna-Udaiyar, son of Vira-Bukkapa-Udaiyar.	Śaka 1286, Krodhi, Mēsha, su. di. tritiya, Wednesday, Pāraḍam.	Do. ..	Remission of taxes, by Goppapaṅgal, on the lands in Kulōttuṅga-sōlanallūr alias Brahmīśvaram, which was an unit village in Koliyapura-peru in Panaiyūr-nādu, a subdivision of Rājarāja-valanādu belonging to the temples of Piramīśvaramudaiya-Nayanār and Tiruppātālīśvaramudaiya-Nayanār at Rājarāja-chaturvēdimāṅgalam which was a brahmādēva and a unit in itself.
185	On the south wall of the same temple.	Chōla ..	Rājakesarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōlādēva.	[1]3th year ..	Do. ..	Incomplete. Begins with the word <i>ṁCōlādēva</i> . Records a gift of 16 cows for a lamp by a certain Alagan for having missed his aim and killed another individual in a hunting excursion.
186	Do. do.	Do. ..	Tribhuvana-chakravartin Kulōttuṅga-Chōlādēva, 'who was pleased to take Madurai (Madura), Ilam (Oeylon) and the crowned head of the Pandya.'	26th ..	Do. ..	Gift of a gold diadem to Pātālīśvaramudaiya-Nayanār at Rājarāja-chaturvēdimāṅgalam a brahmādēva and a village unit in Panaiyūr-nādu, a subdivision of Rājarāja-valanādu by a merchant of Ulōgamadēvipuram, a city (nagaram) in Oymā-nādu.
187	Do. do.	Do. ..	Parakēsarivarman alias Tribhuvana-chakravartin Vikrama-Chōlādēva.	14th ..	Do. ..	Built in at the bottom. The introduction begins with the words <i>ṁCōlādēva</i> etc. Seems to record a gift of land.

C.--Stone inscriptions copied in 1918--cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
188	On the same wall	Chōla	Parakēsarivarman alias Tribhuvanachakravartin Uḍaiyar Rajendra-Chōlādēva I.	24th year and 230 days, Mēsha, 6a. di. Thursday, Pāram.	Tamil	Gift of land for worship and offerings in the temple of Patalīśvaramudaiyar by Parāntakan Suttamaliyar alias Mukkōkkilānadigal for the growth of the arms (bhujam vardhikka) of king Rajendra-Chōla. The king was then residing in the temple of Rajarājīśvaramudaiyar.
189	Do.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōlādēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.'	16th year	Do.	End lost and incomplete. Gift of two she-buffaloes, one ox and two calves for a lamp in the temple of Patalīśvaramudaiya-Nayānar by Sengēni[ma]ṅga[mi]ṭṭan. Ammaiappan Miṭṭan Appan alias Chōlendrasīṅga Sambuvarayan.
190	On the steps leading to the southern entrance of the same temple.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōlādēva.	7th "	Do.	Registers that a certain shepherd (maṇṇāḍi) residing in Eydari, the southern hamlet of Rajarāja-chaturvedimāṅgalam of Paṇaiyūr-nādu in Rajarāja-valanādu received 32 cows and agreed to burn a perpetual lamp in the temple of Tiruppatalīśvaram-Uḍaiyar.
191	On the south and east walls of the same temple.	Do.	Do. do.	18th "	Do.	Incomplete.
192	Do. do.	Do.	Parakēsarivarman alias Tribhuvanachakravartin Rajarājādēva.	14th year, Makara, 6a. di. tṛitīya, Wednesday, Pūrattadi.	Do.	Begins with the introduction புகழ்வதற்கு, etc. Quotes the 21st year of Kulōttuṅga-Chōlādēva. Records the gift of land by the assembly for worship to the image of Aḷudai-Nāchchiyar set up by Irungōlar on the day of the consecration and celebration of the marriage festival.
193	Do. do.	Do.	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōlādēva.	15th year, Rishabha, 6a. di. eaptami, Monday, Pāram.	Do.	Gift of land.
194	On the west wall of the same temple.	Do.	Rajakēsarivarman alias Rajadhirājādēva.	29th year and 342 days.	Do.	Do.
195	On the north wall of the same temple.	Do.	Rajakēsarivarman alias Tribhuvanachakravartin Virarājendrādēva.	4th year	Do.	Gift of paddy.

D.—List of photographs taken during 1917-18.

Number (continued from the last report)	Locality.	Description.	Size of negative.
440	Trichinopoly ..	View of the interior of the rock-cut temple at the foot of the hill.	Full plate.
441	Do. ..	A pillar in the same temple Carvings in relief on the hill-side near the Kanaka-Durgā temple at Bezvada.	Do.
442	Bezvada ..	Chintamani-Durgā with a seated image to the right of it.	Half plate.
443	Do. ..	Chintamani-Durgā with an elephant surmounted by a lion (?) to the left.	Do.
444	Do. ..	Varahi, Matamgēśvari	Do.
445	Do. ..	Prathama-Durgā	Do.
446	Do. ..	Śumbhasuramardini-Durgā and Chamundēśvari ..	Do.
447	Do. ..	Raudra-Mahākālī	Do.
448	Do. ..	Some faint carvings	Do.
449-450	Do. ..	Do. with some inscriptions in Telugu ..	Do.
451	Phulta ..	Inscription on a boulder (No. 850 of Appendix B) ..	Do.
452	..	Palm-leaf manuscript from Tenali (beginning) ..	Full plate.
453	..	Do. do. (end) ..	Do.
454	..	Five Brāhmi inscriptions	Do.
455	..	Seals of (a) Rajarāja Chōḍa-Gaṅga and (b) Chōla Rajarāja II.	Do.
456	..	The Munjēru plates of Kokilivarman-Maharāja ..	Do.
457	..	Do. do. (another grant) ..	Do.
458	..	Do. of Maṅgi-Yuvarāja II ..	Do.
459	..	Do. of Kokuli-Vikramāditya ..	Do.
60-461	..	An incomplete grant of Chālukya-Bhima I ..	Do.
462	..	The Garavapaḍu grant of Kākatiya Ganapati ..	Do.
463	..	Seal of No. 462 above	Quarter plate.
64-165	..	The Tāṇḍivāḍa grant of the Eastern Chālukya Vijayāditya II.	Full plate.
466	..	Seals of (a) No. 464 above and (b) Eastern Gaṅga Rajēndravarma (No. 497 below).	Half plate.
167-469	..	The Tāṇḍivāḍa grant of Prithivi-Maharāja ..	Full plate.
470-471	..	The Niduparu grant of Eastern Chālukya Jayasimha I.	Do.
472	..	The Musinikunda grant of Eastern Chālukya Viṣṇuvardhana III.	Half plate.
473	..	Seals of (a) No. 472 above and (b) Eastern Chālukya Vijayāditya I, No. 474 below.	Do.
474	..	The Śekharambū grant of Eastern Chālukya Vijayāditya I.	Do.
475	..	The Inuṅgaru grant of Chōla Rajarāja II ..	Do.
476	..	A forged modern plate with figures	Full plate.
477	..	The same (figures enlarged)	Do.
478-479	..	A spurious grant of Western Chālukya Vinayāditya ..	Do.
480-481	..	The Kummadūru grant of Śambhu-Chōḍa ..	Do.
482-483	..	The Arataha grant of Nētribhanjadēva ..	Do.
484-485	..	The Mula-Māchchāḍa grant of Vidyadharabhanjadēva	Do.
486-487	..	The Māchchāḍa grant of Nētribhanjadēva ..	Do.
488-489	..	The Amēraśiṅga grant of Indravarmadēva ..	Do.
490-491	..	The Komyāna grant of Yasabhanjadēva ..	Do.
492-494	..	The Kombaru grant of Eastern Chālukya Jayasimha I.	Do.
495-496	..	The Madhipathara grant of Eastern Gaṅga Anantavarmadēva.	Do.
497-499	..	The Tamvoddī grant of Eastern Gaṅga Rajēndravarmadēva.	Do.
500-501	..	The Attili grant of Eastern Chālukya, Chālukya-Bhima I.	Do.
502	..	The Ravulaparti grant of Undirāja	Do.
503	..	Seals of Nos. 478, 488 and 495 above	Half plate.
504	..	Seals of Nos. 11 and 15 of Appendix A	Do.
505	..	Seals of Nos. 14 and 20 of Appendix A	Do.
506-507	..	Brāhmi inscriptions	Full plate.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18, calculated by the Officiating Epigraphist with the assistance of M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., L.L.B., I.S.O.

NOTE.—The following abbreviations have been employed in these statements:—

1. *Su.* and *ba.*, respectively, for *Suklapaksha* and *Bahulapaksha*, the bright and dark fortnights of the lunar month.
2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D. 1510: Monday, Decr. 30; '94; '50 means that on the day in question the *tithi* quoted in the inscription ended at '94 of the day, i.e., 56½ *ghatikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at '50 of the day, i.e., 30 *ghatikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "*Indian Ephemeris*" A.D. 1800—2000 by the author.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus, "A.D. 1289, Monday, Nov. 28, '70" is a convenient way of indicating the fact that a *tithi* ended at '70 of the day (42 *ghatikas* after sunrise) on 28 Nov. A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra* that is quoted in a record only commenced on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus:

"Wednesday 6 Ap. A.D. 1384; '68; *f.d.n.* '29" means that the *tithi* quoted in the inscription ended at '68 (= 41 *ghatikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at '29 (= 17½ *ghatikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 26; *f.d.t.* '08; *f.d.n.* '13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at '08 (= 5 *ghatikas* after sunrise) and '13 (= 8 *ghatikas* after sunrise), respectively, on Saturday.

4. An asterisk after the figure indicating a Śaka year (e.g. Ś. 1235*) means, as in Kielhorn's list of dates, that the year is current, not expired.

5. When it is necessary to distinguish the name of a *nakshatra* from that of a month and generally, as a useful convention, the names of *nakshatras* are printed between inverted commas, thus "Māgha" is the *nakshatra*, Māgha is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PALLAVA.		
<i>Kopperuñjīṅgaḍēva.</i>		
1918	62	25th year, Kumbha, śu. di. trayōḍaśī, Sunday, Pūrva-Phalgunī = A.D. 1268, Sunday, January, 29; '45; '88. 'Puram' is a mistake for Pūṣam (Pushya).
"	65	16th year, Rishabha, śu. di. saptamī, Monday, 'Uttara-Phalgunī = A.D. 1258, Monday, May 13; '28; '63. Saptamī seems to be a mistake for navamī.
"	69	2nd year, Vriśchika, ba. di. trayōḍaśī, Sunday, Aśvati = A.D. 1244, Sunday, November 13. Ba. 13 began at '22 and Aśvati ended at '40.
"	73	10th year, Simha, śu. di. pañchami, Monday, Revati = A.D. 1254, Monday, August 3; ba. 5 began at '99 and Revati at '51. The date is unsatisfactory; moreover, the 10th regnal year probably came to end in February—July 1253 A.D.
"	83	6th year, Mīna, ba. di. shashthī, Wednesday, Mūla. No satisfactory equivalent whether regnal year is 6 or 9; i.e. in A.D. 1249 or A.D. 1252.
"	85	3rd year [Simha], śu. di. daśamī, Monday, Pushya. Irregular.
"	170	27th year, Vriśchika, [śu.] di. saptamī, Saturday, Dhanishtha. = A.D. 1269, Saturday, November 2; '25; '74.
CHOLA.		
<i>Rājarājadēva I.</i>		
1917	356	10th year, Rishabha, Thursday, Viśakhā. Details not enough for verification. The nearest equivalent is A.D. 995, May 16, Thursday. In this case however the given <i>nakshatra</i> had ended the previous day at '95.
"	362	12th year, Dhanu, Tuesday, Aślēṣhā. = A.D. 996, December 1st, Tuesday. On this day the <i>nakshatra</i> commenced at '39, ending at '50 the following day. [The <i>tithi</i> was ba. 3 which ended at '13.]
<i>Parakēsarivarman Rājendra-Chōla I.</i>		
"	335	25th year and 112th day, Kāṇṇi, ba. di. Thursday. Punarvasu = A.D. 1036, September 16, Thursday '26; '74. [The <i>tithi</i> was aṣṭamī.] Reign, according to Kielhorn, began between 27th March and 7th July A.D. 1012. The present date (112th day) indicates that regnal years changed about May 27th.
"	341	30th year and 27th day, Karkāṭaka, ba. di. daśamī, Thursday, Kṛittika = A.D. 1041, June 25, Thursday. <i>f.d.t.</i> '08; <i>f.d.n.</i> '76. The <i>tithi</i> and the <i>nakshatra</i> commenced on this day at '09 and '76 respectively. By Garga and Brahma Siddhāntas <i>nakshatra</i> would have commenced about '25 of day. The beginning of the reign inferred from this date (about May 29) agrees with that arrived at from the previous date.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>CHOLA—cont.</i>		
<i>Parakēsarivarman Rājēndra-Chōla I—cont.</i>		
1918	188	24th year and 230th day, Mēsha, śu. di. Thursday, Pūram = A.D. 1036, April 8, Thursday. On this day the <i>nakshatra</i> commenced at '50. [<i>Tithi</i> was <i>dasamī</i> '69.] f.d.n. '45. According to this date (230th day) regnal years must have changed about August 20.
<i>Rājakēsarivarman Rājādhirāja I.</i>		
1917	330	30th year, Mīna, śu. di. Tiruvādirai, Friday = A.D. 1048, February 26, Friday; Ārdra ended at '05. [<i>Tithi</i> was śu. <i>navamī</i> '25.]
<i>Rājakēsarivarman Kulōttuṅga I.</i>		
"	347	30th year and 24th day, Kumbha, ba. di. dvitīyā, Thursday, Uttiram. Thursday is perhaps mistake for Wednesday = A.D. 1099, February 9, Wednesday. '93; '79. Regnal year in February A.D. 1099 was not the 30th but 29th. Date is unsatisfactory.
"	348	[3]8th year and 50th day, Karkāṭaka, ba. di. shashthī, Saturday = A.D. 1107, July 13, Saturday. [<i>Nakshatra</i> was <i>Rēvatī</i> '49.]. Ba. 6 ended at '32. Regnal year must have changed about May 24.
1918	158	41st year and 294th day, Vriṣabha, ba. di. [trayōdaśī], Tuesday, Anisham. On Tuesday 23rd May A.D. 1111, Nak. "Anurādhā" began at '05. <i>Tithi</i> was śu. 13 which came to end at '07. Beginning of regnal year, indicated by 294th day is August 3. (According to Kielhorn reign began between 14th March and 8th October A.D. 1070).
<i>Vikrama-Chōla.</i>		
"	160	15th year, śu. di. trayōdaśī, Wednesday, Punarvasu. The 15th year corresponds to A.D. 1132-33 and the month intended is Makara. On January 10, Wednesday A.D. 1134 (but this was in the 16th year), Punarvasu commenced at '29; f.d.n. '23. The <i>tithi</i> was trayōdaśī '52.
"	193	15th year, Rishabha, śu. di. saptamī, Monday, Pūram. = A.D. 1132, May 23, Monday, '34; '68. (According to Kielhorn, 15th year would not have commenced till 29th June A.D. 1132.)
<i>Rājārāja II.</i>		
"	192	14th year, Makara, śu. di. tritīyā, Wednesday, Pūrattādi = A.D. 1160, January 13, Wednesday. On this day the <i>nakshatra</i> commenced at '21, and <i>tithi</i> ended at '65; f.d.n. '27.
<i>Tribhuvanachakravartin Rājādhirāja II.</i>		
1917	224	6th year, Mithuna, śu. di. tritīyā, Saturday, Punarvasu = A.D. 1169, May 30; '41; '39. The week day was Friday and not Saturday. Neither <i>tithi</i> nor <i>nakshatra</i> was current on Saturday, both having come to end on Friday.
<i>Kulōttuṅga-Chōla III.</i>		
"	226	11th year, Makara, śu. di. saptamī, Monday, Uttirattādi = A.D. 1188, December 26, Monday. During the whole of the day the <i>tithi</i> was saptamī which came to end at '02 on Tuesday <i>nakshatra</i> ended at '25 on Monday.
"	233	38th year, Makara, śu. di. ekādaśī, Saturday, Rōhiṇī = A.D. 1216, January 2, Saturday 46; '76.
"	242	9th year, Rishabha, 8, Saturday, Pushya = A.D. 1187, May 2 (Rishabha 8) Saturday. The <i>Nakshatra</i> on this day was <i>Dhanishthā</i> and not <i>Pushya</i> .
"	243	15th year, Dhanu, ba. di. Wednesday, Hasta. = A.D. 1194, December 7, Wednesday. [<i>Tithi</i> was <i>ashtamī</i> which ended at '17.] f.d.n. '63.
"	350	42nd year and 50th day, Simha, ba. di. ekādaśī, Thursday, Pushya = A.D. 1185, August, 22, Thursday, f.d.t. '08; f.d.n. '78. The <i>tithi</i> and <i>nakshatra</i> commenced on this day at '17 and '84 respectively. Beginning of <i>nakshatra</i> by <i>Brahma</i> and <i>Garga</i> <i>siddhantas</i> would have been the same. Day of regnal year agrees closely with the beginning of reign as arrived at by Kielhorn (between 6th and 8th July A.D. 1178).

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>CHOLA—cont.</i>		
<i>Kulōttuṅga-Chōla III—cont.</i>		
1918	2	35th year, Mīna, śu. di. saptamī, Monday, Rōhini. On Thursday, February 28 A.D. 1213, śu. 7 began at '24 and "Rōhini" ended at '63. The week day however was not Monday but Thursday.
"	24	40th year, Rishabha, ba. di. Wednesday, pañchamī, Mīla = A.D. 1217, April 26, Wednesday; f.d.t. '69; '33; tithi commenced at '80 on this day. But April 1217 A.D. fell in 39th regnal year according to Kielhorn.
"	93	6th year, Makara, śu. di. daśamī, Hasta. Cannot be verified for want of week-day.
"	94	14th year, Makara, śu. di. daśamī, Anurādhā. The date cannot be verified for want of week-day.
"	176	4th year, Dhanus, śu. di. chatvartī, Friday, Avittam. = A.D. 1181, December, Friday 11, '75; '93.
<i>Tribhuvanachakravartin Rājārājadeva III.</i>		
1917	221	[13th year, Kānni, ba. di. dvadasi, Thursday, Svati. The date is irregular. The given details do not work out correctly for the 13th or the 23rd year of Rājārāja III or of Rājārāja II. In A.D. 1229 Kānni, ba. 12 fell on a Sunday and the nakshatra was Makha.
"	231	14th year, Mīna, śu. di. chatvartī, Wednesday, Makha = A.D. 1230, February 27, Wednesday '85, '14.
"	245	5 + 1st year, Dhanus, ba. di. chatvartī, Wednesday, Anusham. There is no date corresponding to this in A.D. 1221, the 6th regnal year.
"	247	21st year, Tula, ba. di. saptamī, Wednesday, Pushya = A.D. 1236, October 22, Wednesday. During the whole of the day the tithi was saptamī, f.d.n. '77.
"	250	6 + 1st year, Mēsha, śu. di. chatvartī, Saturday, Śittirai (Chitrā) = A.D. 1223, April 15, Saturday; '87; '71.
"	256	10th year, Simha, śu. di. trayodasi, Sunday, Śrāvana = A.D. 1225, August 17, Sunday; '88; '72.
"	315	4th year, Simha, Wednesday, Pushya, śu. di. trayodasi. In A.D. 1220, on Wednesday, July 29 which fell in or immediately after close of 4th year (regnal year began according to Kielhorn between 27th June and 10th July 1216) ba. 13 (not śu. 13) in Simha, ended at '23 and Nak. 'Pushya' ended at '94.
1918	38	19th year, Simha, ba. di. tritīyā, Wednesday, Rēvatī. No suitable date could be found to answer the details; in Simha of the year A.D. 1234-35 corresponding to the 19th year of the reign or in 1231-2, the 16th year.
<i>Rājendra-Chōla III.</i>		
"	10	4th year, Tula, śu. di. saptamī, Thursday, Uttarāshādhā = A.D. 1249, October 14, Thursday; '66; '60.
<i>PANDYA.</i>		
<i>Rānamukharāman Perumāḷ Vīra-Pāṇḍyadeva.</i>		
"	104	21st year, Tula, śu. di. trayodasi, Rēvatī. Date cannot be verified for want of week day.
<i>Tribhuvanachakravartin Sundara-Pāṇḍya.</i>		
1917	249	2nd year, Vriśchika, ba. di. shashthī, Friday, Pushya. A.D. 1272, November 11, Friday (= Vriśchika 15); f.d.t. '64; '75. This is a possible date for Māy. Sundara-Pāṇḍya, if a king with that name began to reign in A.D. 1271 as conjectured in notes against No. 347 of 1916— <i>Annual Report</i> for 1916-17, page 90.
<i>Jatāvarman Tribhuvanachakravartin Rājārāja Sundara-Pāṇḍya.</i>		
"	248	13th year, Kumbha, śu. di. tritīyā, Wednesday, Śadaiyam. In A.D. 1288, which fell in the 12th year of Jatāvarman Sundara-Pāṇḍya (whose reign began in February—March. A.D. 1277—vide page 97, <i>Annual Report</i> for 1915-16), January 7th, Wednesday '90; '99 answers to most of the given details: but the month was Makara, not Kumbha, and regnal year was 12th not 13th. In an inscription at Tiruvārāṅgulam in Pudukkōttai State the surname Rājārāja has been found associated with Jatāvarman Sundara-Pāṇḍya "Samastajagad, etc." who came to the throne in A.D. 1251: but the present details are not found in that reign.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYA—cont.		
<i>Tribhuvanachakravartin Vira-Pāṇḍya.</i>		
1918	66	8th year, Tulā, śu. di. tritīyā, Saturday Rōhiṇī. The <i>paksha</i> should be bahula not suddha. With ba. 3, we have an equivalent on Saturday, October 23 (= Tulā 26) A.D. 1260; f.d.t. '03; '29. The 3rd tithi was current throughout Saturday. In the notes at page 98 of <i>Annual Report</i> for 1915-1916, it was pointed out that the dates of the reign of Jātavarman Vira-Pāṇḍya of Ilam and Kōngu fame pointed, some to A.D. 1253, and others to A.D. 1254, the majority pointing to A.D. 1254. The present date points to A.D. 1253.
<i>Māṇavarman Tribhuvanachakravartin Vikrama-Pāṇḍya.</i>		
1917	426	5th year, Kārttigai, ba. di. tritīyā, Thursday, Rōhiṇī = A.D. 1254, October 29, Thursday when ba. 3 commenced at '39, f.d.t. '33; '24. But it is very doubtful whether the reign of any Māṇavarman Vikrama-Pāṇḍya began in or about A.D. 1250.
"	427	5th year, Aippasi, 30, śu. di. purnamī, Tuesday. In A.D. 1254, on October 27, Tuesday, which was the 30th day of Tulā or Aippasi, the purnamī tithi ended at '51. As a date containing a reference to the day of the solar month this is worth studying side by side with No. 704 of 1916 (<i>Annual Report</i> for 1916-17 page 92); but in the present uncertainty as to the date of commencement of this reign it is useless to speculate further.
1918	82	3rd year, Makara, śu. di. trayōḍasī, Monday, Pushya. On account of the uncertainty of this reign it is not possible to investigate this date with any degree of confidence. It may be noted however that the given details are satisfied in A.D. 1274, Jan. 22 (= Makara 28), Monday on which day śu. 13 and Pushya ended respectively at '07 and '99 of day. If this was the 3rd year A.D. 1284 would be the 13th year for which see No. 704 of 1916, <i>Annual Report</i> for 1916-17 page 92.
<i>Māṇavarman Tribhuvanachakravartin Vira-Pāṇḍya.</i>		
1917	422	[2]3rd year, Rishabha, śu. di. pañchamī, Wednesday, Pushya = A.D. 1357, Wednesday, May 24 (= Rishabha 29); '83; '01. This reign has to be dated from A.D. 1334—See N.B. on page 90 of <i>Annual Report</i> for 1916-17.
<i>Jātavarman Vira-Pāṇḍya.</i>		
"	432	3rd year, Vriśchika, 13, ba. di. shashthī Thursday, Āyilyam = A.D. 1256, November 9, (= Vriśchika 13, Thursday '71; f.d.n. '05. The nakshatra commenced at '10 on this day.
"	437	15th year, Vriśchika, śu. di. pañchamī, Monday = A.D. 1267, November 21, Monday. On this day śu. 5 commenced at '58, and the nakshatra must be Śravaṇa which commenced at '39, f.d.t. '62; f.d.n. '44.
<i>Māṇavarman Tribhuvanachakravartin Bhuvanaikavīraṇ Kulaśēkharadēva I.</i>		
"	260	22nd year, Karkāṭaka, śu. di. prathamā, Thursday, Pūṣam = A.D. 1291, June 28, Thursday '58; '90.
"	263	22nd year, Karkāṭaka, śu. di. prathamā, Thursday, Pūṣam. Same as No. 260 above.
<i>Tribhuvanachakravartin Kōnerinmaikōṇḍāṇ Sundara-Pāṇḍyadēva.</i>		
1918	84	13 + 1st year, and 237th day, Kumbha, śu. di. trayōḍasī, Monday, Pushya = A.D. 12, Monday February 12 (= Kumbha 19); '89, '25. This was in the 14th year of the reign which began in February—March 1277 A.D. as noted at page 97 of <i>Annual Report</i> for 1915-1916.

APPENDIX E.—Dates from Appendices A, B and C to the Annual Report for 1917-18—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>PANDYA—cont.</i>		
<i>Māṇavarman Tribhuvanachakravartin Kulasekhara I.</i>		
1917	483	4th year, Simha, ba. di. navamī, Friday, Rōhiṇī = A.D. 1271 July, 31, Friday. Ba. 9 commenced at '03 and nakshatra at '23 f.d.t. '02; f.d.n. '24.
"	636	4th year, Kanni, 22, su. di. chaturdaśī, Saturday, Uttirattādi = A.D. 1271, September 19, Saturday '46; f.d.n. '03; the nakshatra commenced at '11 on this day.
<i>Māṇavarman Tribhuvanachakravartin Kulasekhara II.</i>		
"	415	7th year, Kumba, 13, su. di. aṣṭamī, Friday, Rōhiṇī. This date has been already calculated by M.R.By. Diwan Bahadur L. D. Swamikannu Pillai Avargal (vide <i>Indian Antiquary</i> Vol. XLII, p. 228). The regnal year has been corrected from 4 in the inscription. The equivalent is A.D. 1321, February 5, Friday, '58; '93.
<i>Vīra-Pāṇḍya.</i>		
"	422	23rd year, Rishabha, su. di. pañchamī, Wednesday, Pushya = A.D. 1445, May 12, Wednesday, '13; '28.
"	452	Śaka 1368, Mesha 15, chaturdaśī, Sunday, Hasta = A.D. 1446, April 10, Sunday, '73; '10.
<i>Arikēśari Parākramadēva.</i>		
"	507.	Śaka 1374, Vriśchika 16, su. di. dvitīyā, Monday, Mūla = A.D. 1452, November, 13, Monday; '58; '89.
"	518	Śaka 1385, Mīna 10, su. di. navamī, Friday = A.D. 1464; March 2, Friday, '38; '57.
"	547	Śaka 1385, 31 + 11th year, Karkataka 30, su. di. trayōdaśī, Thursday, Uttirādā = A.D. 1463, July 28, Thursday, '38; '88.
<i>Jatīlavarman Kulottunga-Pāṇḍya 'born in asterism Jyēshthā.'</i>		
"	569	2 + 41st year, Śaka 1388, Vyāsa, Mithuna 29, su. di. trayōdaśī, Thursday, Kēttai (Jyēshthā) = A.D. 1466, Thursday, June (26 = Mithuna 29), '34; '12.
<i>Kulasekharadēva.</i>		
"	519	Śaka 1390, 2 + 37th year, Tula 13, ba. di. ekādaśī, Wednesday, Uttirām = A.D. 1468, October 12, Wednesday, '08; f.d.n. '27.
<i>Jatīlavarman Tribhuvanachakravartin Arikēśvaram.</i>		
"	541	Śaka 1[3]90, 2 + 30th year, Simha, 21, su. di. dvitīyā = A.D. 1468, August 19, Friday, '94.
<i>Parākram[ma]-Pāṇḍya Vīra-Pāṇḍyadēva.</i>		
"	548	Śaka 1402, 12th year, Vriśchika, ba. di. daśamī, Sunday, Hasta. On A.D. 1480, November, 26, Sunday, ba. 10 began at '36 and ended at '26 on the following day, while "Hasta" ended at '86 on Sunday.
<i>Jatīlavarman Tribhuvanachakravartin Poṇṇinperumāl Parākrama-Pāṇḍya.</i>		
"	401	Śaka 1202, 5th year, Simha 18, ba. di. aṣṭamī, Wednesday, Rōhiṇī. The date is too early. Calculated for the possible initial dates Śaka 1344, 1389, 1395 and 1402 the details do not work out for the first and the second and the approximate results arrived at for the other two are as follow:— (i) A.D. 1473, August 16, Monday, '22; '33. But the week-day is Monday not Wednesday. (ii) A.D. 1481, August 17 (= Simha 18) Friday (not Wednesday) f.d.t. '03; '99. Ba. 8 was current throughout the day.

APPENDIX E.—Dates from Appendices A, B and C to the Annual Report for 1917-18—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYA—cont.		
<i>Parākrama-Pāṇḍyādēva.</i>		
1917	520 & 521	Śaka 1406, 2 + 9th year, Kārttigai 28, śu. di. aṣṭamī, Friday, Uttirattādi = A.D. 1484, November 26, Friday. Uttirattādi began at '07 on this day.
"	551	Śaka 1406, 2 + 9th year, Vṛiṣchika 28, śu. di. aṣṭamī, Friday, Uttirattādi. Same as No. 520 above.
<i>Jatīlavarman Aḷaṅ-Perumāḷ Parākrama 'born in Avittam'.</i>		
"	664	Śaka 1425, 2 + 28th year, Kumba, śu. di. dvādaśī, Sunday, Tiruvādirai = A.D. 1504, January 28, Sunday.
<i>Śrīvallabha.</i>		
"	461	Śaka 1355, Rishabha, 14, śu. di. dvitīyā, Mrigaśīrsha = A.D. 1433, May 20, Wednesday, on which day śu. 2 began at '19 and ended on the next day at '09 while "Mrigaśīrsha" ended at '34 on the same day. Tēdi 14 is mistake for tēdi 24.
<i>Jatīlavarman Parākrama-Pāṇḍya 'born in Krittikā'.</i>		
"	502	Śaka 1419, 18th year, Simha 2, śu. di. tritīyā, Tuesday, Uttiram = A.D. 1497, August 1, Tuesday (= Simha 2); '21; '41.
"	503	Śaka 1412, 11th year, Kumbha 18, śu. di. pañchamī, Sunday, Aśvati = A.D. 1491, February 13, Sunday; '78; '39.
"	504	Śaka 1419, 18th year, Simha, 2, śu. di. tritīyā, Tuesday, Uttiram. See No. 502 above.
"	505	Śaka 1421, 20th year, Vṛiṣchika 15, ba. di. tritīyā, Wednesday, Aśvati. In A.D. 1499 Vṛiṣchika 15 fell on Thursday, 14, November. The nakṣatra was Aśvati which commenced at '98 on Wednesday and ended at '05 on Friday. The tithi was not ba. 3, but śu. 12 which ended at '73.
"	508 & 509	Śaka 1416, 15th year, Paṅguni 15, Purnai, Wednesday, Hasta.
"	510	Śaka 1416, should presumably be read as Śaka 1417, and the intended day is A.D. 1495, Wednesday, March 11, (= Paṅguni 15); '10; '88.
"	516	Śaka [14] 19, 18th year, Simha 2, [śu.] di. tritīyā, Tuesday, Uttiram = A.D. 1497, August 1, Tuesday; '21; '41.
"	524	Śaka 1422, 21st year, Tulā 3, śu. di. daśamī, Friday, Avittam = A.D. 1500, October, 2, Friday (= Tulā 3); '64; '95.
"	527	Śaka 1412, 11th year, Kumbha, 18, śu. di. pañchamī, Sunday, Aśvati = A.D. 1491, February 13, Sunday (= Kumbha 18); '78; '39.
"	534	Śaka 1424, 23rd year, Simha 12, śu. di. aṣṭamī, Thursday, Anusham = A.D. 1502, August 11, Thursday, (= Simha 12); '45; '43.
"	618	Śaka 1423, 22nd year, ba. di. tritīyā, Saturday, Purnavasu, Durmati, Vṛiṣchika, 29 = A.D. 1501, November 27, Saturday; '95; '78.
"	618	Śaka 1429, 28th year, Makara, 15, ba. di. 10, Wednesday, Rōhini = A.D. 1508, Wednesday, January 12, (= Makara 15); śu. 10 (not ba. 10) fell on that day, ending at '95; while 'Rōhini' commenced at '48 on that day and ended at '58 on the following day.
<i>Śrīvallabhadēva 'who revived the old times'.</i>		
"	631	Śaka 1463, 7th year, Plava, Tulā 23, śu. di. pañchamī, Sunday, Mūla = A.D. 1541, October 23, Sunday. Śu. 5, began at '09 on Sunday and ended at '10 on the following day, while the nak. "Mūla" ended at '32.
"	650	Śaka 1456, Jaya, Vaigāsi, ba. di. prathamā, Wednesday, Aśvati. In A.D. 1534 (= Śaka 1456 = Jaya), on Wednesday Sep. 23 (= Purattāsi 24) ba. 1 ended at '35 and the Nak. "Aśvati" was current the whole of that day, commencing at '97 on Tuesday and ending at '07 on Thursday. "Vaigāsi" seems to be an error for "Purattāsi."
"	658, 662 & 663	Śaka 1466, 10th year, Krōdhi, Kumbha tēdi 6, ba. di. pañchamī, Sunday, Hasta = A.D. 1545, Sunday, Feb. 1, (= Kumbha 6); ba. 5 began at '16 and ended at '15 on the following day, while "Hasta" ended at '15 on Sunday.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYA— <i>cont.</i>		
<i>Kulaśekhara alias Parākrama-Pāṇḍyadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva.</i>		
1917	386	Śaka 1467, 2nd year, Viśvāvasu, Dakṣināyana, Karkāṭaka 9, amāvāsyā, Wednesday, Punarvasu = A.D. 1545, July 8 (= 9 Karkāṭaka), Wednesday, '90; '47.
"	388	Śaka 1468, Rishabha, 23, ba. di. pañchamī, Thursday, Tiruvōṇam (Śravaṇa). = A.D. 1546, May 20, Thursday; '44.
"	389	Śaka 1467, 3rd year, Viśvāvasu, Karkāṭaka 9, amāvāsyā, Wednesday, = A.D. 1545, July 8 (= 9 Karkāṭaka), Wednesday. Same as No. 386 above.
"	397	Śaka 1469, 4th year, Plavaṅga, Mithuna 12, ba. di. saptamī, Thursday [Pūrattā]di. = A.D. 1547 June 9, Thursday (= Mithuna 11). The tithi and the nak. began on Thursday at '33, and '17, respectively and ended the next day at '24 and '12 respectively — "Mithuna 12" seems to be an error for "Mithuna 11".
"	450	Śaka 1474, * 8th year, Virōdhikrit, Karkāṭaka, 20, ba. di. dvitīyā, Sunday, Avittam = A.D. 1551, Sunday, July 19 (= Karkāṭaka 20); '68; '22. [* Ś. 1474 current = A.D. 1551].
"	451	Śaka 1470, Kilaka, Dhanuṣ 5, Monday, Uttiram. = A.D. 1548, Monday, December 3 (= Dhanuṣ 5); nak. "Uttirāḍam" (not Uttiram) ended at '45.
"	466	Śaka 1473, 8th year, Virōdhikrit, Kanni 3, [śu. di.] tritīyā [Thursday], = A.D. 1551, Thursday, September 3 (= Kanyā 3); tithi ended at '19; while Śvāti began at '09 and ended on Friday at '02. [Śōdi] (Śvāti).
"	472	Śaka 1470, Kilaka, Kumbha 18, ba. di. dvitīyā, = A.D. 1549, Wednesday, February 13 (= Kumbha 18); ba. 2 ended at '95.
"	478	Śaka 1473, * [Sādha]raṇa, Kanyā, 28, [śu.] di. . . daśī, Wednesday, Anurādhā. In A.D. 1550 = Ś. 1472 (= Sādhāraṇa) on Wednesday, June 25 (= Mithuna 28); Su. '12 and "Anurādhā" ended at '85 and '60 respectively. The month Kanyā seems to be an error for Mithuna. In A.D. 1551 = Ś. 1473 = Virōdhikrit on Wednesday, March 28, (= Mīna 28) ba. 4 and Anurādhā ended at '81 and '83. If it be this year the month Kanyā is an error for Mīna. [* Ś. 1473 current = A.D. 1550-51].
"	523	Śaka 1467, 23rd year, Sarvadhāri, Rishabha 22, śu. di. aṣṭamī, Tuesday, Uttiram. = A.D. 1545, May 19, Tuesday. The Śaka year is correctly given in the inscription as 1467. But the regnal year must be 3, not 23 and the cyclic year must be corrected into Viśvāvasu. The tithi began at '27 and ended at '35 on the following day.
"	525	Śaka 1469, 5th year, Plavaṅga, Simha 28, śu. di. trayōdaśī, Sunday, Tiruvōṇam. = A.D. 1547, August 28, Sunday; '92; '19.
"	531	Śaka 1470, 6th year, Kilaka, Vriśchika 28, ba. di. dvādaśī, [Monday], Śōdi. = A.D. 1548, November 26, Monday. The tithi began at '00 on Monday and ended at '04 on Tuesday, while the nak. "Śvāti" ended at '87 on Monday.
"	532	Śaka 1470, 6th year, Kilaka, Tula 25, ba. di. aṣṭamī, Wednesday, Āyilyam. = A.D. 1548, October, 24, Wednesday; '53; '54.
"	536	Śaka 1471, 6th year, Saumya, Mithuna 20, [sap]tamī, Monday. = A.D. 1549, June 17, Monday; '62.
"	540	Śaka 1473, 9th year, Virōdhikrit, Śara-ritu, Monday, Tula 5, śu. di. shashthī, Mūla = A.D. 1551, October 5, Monday; '33; '14.
"	545	Śaka 1471, 7th year, Saumya, Karkāṭaka, 21, ba. di. ekādaśī, Saturday, Rōhiṇī. = A.D. 1549, July 20, Saturday; '84; '22.
"	553	Śaka 1471, 7th year, Saumya, Kanni, 8, purnai, Uttirattādi. = A.D. 1549, September 7, Saturday; '09; '90.
"	554	Śaka 1472, 7th year, Sādhāraṇa, Makara 7, ba. di. trayōdaśī, Sunday, Mūla = A.D. 1551, January 4, Sunday. '87; '87. Sādhāraṇa = A.D. 1550 = Ś. 1472.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PANDYA— <i>cont.</i>
		<i>Kulaśekhara alias Parākrama-Pāṇḍyadēva, son of Abhirāma-Parākrama-Pāṇḍyadēva—cont.</i>
1917	562	Śaka 1470, 6th year, Kilaka, Dhanu 10, śu. di. ashtamī [Saturday], Uttirattadi = A.D. 1548, December 8, Saturday; '66; '71.
"	563	Śaka 1472, 8th year, Sādharaṇa, Simha, śu. di. daśamī, Thursday, Mūla = A.D. 1550, August 21, Thursday; '84; '28.
"	564	Śaka 1471, 7th year, Saumya, Tūla 23, śu. di. tṛitīyā, Wednesday, Kōṭṭai = A.D. 1549, October 23, Wednesday; '70; '77.
"	566	Śaka 1470, 6th year, Kilaka, Simha, 16, śu. di. śkādaśī, Wednesday, Pūrattadi. = A.D. 1548, August 15, Wednesday; śu. 11 ended at '14, while the nak. was "Pūrādam" (not Pūrattadi) which ended at '14.
"	567	Śaka 1471, 6th year, Saumya, Rishabha 17, ba. di. tṛitīyā, Bhaumavāra, Mūla = A.D. 1549, May 14 (= 17 Rishabha), Tuesday; '76; '04.
"	587	Śaka 1470, 5th year, Kilaka, Mēsha 1, ba. di. chaturdaśī, Anisham = A.D. 1548, March 27, Tuesday. The nakshatra commenced at '22 of day 1 and ended at '33 on Wednesday; chaturthi commenced at '40 and ended at '48
"	666	next day. <i>Chaturdaśī</i> is a mistake for <i>chaturthī</i> . Śaka 1467, 10th year, Viśvāvasu, Tūla 13, śu. di. pañchamī, Monday, Hasta. In Viśvāvasu, "Hasta" in Tūla combined with tēdi 4, ba. chaturdaśī, i.e., Sunday 4th October 1545 A.D.
		<i>Tirunelvēliperumāl Kulaśekhara.</i>
"	387	Śaka 1475, 4th year, Pramādicha, Dakṣināyana, Karkaṭaka 9, ba. di. trayōdaśī, Saturday, Tiruvādirai = A.D. 1553, July 8, Saturday; '54; the nak. was current the whole of this day, commencing on Friday at '91 and ending at '03 on Sunday.
"	403	Śaka 1480, 8th year, Kālayukta, Mēsha 8, ba. di. dvitīyā, Monday [Svā]ti = A.D. 1558, April 4, Monday; '92; '03.
"	481	Śaka 1479, 7th year, Piṅgala, Mēsha-Ravi, śu. di. ashtamī, Tuesday, Pushya = A.D. 1557, April 6, Tuesday; '79; '85.
"	511	Śaka 1481, 9th year, Siddharthi, Uttarāyana, Mithuna 15, śu. di. ashtamī, Bhaumavāra, Hasta = A.D. 1559, June 13, Tuesday; '08; '35.
"	512	Śaka 1475, 4th year, Pramādicha, Dakṣināyana, Vṛiścika 18, śu. di. dvādaśī, Friday, Punarvasu = A.D. 1553, November 17, Friday. The nakshatra on this day was Aśvinī (not Punarvasu). Punarvasu in Vṛiścika fell on tēdi 24, ba. tṛitīyā, Thursday (= November 23). The tithi ended at '08 and the nak. "Aśvinī" ended at '20.
"	513	Śaka 1474, 2nd year, Paridhāvi, Mēsha 29, śu. di. dvitīyā, Monday, Rōhini. The combination Rōhini with Monday in Mēsha occurred on tēdi 30 (not 29), i.e., 25th April 1552 A.D. The tithi ended at '92 on Monday while the nak. was current the whole of that day beginning at '99 on Sunday and ending at '00 on Tuesday.
"	515	Śaka 1485, 13th year, Rudhirōdgārin, Uttarāyana, Varsha-ritu, Rishabha 25, śu. di. prathamā, Saturday, Rōhini = A.D. 1563, May 22, Saturday. On this day amāvasyā ended at '05; f.d.t. '06; '10.
"	529	Śaka 1479, 7th year, Piṅgala, Dakṣināyana, Grishma-ritu, Karkaṭaka 23, ba. di. śkādaśī, Thursday, Mṛigaśirsha = A.D. 1557, July 22, Thursday; '14; '39.
"	530	Śaka 1480, 8th year, Kālayukta, Uttarāyana, Grishma-ritu, Mithuna 6, ba. di. dvitīyā, Thursday, Uttarāshāḍha. In A.D. 1558 on Friday, June 3 (= Mithuna 6) ba. 2 ended at '14 and the nak. Uttarāshāḍha began at '00 of the day and ended at '11 on Saturday. Thursday seems to be an error for Friday.
"	537	Śaka 1484, 12th year, Dundubhi, Dakṣināyana, Varsha-ritu, Kanyā, śu. di. sapamī [Wednesday], [Jyēsh]thā = A.D. 1562, September 5, Saturday (not Wednesday); '53; '62.
"	538	Śaka 1477, 5th year, Rakshasa, Uttarāyana, Vasanta-ritu, Mēsha 9, śu. di. chaturdaśī, Hastā. = In A.D. 1555, on April 5 the tithi and the nak. ended at '89 and '67 respectively. The week-day, not noted in the inscription, was Friday.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYA— <i>cont.</i>		
<i>Tirunelvelipperumāl Kulasekhara—cont.</i>		
1917	513	Śaka 1476, 5th year, Ānanda, Uttarāyana, Grishma-ritu, Mithuna 30, ba. di. trayōdaśī, Mrigasirsha. = In A.D. 1554, on June 27, (Wednesday) the tithi and nak. ended at '63 and '88 respectively.
"	546	Śaka 1484, 12th year, Du[n]dubhi, Dakshināyana, Varsha-ritu, Kan[ni] 6, Mūla. = A.D. 1562, September 6, Sunday (= Kanya 6); nak. ended at '56 and the tithi was śu 8.
"	556	Śaka 1479, 8th year, Piṅgala, Uttarāyana, Kumbha 13, Wednesday, amāvāsyā, Śravaṇa. This date is irregular.
"	557	Śaka 1475, 3rd year, Pramādi, Mithuna, 5, ba. di. Saptamī, Friday, sa[daiyam] = A.D. 1553, June 2, Friday.
"	559	Śaka 1475, 4th year, Pramādīcha, Mārgaśī 20, ba. di. dvitīyā, Friday, Pushya A.D. 1553, December 22, Friday; '09; '03. Tēdi 20 seems to be mistake for 24.
"	560	Śaka 1481, Siddhārthi, Uttarāyana [ba.] di. aṣṭamī, Bhaumavāra, Uttirādam. In A.D. 1559-60 (= Siddhārthi) on Tuesday, March 19 A.D. 1560 (= Mithuna 23) ba. 8 ended at '55 while the nak. Uttirādam began '45 on this day and ended at '46 on the following day.
"	561	Śaka 1481, 9th year, Siddhārthi, Vriśchika 8, śu. di. shashthi, Sunday, Śravaṇa = A.D. 1559 November 5, Sunday. Tēdi 8 is a mistake for 6. The tithi and nak. ended at '47; '96 respectively.
"	570	Śaka 1481, 9th year, Siddhārthi, Sara[d*]-ritu, Tulā, 17, ba. di. prathamā, Tuesday, Bharanī = A.D. 1559, October 17, Tuesday; '43; '32.
"	572	Śaka 1479, 7th year, Piṅgala, Dakshināyana, Grishma-ritu, Karkāṭaka 29, amāvāsyā, Saturday [Punarvasu]. = A.D. 1557, July 24, Saturday. On this day amāvāsyā commenced at '84 (f.d.t. '75) and the nakshatra was Punarvasu ('26). The week day was also Saturday but the tēdi was 25 not 29.
"	575	Śaka 1476, 5th year, Ānanda, Uttarāyana, Śisira-ritu, Mīna 23, ba. di. dvādaśī, Wednesday, [Hasta]. = A.D. 1555, March 20, Wednesday. The nakshatra was not Hasta, but Śatabhishaj (Śadayam) '12; '40.
"	579	Śaka 1482, 9th year, Raudri, Uttarāyana, Hēmana-ritu, [ba] di. dvitīyā, Sunday, Uttirām. In Raudra the only combination of ba. dvitīyā with Uttirām and Sunday was on Kumbha, 7 (= A.D. 1561, February 2, Sunday); '19; '88.
"	581	Śaka 1491, 9th year, Siddhārthi, Dakshināyana, Varsha-ritu, Kāṭaka 29, ba. di. ekādaśī, Friday, Rōhini. In Siddhārthi in the month Kāṭaka, Rōhini combined with ba. ekādaśī on tēdi 2 Saturday (= A.D. 1559, July 1). On tēdi 29 Friday (= A.D. 1559, July 28, Friday) Rōhini commenced at '42 and occurred combined with ba. navamī (not ekādaśī). f.d.n. 45. The Śaka year was 1481 (= Siddhārthi) and not 1491.
"	592 593 and 594	Śaka 1481, 9th year, Siddhārthi, Mīna 25, ba. di. navamī, Wednesday, Uttirādam. = A.D. 1560 March 20, Wednesday; '54; '46. This was on Mīna 24 and not Mīna 25.
"	619	Śaka 1478, 6th year, Nāla, Varsha-ritu, [Maka] ra 29, śu. di. ekādaśī, Monday, Pushya. In A.D. 1557 Nāla, Pushya combined with Monday on only two occasions:— (i) Simha 4, ba. trayōdaśī (August 3) and (2) Kanya 1, ba. dvādaśī (August 31). Makara 29 was Monday, ba. ekādaśī but the nakshatra was (not Pushya) Jyēshthā. It corresponded to A.D. 1556 January 25. In A.D. 1557 on Monday, January 25 (= Makara 29) ba. 11 began at '26 and ended on the following day at '34. But the nak. was Jyēshthā and not "Pushya."

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYA— <i>cont.</i>		
<i>Firunelvalipperumāl Kulaśekhara—cont.</i>		
1917	620	Śaka 1478, 6th year, Nala, Dakshināyana, Tula 1, trayōdasi, Thursday, Uttiram = A.D. 1556, October 1, Thursday. Tula 1 fell on the previous day, i.e., Wednesday on which ba. 12 ended at '35 and Uttiram began at '57. Tula 1 seems to be an error for 2 as all other items agreed with Tula 2.
"	621	Śaka 1482, 9th year, Durmati, Varsha-ritu, Kanni 20, śu. di. [ākāśi], Monday, Punarvasu. In Durmati, which corresponded to Śaka 1483 (not Śaka 1482), Punarvasu in Kanyā fell on tēdi 5, śu. 10, Thursday = A.D. 1561, September 4). On Thursday the tithi śu. 10 (not śu. 11) ended at '42 and nak. 'Punarvasu' at '37.
<i>Kōnērmaikondān Perumāl Abhirāmasaundara Varatuṅgarāma.</i>		
"	590	Śaka 1510, Dakshināyana, Śarad-ritu, Tula 10, śu. di. Anisham (Anurādhā). Anurādhā in Tula combined with śu. dvitīyā which fell on tēdi 12 Saturday (= A.D. 1588, October 12); tēdi 10 must be a mistake for tēdi 12; '03; '85. In Vriśchika, of the same year on Saturday November 9 (= Vriśchika 10); śu. 1 and 'Anurādhā' ended at '57 and '19.
"	605	Śaka 1512, 4th year, Vikrita, Dakshināyana, Śara[d]-ritu, Tula 9, ba. di. saptamī, Punarvasu = A.D. 1590, October 9, Friday; '82; '88.
<i>Aḷaṅ-Perumāl Ativirarāma alias Śrīvallabha.</i>		
"	405	Śaka 1527, 42nd year, Viśvāvasu, Uttarāyana, Grishma-ritu, Mithuna, 29, ba. di. saptamī, Thursday, Uttara-prēshthapada = A.D. 1605, June 27, Thursday; the tithi ended at '58; but the nakshatra began at '20 on this day and ended at '29 on the following day.
"	407	Śaka 1492 (= Pramōduta), 7th year, Vibhava (= S. 1490 = 1568 A.D.) Uttarāyana, Mīna, ba. di. pañchamī, Monday, Anisham. The intended day was apparently A.D. 1569, March 7, Monday. Viśākha ended and Anisham began at '18 on Monday; Anisha ended at '14 on Tuesday.
"	409	Śaka 1492 (current) 7th year, Śukla (= S. 1491 = A.D. 1569-70), Uttarāyana, Śisira-ritu, Mīna 3, ba. di. daśamī, Tuesday, Mula = A.D. 1570, February 28, Tuesday. Ba. di. navamī ended at '95 and daśamī began at '95 ending next day at '87. Mula ended at '40.
"	410	Śaka 1507, 23rd year, Pārthiva, Vriśchika, śu. di. ashtamī, Friday, Śatabhishaj = A.D. 1585, November 19, Friday. Śatabhishaj ended at '22 and the tithi ended at '73.
"	482	Śaka 1513, 29th year, Mithuna 15, śu. di. [pañcha]mī, Sunday [Pushya]. In A.D. 1591, on Sunday, June 13 (= Mithuna 15) śu. 2 (not śu. 5) ended at '05 and 'Pushya' ended at '77.
"	484	Śaka 1519, 34th year, Durmukhi, Uttarāyana, Śisira-ritu, Mīna 29, śu. di., ashtamī, Wednesday, Punarvasu = A.D. 1597, March 16, Wednesday. The tēdi must be correctly 19, not 29.
"	485	Śaka 15[1]2, 28th year, Vikriti, Uttarāyana, Śisira-ritu, Mīna 15, ba. di. dvādasi, Friday, Avittam (Śravishtā) = A.D. 1591, March 12, Friday (= Mīna 15); '41; '31.
"	486	Śaka 1509, 25th year, Sa[rvajit], Dakshināyana, Grishma-ritu, Āsha[dha], śu. di. tritīyā, Saturday, Uttara-Phalgunī. In A.D. 1587 lunar Śrāvana (not Āshādhā), śu. 3 and Uttara-Phalgunī fell on Friday, 28th July; '17; '74.
"	487	Śaka 1495, 11th year, Śrīmukha, Dakshināyana, Śarad-ritu, Vriśchika 7, śu. di. ēkādaśi, Monday, Rēvati. In A.D. 1573 Śrīmukha, on Friday, November 6 (= Vriśchika 7), śu. 12 (not śu. 11) ended at '56; while the nakshatra was 'Rēvati' which ended at '52.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report for 1917-18*—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PANDYA—cont.
		<i>Aḷagan-Perumāl Ativīrarāma alias Śrīvallabha</i> —cont.
1917	488	Śaka 1498, 14th year, Dhātu, Dakṣhināyana, Varsha-ritu, Simha, śu. di. trayō-daśī, Wednesday, Tiruvōṇam (Śravaṇa) = A.D. 1576, August 8, Wednesday. Śu. 14 (not 13) ended at 46 and Śravaṇa nak, ended at 24.
"	489	Seventeenth year, Pramādi, Dakṣhināyana, Varsha-ritu, Simha [25], ba. di. tritīyā, Friday, Āyilyam (Āslēshā). In A.D. 1579 (= Pramādi) on Thursday (not Friday) August 20 (= Simha 20), śu. 13 (not śu. 3) ended at 23 and the nak. "Āyilyam" ended at 66. Śu. 3 is an error for śu. 13: neither the tithi nor the nak. began or ended on Friday.
"	490	Śaka 1489, 5th year, Prabhava, Uttarāyana, Hēmanṭa-ritu, Makara 30, ba. di. trayōdaśī, Tuesday, Uttarāśādhā. In A.D. 1568 A.D. Makara had only 29 days. Uttarāśādhā in this month began at 31 on Monday the 29th of Makara and ended at 21 on Tuesday, Kumbha 1, which corresponds to 27th January, Tuesday and trayōdaśī fell on Tuesday. Makara 30 is an error for Kumbha 1, whether Āryasiddhanta or Sūryasiddhanta was followed.
"	491	Śaka 1488, 3rd year, Kshaya, Uttarāyana, Grishma-ritu, Mithuna, 9 śu. di. daśamī, Thursday, Viśakhā, = A.D. 1566, June 27, Thursday; 04; 56.9 must be a mistake for 29 which fell on Wednesday. Śu. daśamī began at 00 on Wednesday and ended at 04 on Thursday. Mithuna 9 is an error for Mithuna 30.
"	492	Śaka 1490, 6th year, Vibhava, Uttarāyana, Hēmanṭa-ritu, Makara 1[6], ba. di. pañchamī, Friday, Uttirām, = A.D. 1569, January 7, Friday, (i.e., Makara 11 not 16); 82; 77.
"	493	Śaka 1495, 11th year, Śrīmukha, Kārttika, 2[7], ba. di. trayōdaśī, Tuesday, Mūla. In A.D. 1573 (= Śrīmukha) on Thursday, November 26 (= Kārttigai 27) the tithi was śu. 2 and not ba. 13, but "Mūla" ended on this day at 03.
"	494	Śaka 1489, 5th year, Prabhava, Āvaṇi 20, ba. di. tritīyā, Friday, Uttirattadi, (Uttarabhadrapadā) = A.D. 1567, August, 22, Friday; 90; 06. Āvaṇi 20 is a mistake for Āvaṇi 22.
"	495	Śaka 1492, 8th year, Pramōduta, Dakṣhināyana, Śarad-ritu, Mārgaśī 15, śu. di. dvitīyā, Thursday, Pūnarvasu. The combination Pūnarvasu and Thursday occurred on Mārgaśī 17 (not 15), ba. (not śu.) dvitīyā, Thursday (= A.D. 1570, December 14, Thursday. The tithi and nak. ended at 65 and 16 respectively. Śu. is an error for ba.; Mārgaśī 15 is an error for Mārgaśī 17.
"	496	Śaka 149[0], 6th year, Vibhava, Uttarāyana, Hēmanṭa-ritu, Makara 1[1], ba. di. pañchamī, Friday, Uttirām (Uttara-Phalgunī) = A.D. 1569, January 7, Friday (= Makara 11); 82; 79.
"	497	Śaka 1489, 5th year, Prabhava, Dakṣhināyana, Varsha-ritu, Simha 13, śu. di. ekādaśī, Monday, Rōhini. In Prabhava, Rōhini in Simha fell on tēdi 27, ba. aṣṭamī, Wednesday (= A.D. 1567, August 27, Wednesday).
"	498	Śaka 1488, 3+4th year, Akshaya, Uttarāyana, Dhanus, 9, śu. di. daśamī, Sunday, Viśakhā. In Akshaya (= A.D. 1566) Viśakhā in Dhanus fell on Sunday, Makara 10 (= 8th December); śu. di. 10 is a mistake for ba. di. 12 ba. 12 ended at 38 and "Viśakhā" at 40.
"	499	Śaka 1493, Prajōtpatti, Uttarāyana, Mīna, 6, śu. di. dvitīyā, Svāti. = A.D. 1572, March 3, is apparently meant; but it was Mīna 7, not Mīna 6, and ba. 4, not śu. 2. The nak. was "Svāti" which ended at 62.
"	500	Śaka 1493, 9th year, Prajōtpatti, Uttarāyana, Mīna 6, śu. di. dvitīyā, Svāti. Vide remarks on No. 499, above.
"	501	Śaka 1488, 3rd year, Kshaya, Uttarāyana, Mithuna 5, śu. di. daśamī, Sunday, Viśakhā. Śu. 13 and "Viśakhā" fell on Friday (not Sunday), May 31 (= Mithuna 3, not Mithuna 5) A.D. 1566 (= Kshaya); 63; 25.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYA— <i>cont.</i>		
<i>Aṭaṅga-Perumāḷ Ativīrārāma alias Śrīvallabha—cont.</i>		
1917	539	Śaka 1493, 8th year, Prajōtpatti, Uttarāyana, Vasanta-ritu, Rishabha 15, śu. di. pañchamī, Monday, Rōhini. In A.D. 1571 (= Prajōtpatti), Rōhini in Rishabha combined with tēdi 26, Wednesday, amāvāsya (= Wednesday the 23rd of May). But in A.D. 1572 Monday, May 12 (= Rishabha 15) Rōhini ended at '69, and it was śu. 1, and not śu. 5.
"	555	Śaka 1494, 9th year, Grishma-ritu, Mithuna, 23, śu. di. daśamī, [Friday] = A.D. 1572, June 20, Friday. The Śaka year was 1494. The tithi began at 00 on Friday, ending on the next day '01.
"	571	Śaka 1488, 3rd year, Kshaya, Uttarāyana, Grishma-ritu, Mithuna, 23, śu. di. dvitīyā, Thursday, Pushya. Mithuna 23, in Kshaya fell on Thursday but corresponded to śu. tritīyā. Śu. dvitīyā combined with Pushya which fell on tēdi 22, Wednesday (= 19th June A.D. 1566). The tithi and nak. fell on Wednesday June 19 (= Mithuna 22, not 23) A.D. 1566 ending at '27 and '49 respectively.
"	574	Śaka 1495, [10]th year, Śrīmukha, Uttarāyana, Śisīra-ritu, Kumbha 6, Svāti = A.D. 1574, February 11, Thursday; tēdi 6 is a mistake for 16 and it was ba. 5.
"	580	Śaka 1527, [42]nd year, Viśvāvasu, Āṇi, Sunday, daśamī, Suvādi (Svāti) = A.D. 1605, June 16, Sunday; '24; '47.
"	584	Śaka 1496, 12th year, Bhava, Dakshināyana, Karkātaka, ba. di. pañchamī, Tuesday, Uttirām. In Karkātaka of Bhava Uttara-Phalgunī commenced on śu. tritīyā, Wednesday, 21st July and ended at '16 on Thursday following (22nd July 1574 A.D.). If the tithi were pañchamī, the nakshatra would be not Uttirām but Uttirattādi which fell on Friday 9th July A.D. 1574. In A.D. 1574 (= Bhava) on Thursday July 22 (= Karkātaka 23) śu. 5 (not ba. 5) began at '05, ending next day at '09, while nakshatra "Uttirām" ended at '16 on Thursday. If this be the date, Tuesday must be an error for Thursday.
"	585	Śaka 149[4], 10th year Āṅgirasa, Dakshināyana, Śarad-ritu, Tulā 7, ba. di. saptamī, Monday, Pushya. In A.D. 1572 (= Āṅgirasa) Monday, October 27, (= Tulā 27) ba. 7 began at '14 and ended at '19 on the following day, while "Pushya" ended at '78 on Monday.
"	589	Śaka 1490, 5th year, Vibhava, Uttarāyana, [śu. di.] trayōdaśī, Monday, Rōhini. In the Uttarāyana of Vibhava (= Ś 1490 = A.D. 1568) Rōhini combined with Monday on Karkātaka 20, ba. di. 10, July 19; '71; f.d.n. '05.
"	595	Śaka 1494, 10th year, Āṅgirasa, Dakshināyana, Hēmantaritu, Margaśīrsha 21, full-moon, Friday, Ārdra = A.D. 1572, December 19, Friday; '35; '30 and there was a Lunar eclipse.
"	596	Śaka 1495, 10th year, Śrīmukha, Uttarāyana, Vasanta-ritu, Mēsha, śu. di. pañchamī, Monday, Rōhini (= A.D. 1573, April 6, Monday). Rōhini ended at '57 on Sunday preceding. Tēdi 15 must be a mistake for 10. The nakshatra was Mṛgaśīrā not Rōhini." The tithi and nakshatra ended at '78 and '57 respectively.
"	597	Śaka 1494, 10th year, Āṅgirasa, Varsha-ritu, Śimha 9, śu. di. saptamī, Thursday, Bharanī (= A.D. 1572, July 31, Thursday). Tēdi 9 must be a mistake for 1 when ba. 7 (not śu. 7) ended at '48 and Bharanī ended at '66.
"	598	Śaka 1494, 10th year, Āṅgirasa, Dakshināyana, Varsha-ritu, Śimha, 5, ba. di. pañchamī, Monday, Ārdra. In Śimha 5, combination of Ārdra with Monday fell on (not ba. pañchamī) ba. ēkādaśī. The date corresponds to A.D. 1572, August 4, Monday; 40; '72.
"	599	Śaka 1496, 12th year, Bhava, Dakshināyana, Grishma-ritu, Karkātaka, 23, śu. di. pañchamī, Thursday, Hasta (= A.D. 1574, July 22, Thursday). A.D. 1574, Thursday July 22; f.d.f. '09; f.d.n. '22. The tithi and nakshatra began at '05 and '16 on Thursday.
"	600	Śaka 150[4], 20th year, Chitrabhānu, Dakshināyana, Varsha-ritu, Kānni, 21 [śu. di. ash] tamī, Friday, Pūrattādi. On Friday 21 September (= 21 Kānni) A.D. 1582 (= Chitrabhānu) the tithi was śu. 4 and nakshatra Anīlam, which ended at '16 & '86, respectively.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYA— <i>cont.</i>		
<i>Aḷaṅ-Perumāḷ Atiṅgarāma alias Śrīvallabha—cont.</i>		
1917	601	Śaka 1494, 10th year, Āṅgīrasa, Uttarāyana, Vasanta-ritu, Mēsha 15, śu. di. pañchamī, Thursday, Pushya. Śu. pañchamī, Thursday was on tēdi 21 (not 15) of Mēsha (= A.D. 1572, April 17) and the nakshatra was Ārdra, ending at 48. Pushya fell on śu. saptamī, tēdi 23 of Mēsha (= April 19, Saturday).
"	602	Śaka 1495, 11th year, Śrīmukha, Dakṣiṇāyana, Grishma-ritu, Mīna 15, śu. di. pañchamī, Monday, Rōhini. In Śrīmukha, Rōhini in Mīna coincided with śu. shashthī, Monday (= A.D. 1573, March 9, Monday); tēdi 15 is a mistake for 12; 28; 26.
"	603	Śaka [14]95, [11]th year, Śrīmukha, Dakṣiṇāyana, Grishma-ritu, Mithuna 15, śu. di. dvādaśī, Friday, Anurādhā (= A.D. 1573, June 12, Friday); 28; the nak. was current the whole of the day commencing at 99 on Thursday and ending at 05 on Saturday.
"	604	Śaka 1498, 14th year, Dhātu, Avani 28, śu. di. pañchamī, Wednesday, Rōhini. In Dhātu, Rōhini in Avani fell on tēdi 18, ba. ashtamī, Friday (= 17th August A.D. 1576). "Rōhini" ended at 75.
"	614	Śaka 1507, 19th year, Vi[ya] = Ś. 1508 (Vyaya), Tai 13, śu. di. saptamī, Sunday, Uttirattādi. In Vyaya, Uttirattādi in Tai fell on tēdi 7, śu. pañchamī, Wednesday (= A.D. 1587, January 4, Wednesday); 06; 93.
"	617	Śaka 1483 (= Darmati), 3rd year, Kshaya (= S. 1488), Tai 27, Friday, chaturdaśī, Pūṣam = A.D. 1567 (= Śaka 1489 not 1483) January 24, Friday; 08; 20.
"	661	Śaka 1496 (= Bhava), 17th year, Pramādi (Ś. 1501), Āṇi 3, ba. di. pañchamī, Uttiram. Pramādi corresponded to (not Śaka 1496 but) Ś. 1501. Āṇi 3 in Pramādi fell on śu. 7 (not ba. pañchamī) on which day Uttiram began at 77 (= A.D. 1579, June 1, Monday). In Śaka 1496 (Bhava), Āṇi 3 fell on śu. 12 and the nakshatra was Viśakha. The day intended was probably the former.
<i>Māṇavarman Parākrama-Pāṇḍya.</i>		
1918	78	14th year, Mēsha, śu. di. tṛitīyā, Monday, Rōhini = A.D. 1349, April 20, Monday, f.d.t. 51; 83. The tithi commenced at 43 of day.
LATER PANDYAS WITH REGNAL YEARS ONLY.		
<i>Māṇavarman Śrīvallabha.</i>		
1917	468	42nd year, Rishabha, śu. di. dvitīyā, Monday, Mrigaśirshā. Several dates between A.D. 1425 and 1478 were examined to satisfy the details given in this record. The following are the years in which the dates regularly correspond to the details:— (1) A.D. 1434, May 10, Monday, 80; 76. (2) A.D. 1451, May 3, Monday, 11; 61, 1454, April 29, Monday, f.d.n., 82, śu. 2, current throughout day. (3) A.D. 1461, May 11, Monday, f.d.t., 11; 98, śu. 2, commenced at 19 of day. (4) A.D. 1478, May 4, Monday, 43; 84.
<i>Jaṭilavarman Tribhuvanachakravartin Perumāḷ Parākrama-Pāṇḍya.</i>		
"	467	31 + 2nd year, Mīna [2]8, śu. di. shashthī, Monday, Mrigaśirsha = A.D. 1455, March 24, Monday, 70; 50.
"	533	31 + 6th year, Mithuna, 16, śu. di. trayōdaśī, Wednesday, Anisham = A.D. 1459, June 13, Wednesday, 95; 58.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
LATER PANDYAS WITH REGNAL YEARS ONLY— <i>cont.</i>		
<i>Jatīlavarman Tribhuvanachakravartin Perumāḷ Parākrama-Pandya.</i>		
1917	535	31 + 7th year, Makara, 9, śu. di. dvādaśī = A.D. 1506, January 5. Week-day was Monday and nakshatra was Rōhinī. f.d.t. '90. Dvādaśī commenced '95 of day. Also = A.D. 1460, January 5, Saturday '60; '88. The nakshatra was Mrigaśīrsha. The former date is not possible as it works out a different year of accession.
<i>Jatīlavarman alias Tribhuvanachakravartin Parākrama, 'born in the nakshatra Mrigaśīra.'</i>		
"	568	31 + 8th year, Vriśchika 3, ba. di. tritīyā, Saturday, Mrigaśīrsha = A.D. 1460, November, 1, Saturday, '80; '62. The date of the month is 4, not 3.
<i>Māṇavarman Tribhuvanachakravartin Perumāḷ Kulasekhara.</i>		
"	471	2 + 35th year, 23, ba. di. Thursday, Makhā = A.D. 1467, October 22, Thursday '82; '09. Month was Tulā and the tithi ba. 10.
<i>Jatīlavarman Tribhuvanachakravartin Kulasekhara.</i>		
"	453	2 + 35th year, Rishabha, 27, ba. di. pañchamī, Saturday, Tiruvōṇam = A.D. 1467, May 23, Saturday, f.d.t. '14; '99, ba. 5 commenced at '19 of day.
"	477	2 + 36th year, Tulā 3, śu. di. saptamī, Friday, Anisham. In A.D. 1467 October 2, Friday, the tithi was chaturthī not saptamī; '72; '44.
"	476	2 + 3[4]th year, 10, śu. di. prathamā, Saturday, Anilam = A.D. 1466 November 8, Saturday, f.d.t. '15; '72. Śu. 1 commenced at '13 on this day. The month was Vriśchika.
"	526	2 + 37th year, Tulā, pañchamī, Thursday, Mrigaśīrsha = A.D. 1468, October 6, Thursday; '49; '49. The paksha is bahula.
"	544	2 + 42nd year, Kumbha, 24, śu. di. dvitīyā, Friday, Uttirattadi = A.D. 1474, February 18, Friday, '35; '30.
"	640	2 + 38th year, Mēsha, 22, ba. di. dvitīyā, Tuesday, Anusham = A.D. 1470, April 17, Tuesday; '59; '77.
"	565	2 + 42nd year, Makara 7, Monday, Punarvasu = A.D. 1474, January 3, Monday; '44; '15. The tithi was purnamī.
"	642	Lost, Makara 8, śu. di. aṣṭamī, Thursday, Aśvati = A.D. 1468, January 3, Sunday; '30; '36. Date 7 not 8; Sunday not Thursday. No suitable equivalent at all for this date could be found between A.D. 1430 and 1474 which is the range of the king's reign.
"	643	2 + 36th year, Mīna, 21, ba. di. saptamī, Mūlā = A.D. 1468, March 16, '45; '43. The week-day was Wednesday.
"	645	2 + 37th year, Mīna 26, śu. di. daśamī, Pūṣam = A.D. 1469, March 22, f.d.t. '00; '33. The week-day was Wednesday.
"	646	2 + 40th year, Mēsha *2, śu. di. pañchamī, Wednesday, Uttirādam = A.D. 1473, April '17, '46; f.d.n. '82. Nakshatra commenced at '87 of day. But the week-day was Saturday not Wednesday.
"	649	2 + 36th year, Vriśchika, 30, śu. di. dvitīyā, Saturday, Mūlā = A.D. 1467, November 28, Saturday, f.d.t. '06; '20. śu. 2 commenced at '03 of day.
<i>Parākrama-Pāṇḍya alias Kulasekhara.</i>		
"	549	.... 2nd year, Mēsha 27, śu. di. chaturthī, Tiruvādirai (i) = A.D. 1482, April 22; '30; '91. The week-day was Monday. (ii) A.D. 1547 April 23, '51; '99. The week-day was Saturday. The former is probably the date intended.
<i>Jatīlavarman alias Tribhuvanachakravartin Kōṇērmaikōṇḍāṇ Perumāḷ Parākrama.</i>		
"	657	Śaka '67, 3rd year, Viśvāvasu, Kaṇṇi, ba. di. daśamī, Tuesday, Pushya. = A.D. 1545, September 29, Tuesday, f.d.t. '57; '46; ba. 10 commenced at '49 of day.

APPENDIX E.—Dates from Appendices A, B and C to the Annual Report for 1917-18—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>Jaṭilavarman Tribhuvanachakravartin Kulasekhara.</i>		
1917	644	4 + 2nd year, Mārgaṣīrṣa, 22, śu. di. trayōdaśī, Monday, Rōhiṇī. The nearest approach to the above is A.D. 1401, December 19, Monday. But on this day the tithi was caturdaśī not trayōdaśī and the nakṣatra was Mrigaśīrṣa not Rōhiṇī. Both of these had ended at '75 and '42 respectively on the previous day. A.D. 1550, December 20, f.d.t. '87; f.d.n. '45. The tithi and nakṣatra began at '87 and '41 respectively on this day which was however Saturday not Monday. The other dates examined, but with unsatisfactory results, are A.D. 1435, 1487, 1542 and 1560.
<i>Perumāl Śrīvallabha, son of Viraveṇbāmālai Kulasekhara.</i>		
"	489	17th year, Pramādhi, Śimha, 25, ba. di. tṛtīyā, Friday, Āyilyam = A.D. 1579, August 25. But the week-day was Tuesday not Friday and the nakṣatra was Chitrā not Āyilyam.
<i>Jaṭilavarman Tribhuvanachakravartin Kulasekhara.</i>		
"	655	33rd year, Tulā 13, śu. di. tṛtīyā, Monday, Anisham = A.D. 1645, October 13, Monday. But śu. 3 had ended at '77 and the nakṣatra Anisham at '72 the previous day.
HOYSALA DYNASTY.		
<i>Ballāla III.</i>		
"	738	Śaka 1238, Nalā, Phālguna, śu. di. 5, Thursday = A.D. 1317, February 17, Thursday.
"	771	Śaka 1246, Rudhirōdgārī, Chaitra, śu. daśamī, Monday = A.D. 1323, March 18, Friday (not Monday); '27.
"	772	Śaka 1243, Raudri, Bhādrapada, ba. di. 13, Monday = A.D. 1320, September 1, Monday; '52.
"	780	Śaka 1262, Vikrama, Bhādrapada, śu. di. 10, Saturday = A.D. 1340, September 2, Saturday. The tithi commenced at '16 on Friday and ended at '06 on Saturday.
SALUVA.		
<i>Naraśiṅgarāya.</i>		
"	710	Śaka 1407, Viśvāvasu [Āśvīja] ba. solar eclipse. There was a solar eclipse on ba. amāvāsyā in Śrāvaṇa. The date given will correspond to A.D. 1485, September 9, Friday. ba. 30 ended at '00.
"	719	Śaka 1420, Piṅgalā, Chaitra, su. di. 15, Saturday = A.D. 1497, March 18, Saturday.
VIJAYANAGARA DYNASTY I.		
<i>Bukkarāya I.</i>		
"	779	Śaka 1289, Plavaṅga, Prathama-Āśāḍha, śu. di. 14, Friday = A.D. 1367 June 11, Friday. Śu. Caturdaśī commenced at '18 on this day and ended at '08 on the following day.
<i>Kampapa-Oḍeya II.</i>		
1918.	90	Śaka 1295, Ānanda, Rishabha, śu. di. daśamī, Monday, Punarvasu. Śaka 1295 was (not Ānanda) Pramādīcha. In Ānanda śu. daśamī fell on Sunday (21st May A.D. 1374) but the nakṣatra was Hasta. In Pramādīcha, Rishabha, śu. daśamī fell on Monday (= A.D. 1373, May 2) but the nakṣatra on this day was Pūrva-Phalgunī ending at '09. The cyclic year seems wrong, probably the date intended was the latter. The nakṣatra "Punarvasu" is an error for "Pūram".

APPENDIX E.—Dates from Appendices A, B and C to the Annual Report for 1917-18—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA DYNASTY I—cont.		
<i>Kampaṇa-Oḍeya II—cont.</i>		
1918	184	Śaka 1286, Krōdhi, Mēsha, śu. tritīyā, Wednesday, Pūrādam. Pūrādam in Mēsha, in Krōdhi commenced at '04 on Sunday ba. chaturthī and ended at '12 on Monday following (= A.D. 1364, April 21 Sunday and 22 Monday) Śu tritīyā in Mēsha fell on Saturday (April 6) and the <i>nakṣatra</i> was Rōhini. In A.D. 1363 on Wednesday April 5, Pūrādam ended at '89 and the tithi was ba. śaśthī (not śu. 3.)
<i>Śinganna-Oḍeya.</i>		
1917	681	Śaka 1299, Piṅgala, Mārgaśira, śu. 5, Tuesday = A.D. 1377, November 6, Friday. Tuesday is mistake for Friday. '71.
<i>Dēvarāya I.</i>		
"	803	Śaka 1304, Sarvadhāri (wrong) Mārgaśira, śu. di. 7, Wednesday. Śaka 1304 does not correspond to Sarvadhāri. In Sarvadhāri corresponding to Śaka 1330, Mārgaśira, śu. 7 was Sunday not Wednesday (= A.D. 1408, November 25, Sunday). But in Virōdhi following, Mārgaśira śu. 7, fell on Wednesday commencing at '23 and corresponded to A.D. 1409 November 13, Wednesday. In Ś. 1304 = A.D. 1382 = Dundubhi, Mārgaśira śu. 7, began on Wednesday November 12 at '08 ending next day at '15.
"	804	Śaka 100303 (?), [Hē]malambi (wrong) Phālguna śu. di. 10, Thursday. Hemalamba in the reign of Dēvarāya I corresponded to Śaka 1339. Phālguna, śu. daśamī in this year was Wednesday ending at '29 on that day. In Durmukhi preceding (= Śaka 1338) Phālguna śu. daśamī commenced on Thursday at '80 and ended at '71 on Friday (= A.D. 1417 February 25, Thursday).
<i>Virupanna-Oḍeya II.</i>		
"	328	Śaka 1312, Śukla, = 1311 Kāṭaka, śu. di. Sunday, Mūlā, = A.D. 1389, July 6, Tuesday. Sunday must be a mistake for Tuesday. "Mūlā" ended at '78.
<i>Bukkarāya II.</i>		
"	217	Śaka 1327, Pārthiva, Mīna, śu. di. aṣṭamī, Friday, Mṛgaśīrsha = A.D. 1406, February 26, Friday, '18; '10.
"	370	Śaka 1328, Vyaya, Sīmha, śu. di. tritīyā, Tuesday, Hasta = A.D. 1406, August 17, Tuesday, śu. tritīyā and Hasta ended at '01 and '03 respectively on this day.
"	819	Śaka 1309, Prabhava, Māgha śu. di. 15, Thursday = A.D. 1388 January 23, Thursday, when śu. 15, began at '01 and ended at '00 on the following day.
<i>Dēvarāya II.</i>		
"	765	Śaka 1354, Paridhāvi, Kārtika, śu. di. 1, Friday = A.D. 1432, October 24, Friday; śu. 1 commenced at '29 on this day.
1918	68	Śaka 1367, Krōdhana, Mīna, śu. dvādaśī, Thursday, Makhā = A.D. 1446, March 10, Thursday; '42; '85.
"	91	Śaka 1352, Saumya. [Karkāṭaka] śu. śaśthī, Monday, Uttiram. Śaka 1352, corresponded to Sādharāṇa (not Saumya). In Saumya, Karkāṭaka, śu. śaśthī fell on Thursday (not Monday) i.e., A.D. 1429, July 7, on which the <i>nakṣatra</i> was Uttiram up to '15.
"	92	Śaka 1351, Saumya, Mēsha, ba. śaśthī, Sunday, Uttiram = A.D. 1429, April 24, Sunday, Uttiram is mistake for Uttirādam. Śu. 6, ended at '74 and Uttirādam at '73.
VIJAYANAGARA DYNASTY II.		
<i>Krishnadēvarāya.</i>		
1917	210	Śaka 1439, Īśvara, Pushya, śu. di. purnimā = A.D. 1517, December 28, Monday.
"	235	Śaka 1409 (mistake for 1439), Īśvara, Pushya, śu. purnimā. See remarks on 210 above.

APPENDIX E.—Dates from Appendices A, B and C to the Annual Report for 1917-18—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA DYNASTY II—cont.		
<i>Krishnadēvarāya—cont.</i>		
1918	36	Śaka 1444, Chitrabhanu, Karkāṭaka, ba. dvādaśī, Sunday, Arunayōga, Ārdra = A.D. 1522, July 20, Sunday, '42; '88.
"	100	Śaka 1442, Vikrama, Kanyā, ba. daśamī, Friday, Pushya. In Vikrama, Kanyā, ba. daśamī ended at '71 on Thursday (= A.D. 1520, September 6) the <i>nakshatra</i> on which day was Punarvasu up to '45. Friday following, on which day Pushya lasted till '46 was ba. ekādaśī (not daśamī) till '69.
"	101	Śaka 1446, Tārana, Simha, śu. prathamā, Sunday, Makhā = A.D. 1524, July 31, Sunday; '75; '78.
<i>Tirumalaidēvi-Mahārāya.</i>		
"	115	Śaka 1446, Tārana, Tulā, ba. ekādaśī, Monday, Hastā. In Tārana, ba. ekādaśī fell on Sunday (= A.D. 1524, October 23) ending at '32 on which day Hastā commenced at '67 and ended at '60 on Monday following.
"	116	Śaka 1446, Tārana, Dhanus, śu. purnamī, Ārdra, Sunday. Purnamī in Dhanus in Tārana ended at '95 on Saturday (= A.D. 1524, December 10) while Ārdra commenced at '50 on this day and ended at '53 on Sunday.
"	117	Śaka 1446, Tārana, Dhanus, śu. prathamā, Ārdra, Sunday = A.D. 1524, December 11 Sunday; śu. prathamā must be mistake for ba. prathamā; '96; '53.
<i>Achyutarāya.</i>		
1917	261	Durmukhi, Tai 20, Makara, śu. prathamā, Monday, Saṅkramaṇa. Śu. prathamā in Tai fell on Friday, Makara 16 (= January 12, 1537 A.D.) Saṅkramaṇa, i.e., Makara Saṅkramaṇa fell on Thursday ba. prathamā (December 23, A.D. 1536).
"	331	Śaka 1461, Vikāri, Mithuna, śu. di. pañchamī, Punarvasu, Wednesday. In Vikāri, Punarvasu in Mithuna fell on Tuesday (not Wednesday) śu. prathamā ending at '05 and dvitīyā ending at '97 (= A.D. 1539, June 17, Tuesday). Pañchamī an error for prathamā.
"	789	Śaka 1455, Vijaya, Mārgaśīra, ba. di. 15, Monday = A.D. 1533, December 15, Monday; '86.
"	794	Śaka 1459, Vilambi (= Ś. 1460) Magha, śu. di. [2], Wednesday = A.D. 1539, January 22, Wednesday; '13.
"	802	Śaka 1449, Vikriti, Jyēṣṭha, śu. di. 5, Tuesday. Vikriti corresponds to Śaka 1452 (not 1449). The details would give correctly A.D. 1530, May 31, Tuesday; '46.
1918	113	Śaka 1453 (= Khara), Vijaya (= Ś. 1455), Kumbha, śu. di. Purnamī, lunar eclipse, Makhā, Thursday = A.D. 1534, January 29, Thursday. Śu. chaturdaśī ended at '07 on this day and Makhā commenced at '79 on the same day. The Śaka year corresponding to Vijaya was 1445.
<i>Sadaśivarāya-Mahārāya.</i>		
1917-18	No. 5	Śaka 1478, Nalā, Śravana, ba. di. aṣṭamī, Jayanti, Thursday. In Nalā Śravana, ba. aṣṭamī ended at '73 on Wednesday. But the <i>nakshatra</i> Rōhiṇī associated with the Jayanti commenced at '11 on Thursday following (= A.D. 1556, July 30), and ended at '04.
1917	332	Śaka 1467, Viśvāvasu, Kumbha, śu. daśamī, Friday, Hastā. In Viśvāvasu, Hastā in Kumbha commenced at '39 on Wednesday ba. dvitīyā and ended at '49 on Thursday ba. tritīyā (= A.D. 1546, February 18).
"	338	Śaka 1467, Viśvāvasu, Kānnī, śu. daśamī, Friday also Sunday = A.D. 1545, September 15, Tuesday (neither Friday nor Sunday); '95.
"	689	Śaka 1469 (Plavaṅga), Parābhava (Ś. 1468), Māgha, ba. di. 3 [Monday] = A.D. 1547, February 7, Monday; '93.
1918	112	Śaka 1468 (Plavaṅga), Virōdhikrit (Ś = 1473), Paṅguṇi, 29, daśamī, Saturday, and Paṅguṇi 23, ba. daśamī, Mūlā, Saṅkramaṇa. In Virōdhikrit Paṅguṇi 29 was pañchamī (not daśamī) and Thursday (not Saturday). Paṅguṇi 23 was trayōdaśī (not daśamī) and the <i>nakshatra</i> was Pūrva-Phalguṇi (not Mūlā). In Paṅguṇi occurring in Phalguṇa of Virōdhikrit tēdi 29 was amāvāsyā (not daśamī), Friday (not Saturday) and Paṅguṇi 23 was ba. daśamī from '05 but the <i>nakshatra</i> was Śravana (not Mūlā) from '07. In Śaka 1468 Paṅguṇi 29 was daśamī from '42 which ended on Saturday following tēdi 30 at '33. Paṅguṇi 23 was ba. tritīyā (not ba. daśamī) with <i>nakshatra</i> Viśākhā not Mūlā.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA DYNASTY II— <i>cont.</i>		
<i>Sadāśiva-Mahārāya—cont.</i>		
1918	114	Śaka 1468, Parābhava, Kumbha ba. amāvāsyā, Sunday, Aśvati. In Parābhava, Aśvati in Kumbha combined (1) with śu. shashti, Thursday (= A.D. 1547, January 27) and (2) with śu. Chaturthi, Wednesday (= A.D. 1547, February 23). In A.D. 1547, Kumbha amāvāsyā fell on Sunday February 20 (= Kumbha 25), 13; but the nak. on that date was 'Pūrattadi' (not Aśvati) which ended at 77.
"	130	Śaka 1482, Raudri, Mēsha, ba. dvitīyā, Wednesday = A.D. 1560, April 12, Friday (not Wednesday). But Mēsha ba. dvitīyā in Durmatī following (= Śaka 1483) fell on Wednesday (= A.D. 1561, April 2). In A.D. 1560 Phālguna ba. 2 fell on Wednesday, March 13 and it ended at 97. Probably the month Mēsha is an error for Mina.
"	132	Śaka 1482, Siddhārthi, Ś. 1481, Mēsha, śu. pañchamī, Śravaṇa, Sunday. In Siddhārthi, Śravaṇa in Mēsha fell on ba. navamī, Saturday 9 (= A.D. 1559, April 1). But in A.D. 1559 in Dhanu, śu. 5, began at 11 on Sunday, December 3, and it ended at 16 on Monday. 'Śravaṇa' also fell on Sunday ending at 26.
VIJAYANAGARA DYNASTY III.		
<i>Śrīraṅgarāya II.</i>		
1917	697	Śaka 1506, Tārana, Kārttika, śu. di. 15, lunar eclipse = A.D. 1584, November 7, Saturday, 97.
1918	128	Svabhānu, Paṅguṇi 29, Śaka 1505, Mina, śu. di. saptamī [Friday, Pūrattadi]. In Svabhānu (= Śaka 1505), Paṅguṇi, 29 (= Mina, śu. chaturdaśi) fell on Tuesday (= A.D. 1583, March, 26). Mina, śu. saptamī fell on Paṅguṇi 23 and the nakshatra on that day was Ārdra (not Pūrattadi). In this Svabhānu śu. 7 and Pūrva-Bhādrapada combined only in Dhanu—Mārgaṇi, (not in Mina-Paṅguṇi) on a Wednesday = A.D. 1583, Wednesday, December 11; 42; 24.
<i>Veṅkaṭapatirāya I.</i>		
1917	736	Śaka 1526, Krōdhi, Pushya, ba. di. [3] Makara-Saṅkrānti = A.D. 1604, December 29, Saturday.
<i>Veṅkaṭapatidēva II.</i>		
1917-18	17 of App. A	Śaka 1555, Śrīmukha, Chaitra, śu. di. pañchamī = A.D. 1633, March 5, Tuesday.
WESTERN CHALUKYA.		
<i>Vinayāditya Satyāśraya.</i>		
"	3 of App. A	Śaka 512, Sādharaṇa, Māgha, śu. di. trayōdaśi, Monday. Mr. L. D. Swamikannu Pillai remarks:— "In A.D. 500 (= Śaka 512 expired, Māgha śukla 13 fell on Monday as stated". But he is of opinion that "all the same the record may be a forgery; there being no evidence that the Southern Bārhaspatya reckoning according to which the year would be Sādharaṇa, was in use in the sixth century A.D."
<i>Jagadēkama i.e. Taila III.</i>		
1917	733	Śaka 1091, Virōdhi, Śrāvaṇa, śu. di. Trayōdaśi, Thursday, Uttarāyaṇa-Saṅkrānta = A.D. 1169, August 7, Thursday; 40.
EASTERN CHALUKYA.		
<i>Sarvalōkāśraya Viṣṇuvarāhaṇa alias Chālukya-Bhīma I.</i>		
1917-18	No. 14 of App. A	Śaka 814, Mēsha, Chaitra, ba. di. dvitīyā, Monday, Maitra, Mithuna. In Śaka 814, Chaitra ba. dvitīyā did not fall in Mēsha but coincided with tēdi 29 of Mina preceding and was on a Sunday on which day the nakshatra was Svāti; but on ba. dvitīyā of Vaisākha following corresponding to Mēsha (Chittirai) 27, Monday, the nakshatra was Anurādhā (Maitra) (= A.D. 892, April 17, Monday). The inscription has: "Manuvasusamprāptē[shu] Sām- khyēshu Mēshē Mitre Chaitrē cha Maitrē Śasini Śasidinē Kṛṣṇapaksha-dvitiyē 1, Yugmarkshasy = ōdgamēdhāt paṭṭam = āchandra-tāram."

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
NOLAMBA-PALLAVA.		
<i>Nolambādhirāja.</i>		
1917	734	Śaka 934, . . . śu. pañchamī, Saturday. Details not enough for verification.
MISCELLANEOUS.		
<i>Undirāja of the Solar race.</i>		
1917-18	No. 16 of App. A	Śaka 1304, Dundubhi, Magha, śu. daśamī, Thursday = A.D. 1383, January 14, Wednesday, śu. daśamī ended at '94 on Wednesday. Thursday is an error for Wednesday.
<i>Raghunātha Tonḍaimānār.</i>		
"	No. 22 of App. A	Śaka 1687, Kali, 4866, Parthiva, Tai, 4, Friday, śu. pañchamī, Uttara (Uttara-Phalgunī). In Tai, Uttara-Phalgunī fell on ba. Chaturthī, Thursday ending at '35 on that day (= A.D. 1766, January, 30, Thursday); ba. pañchamī ended at '21 on Friday following. In A.D. 1765 on Friday 25, January (16 Tai.) = śu. 5 and Uttirattādi began at '27 and '25, respectively on and ended at '30 and '30 respectively on Saturday. Probably Tai 4 is an error for Tai 16, and Uttira for "Uttirattādi."
<i>Anonymous.</i>		
"	No. 2 of App. A	Śaka 1665, Rudhirōdgārin, Śrāvana, śu. di. prathamā, Monday. = A.D. 1748, July 11, Monday.
1917	378	Śaka 1600, Kollam 853, Kalayukta, Vaigāsi 17, śu. di. pañchamī, Wednesday, Pūṣa (Pushya), = A.D. 1678 May 15, Wednesday; '78; '82.
"	458	Śaka 1333, Kumbha, 13, ba. daśamī Mūla = A.D. 1412, February 7, Sunday; '99. "Mūla" began at '06 and ended at 00 the following day.
"	459	Śaka 1351, Mēsha, ba. prathamā, Viśakhā = A.D. 1429, April 20, Wednesday; '23; '06.
"	462	Śaka 1353, Tūlā, 1, śu. dvitīyā, Monday, Svāti. The combination śu. dvitīyā, Monday, fell on Tūlā 9, (not 1) and the nakshatra was Viśakhā (not Svāti) ending at '75 on Monday (= A.D. 1431, October 8). '69; '75. Tūlā 1 is an error for Tūlā 9. Svāti had ended on the previous day at '67.
1917	463 & 464	Śaka 1453, Kollam 707, Makara, 17, śu. saptamī, Sunday, Āsvati. = A.D. 1532, January 14, Sunday. Āsvati began at '01 and ended on the next day at, 04.
"	506	Kollam 685, Simha 9, ba. aṣṭamī Rōhiṇī = A.D. 1509, August 8, Wednesday; '15; '90.
"	517	Śaka 1447, Kollam 701, Kānni, 15, ba. dvādaśī, Thursday, Makhā, = A.D. 1525, September, 14, Thursday; '33; '78.
"	528	Śaka 1469, Kollam 722, Sittirā, 17, ba. aṣṭamī, Wednesday, Tiravōṇam = A.D. 1547, April 13, Wednesday; '45; '57.
"	641	2 + 26th year, Vriśchika, 6, śu. di. ēkādaśī, Sunday, Uttirattādi = A.D. 1470, November 4, Sunday; '79; '69.
"	667	Śaka 157[4], Nandana, Āvaṇi 20, Friday, ba. [dvādaśī], Pushya. = A.D. 1652, August, 20, Friday; '69; '98.
"	668	Śaka 15[9]4, Kollam 847, Paridhāvi, Ādi 6, Sunday, Paurṇimāvasī, Uttirādam, = A.D. 1672, July 28, Sunday. Tēdi 6, is mistake for 29. Paurṇimāvasī, began at '61 on this day.
"	715	Śaka 1521, Viṭari, Pushya ba. di. 7, Friday. = A.D. 1599, December 28, Friday; '89.
"	757	Śaka 1426, Krōdhana (= Ś. 1427) Chaitra, śu. di. 1, Wednesday. Śaka 1426 (= A.D. 1504-05) corresponded to Rākshasa (not to Krōdhana) in which Chaitra śu. 1 was Sunday. In Krōdhana (= Śaka 1427) Chaitra śu. 1, was Thursday the tithi ending at '91 but Chaitra śu. 1, in Śaka 1428 (i.e.,) Kshaya Samvat was Wednesday (= A.D. 1506, March 27, Wednesday). Chaitra may mean, Chaitra at the beginning or Chaitra at the end of a year. The inscription refers to Chaitra at the end of Ś. 1427 (= Krōdhana = A.D. 1505-06), which would be the same as Chaitra at the beginning of A.D. 1506-07 (= Ś. 1428 = Kshaya Samvat).

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1917-18—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS— <i>cont.</i>		
<i>Anonymous—cont.</i>		
1917	773	Śaka 1238, Nala, Magha, ba. di. 5, Thursday. = A.D. 1317, February 2, Wednesday (not Thursday). In A.D. 1316 on Thursday, January 15; Magha ba. 5 ended at '76
"	774	Śaka 1255, Śrīmukha, Ashāḍha, śu. di. 15, Monday = A.D. 1333, June 28, Monday; '35.
"	776	Śaka 1624, Chitrabhānu, Vaiśākha, śu. di. 1, Monday. = A.D. 1702 April, 17, Friday (not Monday). In Śaka 1623 (Vṛisha) Vaiśākha śu. 1, was Monday (= A.D. 1701, April 28) and in Tārāṇa (= Śaka 1625) Vaiśākha śu. 1, commenced at '14 on Monday (= A.D. 1703 April 5). Probably the 2nd date is intended.
"	778	Śaka 1418, Nala, Magha, śu. Paurṇimā Thursday, Lunar eclipse. = A.D. 1497, January 18, Wednesday (not Thursday); '72. Thursday is an error for Wednesday.
"	791	Śaka 1281, Pramādi, Śrāvaṇa, ba. di. 5, Monday = A.D. 1339, July 26, Monday; '58.
"	801	Śaka 1474, Paridhavi, Paushya, ba. di. 30, Saturday = A.D. 1553, January 14, Saturday. There was a solar eclipse on this day though not noted in the inscription.
"	809	Śaka 1[3]27, Parthiva, Kārtika, ba. di. 10, Monday = A.D. 1405 November, 16, Monday; '58.
"	814	Śaka 1345, Śōbhakrit Kārttika, śu. di. 1, Friday. In Śōbhakrit Kārttika, śu. 1, fell on Tuesday but in Śubhakrit preceding (= Śaka 1344) Kārttika, śu. 1, was Friday (= A.D. 1422, October 16, Friday) and it ended at '83.
"	815	Śaka 1676, Yuva, Mārgaśira, śu. di. 15, Thursday = A.D. 1755, December 18, Thursday; '69. Yuva corresponded to Śaka 1677 (not to 1676).
"	818	Śaka 1[37]3, Pramōduta, Bhādrapada [ba.] di. [3]0 Sunday = A.D. 1450, September 6, Sunday; '18.
"	839	Śaka 1511, Virōdhi, Bhādrapada śu. 11, Wednesday = A.D. 1589, September 10, Wednesday. The tithi ended at '46.
"	841	Śaka 1221, Jyēsthā, śu. 1, Saturday = A.D. 1299, May 2, Saturday. Śu. 1, ended at '29 on this day.
"	851	Śaka 1142, Vikrama, Chaitra, ba. 15, Thursday, Vishu-Sankrānti. In Vikrama Chaitra ba. 15 was Saturday. But in Vṛisha following Chaitra ba. 15, was Thursday (= A.D. 1221, March 25).
"	854	Śaka 1069, Kārttika, ba. di. 15, Monday = A.D. 1147, November 24, Monday, when amāvāsyā began at '04 and ended at '02 on the following day.
"	860 & 861	Śaka 1593, Kali 4772, Virōdhikrit, Vaiśākha, ba. di. saptamī, Saturday. = A.D. 1671 Saturday May, 20; '80.
1918	97	Śaka 1369, Prabhava, Simha, ba. chaturthī, Monday, Āsvati = A.D. 1447, August 28, Monday, f.d.t. 69; f.d.n. '43.
"	98	Śaka 14 "., Raktakshi, Vṛschika, amāvāsyā, Wednesday, Viśākha. In Śaka 1426, Raktakshi, amāvāsyā, fell on Wednesday and the <i>nakshatra</i> was Viśākha (= A.D. 1504 November 6, Wednesday, '82. In Raktakshi (= Śaka 1486) Vṛschika amāvāsyā fell on Friday though the <i>nakshatra</i> was Viśākha (= A.D. 1564, November, 3 Friday).
"	99	Śaka 1465, Śōbhakrit, Karkataka, ba. daśamī, Thursday, Rōhinī = A.D. 1543, July 26, Thursday; '48; '35.
"	118	Śaka 1426, Raktakshi, Vṛschika, amāvāsyā, Wednesday, Viśākha. = A.D. 1504, November, 6, Wednesday (vide No. 98 above).
"	121	Śaka 1506, Tārāṇa, Vṛschika, śu. paurṇai, Saturday = A.D. 1584 November, 7 Saturday. On this day there was also a lunar eclipse.
"	126	Śaka 1480, Purmati, Makarā, Punarvasu, śu. trayōdaśī Sunday = A.D. 1562, January 18, Sunday; '37; '89. Durmati was Śaka 1483, (not 1480).

PART II

An early inscription at Phulta (No. 830 of App. B) in the Ganjam district engraved on a rock embedded in the soil near a water-pit has been copied during the year. The villagers report that this pit which was formerly a bigger pond contains a good quantity of water in dry weather when it generally becomes scarce in the neighbourhood. The inscription is written in a mixed script of northern and southern characters. From the formation and slanting position of the letters, from the use of the developed sign for *i* in consonants and the sign for secondary *dha* as in later *Dēvanāgarī*, this record resembles very much the two plates opposite pages 128 and 290 of Dr. Fleet's *Gupta Inscriptions*. It may have, therefore, to be assigned to about the 6th century A.D. The inscription has been tentatively read and translated as below :—

TEXT.

[Pi]thi-[śu]ddhī-tīrtham (i.e., Pīthī-śuddhī-tīrtham).

TRANSLATION.

"Pure water for (those that wish to) drink." The other possible translations are—(a) Pure water for horses (*pīthi*) and (b) pure water for the market-place (*pīthi-vīthi*). The first alternative might be a probable interpretation if it is supposed that the water-pond lay near a military camping-ground and the second would suggest that formerly there was in the neighbourhood a market-place or a ground for holding a fair.

THE PALLAVAS.

2. No early Pallava inscriptions have been discovered this year. Sakalabhuvanachakravartin Kōpperuñjīngadēva who claimed Pallava descent and was a contemporary of the Chōla king Rājārāja III (A.D. 1216 to 1248) is represented by nine inscriptions from the South Arcot district. In one of these (No. 80 of 1918) he is called Tribhuvanachakravartin Avaniālappirandān Kōpperuñjīngadēva. In No. 73 of 1918 which comes from Vriddhāchalam and which is dated in his 10th year (A.D. 1253-54) we are informed that Kūdal Avaniālappirandān alias Kōpperuñjīngadēva defeated certain Vandanāyakas of the Hoysala king in the battle field at Perumbalūr (in the Trichinopoly district) and seized the ladies and treasures, and to absolve himself from the sin thus committed he presented to the god Tirumudugunram-udaiya-Nāyanār at Vriddhāchalam a gold forehead plate set with jewels. It is not certain if there was only one chief or more with the name Kōpperuñjīnga. In the record under reference Kūdal Avaniālappirandān Kōpperuñjīngadēva who occupies the position of a donor is probably identical with the Sakalabhuvanachakravartin Kōpperuñjīnga in whose reign the record is dated. In the *Annual Report* for 1906, page 63, Mahārājasīmha of the Tripurāntakam record has been identified with Kūdal Avaniālappirandān Kōpperuñjīngadēva. In my *Annual Report* for 1913, paragraph 66, I have shown that Kūdal Avaniālappirandān Kādavarāyar I was identical with Mahārājasīmha. As A.D. 1243 is the initial date of Sakalabhuvanachakravartin Kōpperuñjīnga, the Hoysala king referred to must be Virasōmēśvara whose capital was Kannanūr near Trichinopoly and whose regular reign extended from 1233 to 1263 A.D. We have known of open hostilities between Kōpperuñjīnga and the Chōla king Rājārāja III, the intervention of the Hoysala king Narasīmha II on behalf of the Chōla and the defeat of the Pallava. But then Kōpperuñjīnga had no *locus standi* anywhere as an anointed king or chief and it was only in 1243 A.D. that he was regularly crowned.

No. 83 of 1918 also dated in the 6th year of Sakalabhuvanachakravartin Kōpperuñjīnga records a gift of land by Kūdal Alappirandān Alagiya Śīyaṇ Kōpperuñjīnga. In his *Annual Report* for 1906, page 63, Mr. Venkayya has identified Alagiyaśīyaṇ Avaniālappirandān Kōpperuñjīnga with the father of Mahārājasīmha, i.e., Avaniālappirandān or Kūdal Avaniālappirandān Kōpperuñjīnga.

4. The next king of the dynasty, represented in the year's copper-plate inscriptions is Chālukya-Bhīma I. No. 14 of Appendix A belonging to him was sent to me by

Chālukya-Bhīma I.

Mr. J. Ramayya Pantulu Garu for examination. The plates which are three in

number measure $3\frac{3}{4}$ inches in height and $7\frac{1}{2}$ inches in breadth. They are hung on a ring which bears a seal with the usual emblem the boar and the legend 'Śrī-Tribhuvanāmkusa' cut in relief as in the seals of his other grants. This record, in giving the duration of the rule of the several previous kings of this line shows certain variations from the periods given by Dr. Fleet to some of them. Jayasimha I is given a rule of 33 years and not 30 as per Fleet's table, while Vijayāditya I is given 19 instead of 18 years. Vijayāditya II has 40 years in our inscription as against 44 years. This king is said to have destroyed together with the Southern Gaṅga (*Dakṣiṇa-Gaṅga*) force a certain Bhīma-Salki. This rival of Vijayāditya II is mentioned as his younger brother under the name Bhīma-Sālukki who occupied the Vēṅgi country for sometime (*Annual Report* for 1912, page 84). The conquests of Vijayāditya III are mentioned with the same details as are given in No. 1 of Appendix A to the *Annual Report* for 1914, mentioning his title Tripuramartya-Mahādēva which in our inscription appears in the form Tripuramartya-Mahēśvara. The facts noticed by Dr. Fleet, that Vijayāditya III cut off the head of a certain Maṅgi in a fight with the Gaṅgas and defeated Kṛishṇa, are narrated in and confirmed by this inscription. As has already been pointed out (page 85 of *Annual Report* for 1914) this Kṛishṇa must be Kṛishṇa II of the Rāshtrakūṭa line who was the contemporary and opponent of Guṇaka-Vijayāditya III.

The king is called in the prose portion of our inscription Sarvalōkāśraya Viṣṇuvardhana-Mahārāja as in No. 14 of

His surname Viṣṇuvardhana and his coronation in Śaka 814.

Appendix A to the *Annual Report* of 1909, with the title *Paramēśvara* and the

epithet *Paramabrahmaṇya*. Chālukya-Bhīma I is said to have defeated Kṛishṇa-Vallabha (i.e., Kṛishṇa II). The present inscription is the only one of the king bearing a date and its importance is all the greater when it is observed that it gives the date of the king's coronation as Śaka 814 (= A.D. 892), Mēsha, Chaitra, *ba. di.* 2, Monday, Maitra, *Yugmarksha* (i.e., Mithunarāsi?). The details of the date given do not work out correctly and for further remarks regarding it see page above. This would give a date four years later than that adopted by Dr. Fleet for the king's accession (*Ind. Ant. Vol. XX*, page 283). The grant made consisted of two plots of land in the village of Attili in the Attili-*vishaya* to a certain Challavā who knew the *gāndharva-vidyā* (science of music). The

His gift of land to a songstress.

village is identical with the one of that

name in the Tanuku taluk of the Kistna district which at the time of the grant must have been a more famous place, than what it is now, as the headquarters of a *vishaya* (i.e., district).

Among the stone inscriptions of this dynasty engraved in Chālukyan characters we have one from Bezwada (No. 833 of 1917) and another from Ghantasāla (No. 846 of Appendix B). The former is dated in the 17th year of Viṣṇuvardhana-Mahārāja

His stone inscription at Bezwada dated in the 17th year.

who is referred to as the son of Vikramāditya. Vikramāditya II is not known to have had any issue. Viṣṇuvardhana,

son of Vikramāditya, of this record must be identical with the king of the copper-plate inscription noticed above who was the son of Vikramāditya I. Calculated from Śaka 814 (= A.D. 892) the date of his accession given by the above copper-plate grant, the date of the Bezwada inscription would be A.D. 909. The king is stated in the latter record to have patronized the foundation of the Pārttiśvara (i.e., Pārthiśvara) temple on the Indrakīla hill by a certain Chātṭapa. The record is a further evidence that at

The Pārthiśvara temple on the Indrakīla hill at Bezwada built about A.D. 909.

this time the Indrakīla hill was associated with the puranic hero Arjuna called also Pārtha (*Annual Report* for 1910, page 82,

and *Annual Report* for 1916, page 149). The record from Ghantasāla is not dated. It is difficult, therefore, to determine who the king called Viṣṇuvardhana in it was. The characters of the inscription may be assigned to about the same period as those of the Bezwada record noticed above.

5. The only other Eastern Chālukya copper-plate record we have in the collection (No. 15 of Appendix A) belongs to king Śaktivarman, the son of Dānārṇava and the elder brother of Vijayāditya. The plates are much damaged and mutilated and the record is incomplete. The ornamental seal, which bears in relief the usual Chālukyan emblems and the well-known legend 'Śrī-Tribhuvanāṁkuśa' in bold characters, now carries only four of the plates of the set. The remaining one or two plates are missing. Even the plates extant are so badly damaged that their contents could not be read entirely. Only certain names are legible here and there. The genealogy of the family given in this inscription from the first member Kubja-Vishṇuvardhana almost coincides with that drawn up by Dr. Fleet.

Of Vijayāditya III it states that he cut off the head of a certain Maṅgi. This must be the Maṅgi who fomented rebellion and opposition among the Gaṅgas as informed by the above noticed copper-plate grant of Chālukya Bhīma I (No. 14 of

Appendix A). Enemies of Vijayāditya III.

Saṅkila and Baddega are mentioned in connexion with this king.

Though Baddiga is known to have been the name of the Rāshtrakūṭa king Amoghavarsha III (Vaddiga) (See *Ep. Ind.* Vol. VII, Appendix, Nos. 93, 127 and 130), Baddega of this inscription could not be identical with this Rāshtrakūṭa king whose reign according to Dr. Kielhorn began only about A.D. 937. It is possible that Baddega was the Western Chālukya prince Baddiga, the grandfather of Arikēśarin who was the patron of the Kanarese poet Pampa who lived about A.D. 940 (*Bombay Gazetteer*, Vol. II, Part I, page 380). Allowing 25 years on the average for the reigns of Baddiga, his son Yuddhamalla II and his grandson Narasiṃha (elder brother of Arikēśarin), Baddiga might be placed at about A.D. 860 and might have been a contemporary of Vijayāditya III (A.D. 844-888). Saṅkila was the friend of Kṛishṇa II (See *Annual Report* for 1914, page 85).

The inscription informs us that a son of Chālukya-Bhīma I planted a pillar of

Pillar of victory at Viraja, i.e., Virajāpurī.

victory at Viraja. The reference might be to Kollabhiṅga-Vijayāditya IV

who is stated elsewhere (*Annual Report* for 1917, page 118, paragraph 26) to have met with his death in a battle at Virajāpurī. The inscription like a few others refers to the usurpation of the crown of Vijayāditya V by Tāla (called sometimes Tāda and Tādapa), the son of Yuddhamalla I, its recovery from him by Vikramāditya II the second son of Chālukya-Bhīma I, and his rule of 11 months, the subsequent rule for 7 years of Yuddhamalla II the son of Tālapa, and his defeat afterwards in battle by Bhīma, i.e., Chālukya-Bhīma II, the second son of Kollabhiṅga-Vijayāditya IV, who ruled for 12 years. Ammarāja II, the son of Chālukya-Bhīma II, is stated to have been born with a tissue round his neck which resembled a *kanthikā*, i.e., neck-ornament and that he performed his coronation at the express request of all people. He is also said to have acquired the *birudā* 'Tribhuvanāṁkuśa' by his heroism displayed in the thick of a battle, between elephant-forces. His father is called Rāja-Bhīma as in another record noticed by Dr. Fleet on page 269 of *Ind. Ant.* Vol. XX. Dānārṇava, his elder brother by a different mother, is, as in other records, said to have ruled for three years and not for 30 years as solitarily stated in No. 23 of Appendix A to the *Annual Report* for 1917 (see page 118 *ibid*). In our record for the first time is this king given the title 'Rāja-Nārāyaṇa' already known to us as

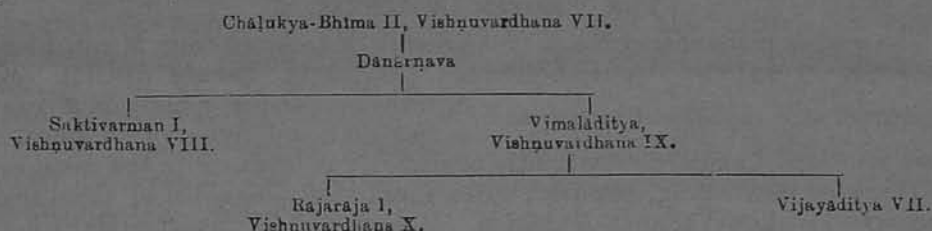
Dānārṇava, his title 'Rāja-Nārāyaṇa'.

that of Kulōttuṅga I, his great-grandson (*Ind. Ant.*, Vol. XX, p. 276). The

interregnum after his reign is as usual said to have lasted for 27 years, when 'the Āndhradēśa was without a king as the night of the second fortnight is without the moon'. His son Śaktivarman born to his wife Āryādēvī is said in the record to have risen to fame even in his youth by his victory in a battle with the Chōlas (Chaulika-rāṇa) (see also *Ind. Ant.* Vol. XX, p. 272) and put to flight a certain Badyema-Mahārāja and others. This latter chief is not known from any other inscription nor is any specific reference to the fight of Śaktivarman or his father Dānārṇava with the Chōlas made in any record. A certain Chōda-Bhīma not known from elsewhere is said to have 'met with his death like Rāvaṇa in the hands of Śaktivarman I, his titles 'Chālukya-Nārāyaṇa' and 'Chālukya-Chandra'. This Chālukya-Nārāyaṇa'. It is probable that Śaktivarman bore the *birudā* 'Chālukya-Nārāyaṇa'. His other title 'Chālukya-Chandra' is noticed by Dr. Fleet (*Ind. Ant.* Vol. XX, p. 273). In the prose

portion of our record Śaktivarman is called Sarvalōkāśraya Viṣṇuvardhana-Mahārāja with the titles *Adhirāja* and *Paramēśvara* and with the epithets *Parama-Bhaṭṭāraka*, *Parama-Brahmanya* and *Parama-Māhēśvara*. The grant is addressed to the officials of Varanāṇḍu, a variant of the name of the territorial division, Velanāṇḍu. The extant portion of the record does not give the date; and the portion mentioning the actual donee is missing.

In consideration of the facts that No. 15 of Appendix A gives the family title *Viṣṇuvardhana* to Śaktivarman and Vimalāditya his younger brother and successor is also called *Viṣṇuvardhana* (*Ep. Ind.* Vol. VI, p. 350) the numbering of the *Viṣṇuvardhanas* of the family in Dr. Fleet's genealogical table will have to be changed as hereunder.



But against this arrangement as well as that given by Dr. Fleet, has to be counted the fact that in some stone inscriptions even so late a king as Kulōttuṅga-Chōla I, the son of Rājarāja I (Viṣṇuvardhana X) is called Saptama-Viṣṇuvardhana, i.e., the seventh Viṣṇuvardhana (see Nos. 194, 195 and 202 of 1893).

6. The only other stone inscription of this dynasty besides Nos. 833 and 846 of Appendix B in the year's collection is from Rāmatīrtham in the Vizagapatam district.

copy of No. 372 of 1905 made for a further examination of the record. The inscription is engraved on the very rough surface of the wall of the Durgapañcha cave in the hill at the village. In my last visit to the place I have read the record *in situ*. It belongs to the time of an Eastern Chālukya king called Sarvalōkāśraya Viṣṇuvardhana-Mahārāja who had the *birudas* *Rāja-Mārtanda* and *Mummadi-Bhīma*. It bears no date. *Rāja-Mārtanda* was also a title of Chālukya-Bhīma II (*Ind. Ant.* Vol. XX, p. 269). *Mummadi-Bhīma* is already known to have been a title of Vimalāditya (*Ep. Ind.* Vol. VI, p. 350) to whom the inscription has been referred by the late Mr. Venkayya (*Annual Report* for 1906, p. 79, para. 41). In the Telugu *Mahābhārata* of Nannaya-Bhaṭṭa, Rājarāja I, son of Vimalāditya, is given the title *Rāja-Mārtanda* (*Ādiparva*, āśvāsa 2, verse 239).

We learn from our inscription for the first time that Vimalāditya adopted Jainism as is evidenced by the mention of a certain Trikalāyōgi-Siddhāntadēva called also

His Jaina guru Trikalāyōgi-Siddhāntadēva.

Trikalāyōgi-Munindra, a teacher of the

From No. 9 of Appendix A to the *Annual Report* for 1917 we learn that Jainism was patronised by the earliest members of this dynasty. The queen of the early king Kubja-Viṣṇuvardhana I influenced the grant of a village to a Jaina *basti* at Bījavada (i.e., Bezvada) (see p. 116 of the same report). Amma II is already known to have made grants to Jaina temples (see *Ep. Ind.* Vol. VII, p. 185 and Vol. IX, p. 49) and patronised the grant of a Jaina *Śrāvaka* (lay disciple) by lending his title to a charitable Jaina feeding house called Sarvalōkāśraya-Jinabhavana endowed by her (*Ind. Ant.* Vol. XX, p. 271 f.). This is one of the very few Kanarese inscriptions in the Telugu country and its existence at Rāmatīrtham suggests that the saint Trikalāyōgi was a Kanarese by birth and that the later Eastern Chālukyan kings too now

Eastern Chālukyas and Jainism.

and then, favoured or adopted Jainism, the popular religion of the Kanarese country. It also throws some light on the political condition of the Kalinga country at this time which must have come now under the Eastern Chālukyan rule when the early Gaṅga rule had declined and the Chōḍa-Gaṅga rule had not probably begun under Anantavarman-Chōḍagaṅga whose reign commenced in A.D. 1078.

That Rāmatīrtham was considered a sacred place by the Jainas is testified to by the respectful mention made of it in the above record wherein it is called Rāmākonda. That this was a place of Jaina influence and pilgrimage even in early times appears from some Jaina names in Chālukyan characters of an earlier period written in red paint on the ceiling of the Pāṇḍavapañcha cave in the neighbouring hill and from No. 832 of Appendix B which is engraved on the pedestal of a broken Jaina image. It records that it was set up by a private individual from Chanudavrolu in the Ōṃgērūmārga which is identical with Chandavolu in the modern Repalle taluk, Guntur district. Ōṃgērūmārga was the name of the division in which also Guṃtturu (Guntur) lay (No. 83 of 1917).

THE WESTERN CHALUKYAS.

7. The copper-plate record No. 3 of Appendix A received from Mr. J. Ramayya Pantulu while he was the Deputy Collector of Rayadrug, Bellary district, consists of three copper-plates hung on a ring with a boar-seal and five written sides. The characters are Nāgarī and are very faintly engraved. It begins with the usual eulogy of the Chālukyas mentioning, however, an extraordinarily long list of royal insignia and introduces Pulakēśi-Vallabha-Mahārāja. His son was Kirttivarma-Mahārāja; his son Vijayāditya who conquered Vanavāsi and other countries; his son Vikramāditya who, after defeating the Pallava king, the destroyer of the Lunar race, took Kāñchīpura, crushed the (united) Chēras, Chōlas and Pāṇḍyas at that town. His son was Vinayāditya-Satyāśraya-Narēndradēva who defeated the kings of all countries, viz., Koṅkana, Mālava, Golla, Gūjara, Kālīnga, Vēngī, etc. This king in the presence of the *viśhayapati*, *grāmakūṭas* (see *Ep. Ind.* Vol. VII, p. 183), *yuktakas* and *mahattara* of the Saurāshṭra-*viśhaya* on the occasion of his coronation (*paṭṭa-bandha*) when coming from his permanent capital Raktapura on the northern bank of the river Malahārī to Kurunda, restored to gods and Brahmins the grants which had been taken away from them by previous kings. The date of the record is Śaka 512, Sādhārana, Māgha, śu. 13, Monday and is far too early for this king. In the description of the genealogy it resembles No. 12 of Appendix A to the *Annual Report* for 1906. The initial date of Vinayāditya according to the other inscriptions is about Śaka 600 nearly a hundred years later. The erasures in the grant portion, the numerous mistakes in the language and the differences in the genealogy of kings, taken together, must lead one to the belief that the plates are spurious. For further remarks on the date of this record see Appendix E above.

8. Of the two records belonging to this dynasty No. 673 and No. 733 of Appendix B, the former dated in the Chālukya-Vikrama year 8, Ānanda, belongs to the reign of Sōmēśvara III who had the *biruda* *Bhūlōkamalla* (page 455, Vol. I, Part II of Fleet's *Kanarese Dynasties*). Chālukya-Vikrama year 8 corresponding to A.D. 1083-84 falls in the reign of Tribhuvanachakravartin Vikramāditya VI. The date of this record must be correctly Chālukya-Vikrama year 58 which corresponds to A.D. 1134-35 (No. 499 of 1915), and coincides with the regnal year 8 of Bhūlōkamalla. The

Bhūlōkamalla Sōmēśvara III. scribe in this case has evidently given by mistake the regnal year 8 of the king instead of the Chālukya-Vikrama year 58. Another instance of such a mistake is found in No. 480 of 1893 where Ch. Vik. year 59 is intended but the regnal year 9 is quoted. Our record refers to a gift of a garden-land and an oil-mill for the worship, etc., of the god Kēśava set up at Kolmigudi (i.e., the modern Kolimigundla) in the Koilkuntla taluk of the Kurnool district by Muppirati the *prabhu* of the village. The suffix *raṭi* (i.e., modern *reddi*) may be a reminiscence of the old honorific title *raṭṭa-gudlu* (vide *Ep. Ind.* Vol. XI, page 342 f.). Mention is made in this of *Mahāmāṇḍalēśvara* Vaṅkana Chōla-Mahārāja, a Chōla subordinate ruling over Pedakallu, Kannenāḍu, Rēnāḍu . . . from his capital at Nandyāla.

9. The next record No. 733 of Appendix B dated in Śaka 1091 belongs to the reign of *Pratāpachakravartin* Jagadēkamalla and falls about the very end of the reign of Tailapa III who ascended the throne in Śaka 1072 and whose latest known record dated in Śaka 1090 has been noticed in paragraph 14 of Part II of the *Annual Report* for 1917. Taila III who had the distinguishing title *Chālukya-Chakravartin*

might have adopted the above title after his famous brother and predecessor Jagadēkamalla II in his later days. It has already been noticed in paragraph 63 of the report for 1912 and paragraph 49 of the report for 1913, that members of Telugu-Chōla family of the Solar race were feudatories of the Western Chālukyas. Of this family was Jagadēkamalla-Mallidēva-Chōla-Mahārāja, son of Iruṅgōla ruling at Heñjēru, i.e., Hēmāvati, while his Chālukyan overlord Taila III was ruling at Kalyāna. The minister and military officer of Mallidēva was *Hiriya-Tantrapāla* (Senior Councillor) Nāmaṇa ruling at Niḍugallu. He was the younger brother of Bammaṇa who was the chief minister (*vara-mantri*) of Mallidēva-Chōla-Mahārāja. His grandfather Ayyapayya belonged to Kottitōne which is said to have surpassed in splendour the three towns, Surarājapura (i.e., Amarāvati) which is the town of the lord of Suras (i.e., Indra), Alakāpura (the town of Kubēra) and Dharanēndrapura (?). Kottitōne is also referred to as Kārttikēyapura. From Nos. 44 and 45 of 1904 found in the Kumārasvāmin temple at Kudatani (Bellary district) we know that Kottitōne described as Kārttikēyapura in our inscription was the ancient name of Kudatani and that an image of Skanda (i.e., Kārttikēya) was set up there. Our inscription has the same introduction as No. 43, Pāvagaḍa (*Ep. Carn.* Vol. XII).

THE BHANJAS.

10. A special feature of the collection of the copper-plates for the year is that four of these (Nos. 6 to 8 and 10 of Appendix A) belong to the family of Bhanjas which held its sway over parts of Orissa and of the Ganjam district about the 10th to the 13th centuries A.D. The chiefs of this family are now rulers of the Mayūrbhañj Estate, of the Baud State and of a few other places in Orissa. All the four records have been secured for my examination by Mr. Tarani Charan Rath. Three of these (Nos. 6, 7 and 8 of Appendix A) are of almost the same type as regards the number of plates, their size and the alphabet in which they are written and belong to an earlier time than No. 10, which begins differently from these. None of these grants is dated. Mr. Rath says that of these three sets, one was found while digging at the boundary between Kullāḍa, the fort of the late Raja of Goomsur in the Ganjam district and Dhanamjayapura an inam village near it. The other two sets were found while digging under a tree in a mango tope at Gohara, a village in the Goomsur taluk, Ganjam district.

11. No. 6 of Appendix A among these consists of three plates (measuring $6\frac{1}{2}$ " by $3\frac{3}{4}$ " with low rims like the other two sets (Nos. 7 and 8) and has five faces of writing only the inner side of the first plate being engraved. These are hung together on a ring which bears a fixed circular seal of about $1\frac{1}{3}$ " in diameter, on the counter-sunk surface of which are cut, at the top, a lion facing the proper left with profuse mane and the left front paw raised and below it the inscription:—

(a) [Śrī Nē]ttribha-

(b) njadēvasya

in two lines. The seals of the other two grants (Nos. 7 and 8) are much worn out. Only parts of the lion can be seen in the upper halves of these. The lower halves

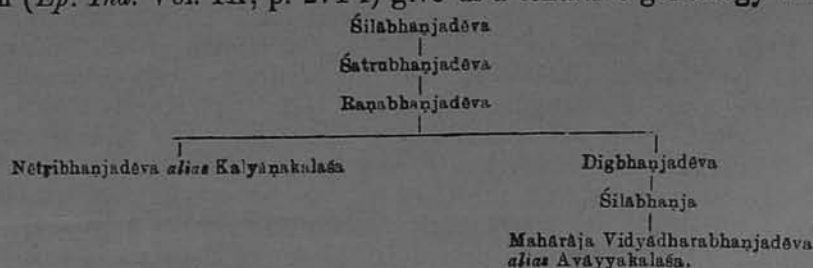
Nētribhanjadēva.

must have contained the name of the king as in the case of No. 6. The lion on the seal of No. 8 faces the proper left like that of No. 6, while that on the seal of No. 7, which belongs to a different king faces the proper right. Nos. 6 and 8 belong to the same king, i.e., Nētribhanjadēva alias Kalyānakalaśa who was the son of Raṇabhanjadēva, the grandson of Śatrubhanjadēva and the great-grandson of Śilābhanjadēva of the Bhanja family. Another record of this king (No. 657 of Dr. Kielhorn's List of Northern inscriptions, *Ep. Ind.* Vol. V, Appendix)

His surname Kalyānakalaśa.

found at Goomsur in the Ganjam district mentioning only the names of his father Raṇabhanja and his grandfather Śatrubhanja has been published in the *Journal of the Bengal Asiatic Society*, Vol. VI, p. 667 f. The surname Kalyānakalaśa is there applied to him as in the two grants of our collection.

12. The genealogy afforded by the three Bhanja records (Nos. 6, 7 and 8 of Appendix A) coupled with that of the grant of Vidyādhara Bhanja published by Dr. Kielhorn (*Ep. Ind.* Vol. IX, p. 271 f) give us a tentative genealogy thus :—



Of the kings referred to, in the genealogical table given by Mr. B. C. Muzumdar, on p. 99 of *Ep. Ind.* Vol. XI, some have to be referred to a later generation than that to which they have been referred. 'Kottabhanja, his son Ranabhanja, and his son Rājabhanja' are evidently of a slightly later generation as can be seen from the palaeography of the grants of the last two of these published on pp. 164 and 165 of *Journal of the Bengal Asiatic Society*, Vol. XL. They appear also to have been of a different branch of the dynasty since on the seal of Ranabhanja, son of Kottabhanja (*ibid.* Plate II) is found the emblem of a bull instead of a lion as on the seals of Nos. 6, 7 and 8 of the Appendix A and on the seal of Vidyādhara Bhanja (*Ep. Ind.* Vol. IX, p. 272). To this same branch have to be assigned the later kings Śatrubhanja whose Sonpur record (*Ep. Ind.* Vol. XI, p. 98) and Ranabhanja whose two Baudh grants (*Ep. Ind.* Vol. XII, pp. 322 and 325) have the bull emblem on their seals. The introductions to these later grants are different from those of the earlier ones.

The later branch of the Bhanjas.

Of the two grants of Nētribhanja noticed above both of which are stated to have been issued from Vanjulaka, the first (No. 6 of Appendix A) registers an order addressed by the king to the several officers, i.e., *rāja*, *rājanaka*, *rājaputra*, *vishaya-pati*, and *daṇḍapāśika* and to the *vyavahārins*, *Brāhmaṇas*, *Karṇas* (accountants) and *nivāsijanapadas* (resident people) of the Vāsudēvakhaṇḍa-*vishaya* that the village Arāṭaba lying in that *vishaya* was granted to the *Agnihōtrins* (fire-sacrificers) Gōlaśarman, Aparā-Gōlaśarman and Nānā-A-ichadēva, sons of Janadēva and grandsons of A-ichadēva of the Vājasanēya-*charaṇa*, Kanva-*sākhā*, of the *pravara* Kauśika-Maitravat-Aghamarshana and the *anupravara* Viśvāmītra and to the *Bhattas* and *Agnihōtrins*, Ruvada, Vodaḍa, Mahādēva, Śavada and Nānā, sons of Bhaṭṭa-A-ichula and grandsons of Guhaśarman-Agnihōtrin of the Vatsa-*gōtra* of the *pravara* Bhārgavat-Chyvanavat-Ātmana . . . and the *anupravara* Jamadagni. The Vāsudēvakhaṇḍa-*vishaya* must have been a territorial division of which the modern Vāsudēvapūr in the Goomsur taluk of the Ganjam district was the capital.

Vāsudēvakhaṇḍa-*vishaya*.

13. The other grant No. 8 of Appendix A of this king records the tax-free gift of the village Machchhada in the Machhākhaṇḍa-*vishaya* to a Brahman named Bhatta-Rudada, son of Kēśava and grandson of Charampasvamin of the Vājasanēya-*charaṇa*, Vatsa-*gōtra*, the *pravara* Āṅgīrasa and of the *anupravara* Bhārgavat. The *dūtika* (i.e., messenger or executor) of this grant was Bhaṭṭa Kakkādēva. The *sandhivigrahin* (minister of peace and war) Kakkaka was the writer of the Goomsur grant of this king referred to above. The village Machchhada is very probably the modern village Mujagodo in the Goomsur taluk. No. 7 of Appendix A belongs to Mahārāja Vidyādhara Bhanja who had the *biruda* Avāyṇakalāśa (Avāryakalāśa). Dr. Kielhorn has noticed his other *biruda* Dharmakalāśa (?) (*Ep. Ind.* Vol. IX, p. 273). It records the grant of the village of Mula-Māchchhāda in the Māchhāḍakhaṇḍa-*vishaya* to the Brahman Bhatta-Purandara, the son of Dēvaśarman and the grandson of Hariśarman of the Vājasanēya-*charaṇa*, Rauḥita-*gōtra*, the *pravara* Rōhita-Shuka (i.e., Śuka)-Viśvāmītra and the *anupravara* Viśvāmītravat-Shuka (i.e., Śuka) vat-Rōhitavat. The last of these had immigrated from (the village) Mammānā in the Tadisamī-*vishaya* belonging to Varēndhi. Varēndhi probably refers to the territorial division Varēndrī mentioned in a copper-plate grant of the Sēna king Lakshmaṇasēna of Bengal (*Ep. Ind.* Vol. XII, p. 7 and 38).

Vidyādhara Bhanjadēva.

horns has noticed his other *biruda* Dharmakalāśa (?) (*Ep. Ind.* Vol. IX, p. 273). It records the grant of the village of Mula-Māchchhāda in the Māchhāḍakhaṇḍa-*vishaya* to the Brahman Bhatta-Purandara, the son of Dēvaśarman and the grandson of Hariśarman of the Vājasanēya-*charaṇa*, Rauḥita-*gōtra*, the *pravara* Rōhita-Shuka (i.e., Śuka)-Viśvāmītra and the *anupravara* Viśvāmītravat-Shuka (i.e., Śuka) vat-Rōhitavat. The last of these had immigrated from (the village) Mammānā in the Tadisamī-*vishaya* belonging to Varēndhi. Varēndhi probably refers to the territorial division Varēndrī mentioned in a copper-plate grant of the Sēna king Lakshmaṇasēna of Bengal (*Ep. Ind.* Vol. XII, p. 7 and 38).

14. No. 10 of Appendix A reported to have been found at the village Antirigam in the Pabbakhandam division of the Chatrapur taluk, Ganjam district is of a later king of this family named Yasabhamjadēva, the son of Rāyabhamjadēva, the grandson of Virabhamjadēva and the great-grandson of Dōva (Dēva?)—bhañjadēva. It consists of three plates hung on a ring which carries no seal on it but bears a fixed turned knob. The king is called the lord of the entire Kṛiñjali country. The town Vanjulaka mentioned in the earlier grants is not referred to in this record as also in the records of the other later kings of this family already mentioned. The title 'the lord of the Ubhaya-Kṛiñjali' is given to the later king Ranabhañja in a grant of his 26th year (*Ep. Ind.* Vol. XII, page 326) and a grant of his 54th year is addressed to the officers of the Kṛiñjali-maṇḍala (*ibid.* page 322). To the officers of Ubhaya-Kṛiñjali-maṇḍala was addressed a grant of the later king Śatrubhañja of this family (*Ep. Ind.* Vol. XI, page 98). Komayāna the village granted might be represented by the modern village Khommonosayi in the Gumsoor taluk. Vanjulaka of Nos. 6, 7 and 8 called Vanjulvaka in a few other grants may have to be identified with either Onjhola in the Kudala taluk of this district or Onchala in the Parlakimedi agency.

EASTERN GANGAS.

15. Of this family we have four inscriptions in the year's collection two of which are the copper-plate records (Nos. 12 and 13 of Appendix A) and the other two are stone records from the Ganjam district (Nos. 827 and 828 of Appendix B). No. 13 is the earlier of the copper-plate records. It consists of three rectangular plates hung together on a ring which bears a fixed circular seal of about one inch in diameter. The plates measure about $7\frac{3}{4}$ " in length and 3" in breadth. The seal bears in relief a bull facing the proper right and seated on a stand resting on a tri-petalled lotus (?) flower opening upward. Above it are the crescent turned downwards and the sun enclosed within its arms. The writing on the plates is very faintly visible. The plates do not appear to have undergone any damage through corrosion, bad preservation or otherwise but the surfaces seem to have been filed off in an attempt to smoothen them to use them subsequently as a palimpsest. The rims, if any, are completely worn away. The plates record the grant of a village by Rājēndravarman, son of Mahārāja Anantavarman of the Gaṅga family. The grant was issued from Kalinganagara. Its introduction resembles that of the other grants of the earlier kings of this dynasty and like some of them the record is expressly stated to have been dated in the 'prosperous year of the rule of the Gāṅgēya family (Gāṅgēya-vamśa-pravardhamāna-vijayarāja-samvatsara)'. The characters of the inscription resemble a good deal those of the Alamanda plates of the time of the Gaṅga king Anantavarman (*Ep. Ind.* Vol. III, page 17 f). The characters of these two inscriptions belong to the 9th century A.D. The donee's name is not quite clear. The son (whose name is not quite distinct in the plate) of a certain Sarva-Aya-Kāmadi is mentioned. A certain Chōla-Kāmadirāja appears in the grant of Vajrahasta (*Ep. Ind.* Vol. III, page 221) as the actual donor. It is difficult to determine from the bad condition of the letters here whether the Kāmadi of our inscription was also the donor as in the other case. The record was composed by Sandhivigrahin Rānāmēya, son of Sāmīrāja; and the engraving was done by Kanakā-bdhirāja-Guṇḍipilāka, son of Ma-uchandra.

Rājēndravarman, the son of Mahārāja Anantavarman in whose reign the grant was issued is not known from a large number of other records. Combining the genealogy of Anantavarman, son of Mahārāja Rājēndravarman, whose grant referred to was dated in the 304th year of the Gāṅgēya era with that of our inscription dated in the 342nd year of this same era, we get three successive generations of this dynasty viz., Mahārāja Rājēndravarman, his son Anantavarman (304th year), Mahārāja Anantavarman and his son Rājēndravarman (342nd year). These may have to be arranged as follows:—

Mahārāja Rājēndravarman.

Mahārāja Anantavarman (304th year of the Gāṅgēya era).

Rājēndravarman (342nd year of the same era).

Palaeographically these two grants resemble the two of Dēvēndravarmān, the son of Mahārāja Anantavarman one dated in the 254th year evidently of the Gāṅgēya era (*Ind. Ant.* Vol. XVIII, page 144 f) and the other (*Ind. Ant.* Vol. XIII, page 275 f) which purports, evidently by clerical mistake, to be dated in the 51st year of this era and the grant of Satyavarman dated in the 351st year of this era (*Ind. Ant.* Vol. XIV, page 11). These records read together would give us a list of kings thus: (1) Mahārāja Anantavarman, (2) his son Dēvēndravarmān (254th year), (3) Mahārāja Dēvēndravarmān and (4) his son Satyavarman (351st year).

16. From the practice of the Eastern Gāṅga records of not giving like the Pallava ones even the three generations including that of the king of the grant we are not in a position to trace the genealogical relationship of the earlier kings of the family by collecting the contents of the various records available. We do not possess any considerable evidence to enable us to connect the kings of this line whose names ended in *arnava* (See tables 1 and 2 on pages 186 and 187 of *Ep. Ind.* Vol. IV) with the *varman* kings, the records of some of whom have been noticed by Dr. Fleet in the volumes of the *Indian Antiquary*. The genealogy given in the fashion of the later Eastern Chālukya copper-plate records, for the Gāṅga family in the grants of Anantavarman Chōḍa-Gāṅga (*Ind. Ant.* Vol. XVIII, pages 166 and 173) omit the earlier *varman* kings altogether. We are aware of only four instances giving any connexions between these two, viz., (1) In the grant of Narasiṃha II (No. 367 of the Dr. Kielhorn's list of Northern inscriptions) Kōlāhala mentioned as an early ancestor of the *arnava*s is called Anantavarman (2). The copper-plate record No. 4 of Appendix A to the *Annual Report* for 1914 belongs to the *Varman* and the *Arṇava* kings of this dynasty.

Mahārāja Indravarmān, son of Dānārṇava and is dated in the 149th year, but of course, like the other known records of this period without expressly mentioning that it was the year of the 'prosperous rule of the Gāṅgēyavamśa.' (3) The grant of Dēvēndravarmān of the 183rd year (*Ep. Ind.* Vol. III, page 131) calls him the son of Guṇārṇava, and (4) the Madras Museum plates (*Ep. Ind.* Vol. IX, page 95) of Vajrahasta III of Śaka 984 give him the surname Anantavarman. Can it be that the early *arnava* kings had surnames ending in *varman*? At present the dates of these several early records serve only as land-marks in the genealogy of the early *varman* kings of this dynasty. We have the *Mahārājas* (1) Indravarmān Rājasimha (87th and 91st years), (2) Indravarmān (128th and 146th years) (3), Indravarmān, son of Dānārṇava (149th year), (4) Dēvēndravarmān, son of Guṇārṇava (183rd year) and (5) Dēvēndravarmān, son of Mahārāja Anantavarman (254th year). The records of this family are so meagre that the relationship of these several kings to one another and to the kings mentioned in paragraph 15 above still awaits discovery. It has, however, to be noticed that these earlier *varman* kings called themselves 'lords of Kālīṅga' while the later kings called themselves 'lords of Trikalīṅga.'

17. No. 12 of Appendix A belongs to king Anantavarman of this family. The plates, three in number, are oblong in shape with well-formed rims. They measure 7 inches in breadth and $3\frac{1}{2}$ inches in height. The first and the last plates are written only in the inner faces. The set is hung together on a ring which carries a fixed circular seal (1 inch in diameter) on the surface of which are cut in relief, in place of the *bull* usually appearing on the seals of Gāṅga sovereigns, the crescent at the top, a *fish* in horizontal position in the middle and an elephant-goad in similar position at the bottom. No legend is engraved on it. The king has the epithets *Parama-Māhēśvara*, *Parama-Bhaṭṭāraka* and *Paramēśvara*. The last of these might be a special royal title or a surname assumed by the king as by the Western Chālukya Satyāśraya after his conquest of Harshavardhana of *Uttarāpatha* (*Ep. Ind.* Vol. IX, pages 100 and 101). The record is dated in the Śaka year 976 expressed by the chronogram *śakāvdanavaśatakasaptarasa* and the 15th year and has to be attributed to the Vajrahasta of this dynasty whose coronation took place in Śaka 960 (*Ep. Ind.* Vol. IV, page 193). It has already been pointed out that Vajrahasta VI of this family had the surname Anantavarman (*Ep. Ind.* Vol. IX, page 95). The writing very closely resembles that of a record of

this king dated in Śaka 967. (*Ep. Ind.* Vol. XI, page 147). Like this it adopts mixed characters though using more of Grantha letters in addition to Nāgarī and Telugu. The fish, prominent on the seal of our record, is not found on that of the Narasapatam plates of this king though both have the elephant-goad. The actual donor in the grant was Rānaka Śrī-Dharmakhēdi, son of Parama-Māhēśvara Pañchavishayādhipati Mahāmandalēśvara Rānaka Śrī-Bhāmakhēdi of the Kadamba

His Kadamba subordinate Rānaka Śrī-Dharmakhēdi.

perous (*kuśālī*) (a term often applied to the king in Eastern Gaṅga grants) addressed the order of gift to the *pradhāna* and other subordinates of the king (*rājapādōpajivin*)

The Pañchapātra-Vishaya.

governing the *Pañchapātra-vishaya*. The connexion of the Kadambas with the Gaṅga kings is already known to us from the Parlakimedi plates of Vajrahasta (*Ep. Ind.* Vol. III, page 222) where a certain Ugrakhēdirāja 'the ornament of the spotless family of the Kadambas' figures as an official. A certain Dharmakhēdin is referred to as the maternal uncle of the early king Mahārāja Dēvēndravarman of the 254th year of the Gaṅgēya era (*Ind. Ant.* Vol. XVIII, page 145). But since he is not referred to as a member of the Kadamba family we are not in a position to trace this political relationship between the Gaṅgas and Kadambas to this early period. It is probable that this earlier Dharmakhēdin the maternal uncle of Dēvēndravarman was an ancestor of the Dharmakhēdin of our grant, in which case the Kadambas will have to be viewed not only as the subordinates of the Gaṅgas as in the time of Vajrahasta but also as having been matrimonially allied to the Gaṅgas from earlier times. That there was matrimonial alliance between the Gaṅgas and another family of the south, viz., the Vaidumbas is already known (*Ep. Ind.* Vol. IV, page 186 f). This relationship between the Eastern Gaṅgas and the Vaidumbas would appear to have begun only a generation previous to Vajrahasta

The Eastern Gaṅgas and the Vaidumbas.

whose mother was the Vaidumba princess Vinayamahādēvī. Mahēndrabhōga in which Madhipatharakhaṇḍa the village granted was situated must refer to a territorial division named after Mahēndragiri. Mandasa, the Zamindari headquarters where the plates have been discovered lies within 7 miles from Mahēndragiri. The order of gift is stated to have been brought (*āṇitam*) by Vettikurāṭha-Rānaka. This evidently refers to the *dūtaka* of the grant. Sāmanta Nala-Chēṇḍala mentioned at the end

A Chandella Sāmanta of the Gaṅga king Anantavarman (Vajrahasta).

must have been a member of the Chandella family.

18. To the reign of Anantavarman Chōḍa-Gaṅga of this dynasty (A.D. 1078-1142) will have to be assigned the mutilated stone inscription No. 827 of Appendix B.

A stone record of the 15th year of Anantavarman Chōḍa-Gaṅga.

one of the few known Telugu inscriptions in the extreme north of the Presidency. Another Telugu inscription from this part of the country, No. 828 of 1917, dated in the 2nd year of king Aniyāṅka-Bhīmadēva, from the characters employed in it, will have to be assigned probably to Vajrahasta II who had the title Aniyāṅkabhīma (Table I, page 186 of *Ep. Ind.* Vol. IV).

The record is much damaged and the 15th year of the king in which it is dated would correspond to A.D. 1093. This is

might be the person that drafted the grant. The form Nala Chēṇḍala must be a corruption of Nala-Chandella. The Sāmanta

19. Besides the above-noticed copper-plate records expressly referring themselves to *Gaṅgakula* there is one (No. 9 of Appendix A) with the introduction usually found in the records of the Gaṅga kings but without the express mention of the Gaṅga lineage. The plates, three in number, are oblong in shape with well-formed rims. They measure 7" by 3½" and are hung on a ring with a fixed circular seal about 1 inch in diameter on the counter-sunk surface of which is cut in relief the indistinct but discernible form of a seated bull. No legend or symbol is given on it. The record is written in a mixed alphabet employing the northern as well as the southern characters which, according to Buhler's plates, have to be assigned to the 9th century A.D.

The genealogy of the king Mahārāja Indravarman of this grant is not given.

Grant of Indravarman, lord of Kalinga.

He was a devotee of the god Gōkarāṇēśvara 'residing on' the Mahēndra mountain. The grant was issued from Śvētakā-

dhisthāna. We have already had two copper-plate records, one issued from Śvētka (*Ep. Ind.* Vol. IV, No. 26) and the other from Śvētaka (No. 12 of Appendix A to *Annual Report* for 1917). The Śvētka of the first of these records is evidently the same as the Śvētaka of the second record noted above and of our inscription. The kings of the two grants quoted above are clearly stated to belong to the family of the Gaṅgas. It is not unlikely that king Indravarman of our grant, was also a Gaṅga as suggested by the introduction to the record and the bull-emblem on his seal, which generally appears on early Gaṅga seals though not explicitly described so in the record. The order of gift is addressed to the *mahāsāmanta*, *sāmanta*, *rājanaka*, *rājaputra*, *kumāra*, *amātya*, *uparika*, *dandanāyaka*, *vishayapati*, *grāmapati*, *brahmins*, *purōhita* and others of the *Jalamvōra-vishaya*. The donee Bhattaputra Janshasvāmīśarman belonged to the *Vājasanēya-charana*, *Kanva-sākhā*, *Jātukarna-gōtra* with the *Vaśishtavat-Jātukarna-pravara* and the *Jātukarnavadd-A[ji]shthavad-Vi[ji]shthavat-anupravara*. The record gives near the end a moralising verse on the instability of fortune like that of a water-drop on a lotus petal which is invariably quoted by the records of the Bhanjas noticed above. The *dūtaka* of the grant was the *mahāsāmanta*

Mahāsāmanta Nāgakheddi.

Nāgakheddi (see paragraph 17 above).

It was written by the *Mahāpratīhāra*

Ādityavarman and the king's seal was affixed (*lāñchhita*) by the *Mahāsandhivigrahin* Chandapāka. The plates were engraved by the *kaṁsāra* (Telugu *kaṁchara*, i.e., brazier) Dēvapila.

20. No. 763 of Appendix B refers to the fight of Nītimārga-Vemmedi with Bīra-Nolamba and to the death in it of a certain Nāgaya. The record is not dated.

Western Gaṅgas.

Palaeographically it can be placed, however, about the latter part of the 9th

century A.D. The Nolamba-Pallava king who was ruling at this time was Mahēndrādhirāja whose latest date was Śaka 817 i.e., A.D. 895 (*Vide* page 62 *Ep. Ind.* Vol. X). On page 61 *ibid.*, it has been noticed that this Mahēndrādhirāja entered into hostilities with the Western Gaṅgas and killed in battle Rācheya-Gaṅga. It is not unlikely that Ereyappa whose initial date, i.e., A.D. 893-4 (*Vide* the genealogical table given on page 153 of *Ep. Ind.* Vol. V) falls within the period of Mahēndrādhirāja, might have continued the conflict with the latter. Hence if the Bīra-Nolamba of the record be the same as Mahēndrādhirāja, Nītimārga-Vemmedi may have to be identified with Nītimārga-Kongunivarma-Permanadi-Ereyappa. The other record No. 753 of Appendix B is also not dated. But the characters seem to belong to about the same period.

NOLAMBA-PALLAVAS.

21. Only five records belonging to Nolamba-Pallavas (Nos. 716, 731, 742, 767 and 783 of Appendix B) were secured during the year under review. Of these No.

Nolamba-Pallava Nolambādhirāja.

731 which was copied at Madhūdi in the

Madakasira taluk of the Anantapur district is dated in Śaka 881 and the rest are undated. The king in all these records is known as Nolambādhirāja. Diliparasa of this family has his latest known inscription dated in Śaka 872 (*Annual Report* for 1917, part II, paragraph 1). His son Iṛiva-Nolambādhirāja called also Iṛiva-Nolamba Nollipaya who has an inscription dated Śaka 885 may be the same king as the Nolambādhirāja of our records. In No. 731, one Kōtaya the *Dandanāyaka* of Ballaha is said to have made some gifts of land to a temple of Vishṇu (*Vishnugriha*). This Ballaha has already been identified in the report for last year with the Rāshtrakūṭa king Krishna III.

THE CHOLAS.

22. As usual, a large number of Chōla inscriptions were copied during the year under review. Of these, there are a few which are dated in the regnal years of Parakēsarivarman and Rājakēsarivarman without any distinguishing epithets. Since we

know that the kings of the Chōla dynasty bore the titles Rājakēsarivarman and Parakēsarivarman alternately, the mere titles are not sufficient to identify the kings. In certain cases, however, there are slight indications which suggest the possibility of an identification.

As many as 19 records of Parakēsarivarman are registered in Appendices B and C (Nos. 205, 208, 292, 366, 369, 376, 438, 439, 441, 442, 443, 444, 445, 447 of 1917 and Nos. 46, 47, 51, 56 and 59 of 1918). Of these No. 208, dated in the 6th

Parakēsarivarman.

year of the king registers a gift by Pirāntakan Purushōttaman who belonged to a body of *Kaikkōlas* known by the name of Dānatōnga-teriñja-Kaikkōlar. From the title Pirāntakan assumed by the donor, it might be presumed that this record of Parakēsarivarman is one of Parāntaka I and it is also not unlikely that the

king had the surname Dānatōnga after which the community was so named. In the *Annual Report* for 1912 (page 64, paragraph 16), are noticed three similar groups of men, viz., Samarakēsar-teriñja-Kaikkōlar, Vikramaśinga-teriñja-Kaikkōlar, and Virāśōla-teriñja-Kaikkōlar called probably after the same king. Sōmūr near Karūr which supplies the above record contains inscriptions of Parāntaka I and suggests to some extent that the Kōngu country, or at least that part of it, which borders on the Trichinopoly district, should have passed into the hands of the Chōlas either in the reign of Parāntaka I or one of his two predecessors. That this conquest of the Kōngu country should have been effected in the reign of Āditya I is made evident by the fact that Parāntaka I

does not lay claim to it though the territory was under his sway and secondly that the *Kōngudēsarājakkal* attributes the same to Āditya I. No. 292 of Appendix B which is dated in the 9th year of Parakēsarivarman may be one of Parāntaka I as it mentions the temple of Ādityēśvaram-udaiya-Bhaṭṭāraka, probably so called after Āditya I. To the same king might be attributed a fragmentary record from Tiruvāndārkōyil (No. 376 of 1917) which is dated in the 40th year of his reign. The script in which the record is engraved does not militate against this view. At Kuttālam in the Tinnevely district there are a few Vatteluttu inscriptions and some Tamil records two of which (Nos. 446 and 448 of Appendix B) are dated in the 24th and 36th years of the reign of Madurai-kōṇḍa Parakēsarivarman, i.e., Parāntaka

Kōngu country conquered by Āditya I.

I. Their importance consists in the fact that they are the only two records of the king discovered so far in the interior of the Pāndya country whose capital Madura he is said to have taken. In the *Annual Report* for 1905, Part II, paragraph 10, an inscription (No. 63 of 1905), dated in the 33rd year of the same king is noticed, as having been found at Ānaimalai in the vicinity of Madura. But it was doubtful then if the conquest extended far beyond the outskirts of the capital. Now these two records establish beyond doubt the fact of Parāntaka's conquest of the whole of the Pāndya country as detailed in the Udayēndiram grant (*South-Ind. Inser.*, Vol. II, page 379) and the Tiruvālaṅgādu plates. The eight Vatteluttu inscriptions of Parakēsarivarman found at Kuttālam, ranging from the 20th to the 35th years of his reign might naturally be attributed to the same king. One of the latter (No. 439 of Appendix B) mentions a certain Dharmasetti alias Śadaiyaṅgavayaṅ belonging to the corporation of Maṇigrāmam. Maṇigrāmam is mentioned in the Kōttayam plates of Virarāghava along with the *aṇjuvaṇnam* and it has been conclusively shown that these refer to corporations (*Ep. Ind.* Vol. IV, p. 294).

Parāntaka I.

His conquest of the entire Pāndya country confirmed.

The corporation of Maṇigrāmam.

Six inscriptions of Parāntaka I (Nos. 136 to 139, 143 and 144 of 1918) come from Tiruvaiyāru. One of these refers to a princess named Ariñjigai, the daughter of a certain Ilādarāyar (Lātarāyar). No. 47 of Appendix C, which is dated in the 12th year of the reign of Parakēsarivarman is clearly a record of Parakēsarivarman Uttama-Chōla and it will be dealt with in the sequel. Since No. 46 of the same appendix mentions the village of Arikulakēsarī-chaturvēdimāṅgālam it may belong either to Parāntaka or to Uttama-Chōla.

23. Five inscriptions of Rājakēsarivarman have been secured in the current year (Nos. 359 and 384 of Appendix B and Nos. 57, 135 and 147 of Appendix C). No. 359

refers to a grant of land to the temple of Tiruvārai Nakkankōyil Paramasvāmin at Tribhuvanamahādēvi-chaturvēdimaṅgalam (Tribhuvani near Tiruvāṇḍārkōyil),

Rājakēsarivarman.

by the assembly of that village made in the 28th year of Kāṇṇaradeva, i.e., Kṛishṇa III as compensation for silver and gold jewels which they had taken from the temple and spent for *sabhāvinīyōga*. It also alludes to gifts made in the 14th year of Maduraikōṇḍa Parakēsarivarman, i.e., Parāntaka I. As such, it must belong to the time of one of the kings bearing that title who reigned after Parāntaka I. The 28th year of Kṛishṇa III corresponds to A.D. 967-968 (*Ep. Ind.* Vol. VII, pages 142-144 and *Annual Report* for 1907, Part II, paragraph 44) which is at the same time the initial date of Uttama-Chōla who was a Parakēsarivarman and whose latest regnal year is 15. It is therefore probable that the Rājakēsarivarman who succeeded Uttama-Chōla and in whose 5th year our present record is dated must be no other than Rājarāja I who ascended the throne in 985 A.D. and was a Rājakēsari. Since No. 57 of 1918 refers to a grant made by Uttama-Chōla it is probably a record of Rājarāja I who reigned after him and who was a Rājakēsari. Another inscription of this Chōla king is No. 147 of 1918 which registers a grant made by Pañchavanmahādēvi, one of his queens. The record states that she was the queen of Mummaḍi-Chōla, i.e., Rājarāja I who bore this name in the early years of his rule.

24. Only two records referable to the time of Uttama-Chōla have been copied during the year (No. 287 of 1917 and No. 47 of 1918). No. 47 is dated in the

Parakēsarivarman Uttama-Chōla.

12th year of Parakēsarivarman and registers the following facts. The temple of

Vṛiddhāchalam, the *snapanamandapa*, the *gōpura*, the covered verandah all round, and the surrounding shrines were constructed by Śembiyan-Mahādēviyār, the mother of Uttama-Chōla and daughter of Malaperumānādigaḷ who was the queen of Gaṇḍarādittadēva, the son of 'great Chōla' (i.e., Parāntakadēva). And she made some costly presents to the temple, viz., five copper lamps, and one gold diadem weighing five *kālāṇḍu* less by one *maṇḍi*, one silver salver weighing 389 *kālāṇḍu*, one silver kettle weighing 199 $\frac{3}{4}$ *kālāṇḍu*, two gold flowers weighing a *kālāṇḍu* and a half,

His mother's building and munificent gifts. one gold diadem for the Kūttapperumāḷ (i.e., Natarāja) weighing one *kālāṇḍu*, one marriage badge for the goddess Umaibhattāraki weighing half a *kālāṇḍu* with three middle pieces of it and two *tālimbam*, one sari made of pure gold, one gold plank, the *pañchasari* fastened to the intervening space and one gold flower for the same god. The present record only adds one more to the numerous inscriptions which register the munificent gifts made by the widowed queen of Gaṇḍarāditya.

25. Nearly 40 inscriptions of Rājarāja I (A.D. 985-1013) are included in the collection under review and some among them record interesting facts which either go to confirm the information previously known or throw fresh light. No. 199 of

Rājarāja I.

1917, dated in the 17th year of the king's reign (A.D. 1002) states that Tiruvadigaḷ

Śāttan, the officer who was in charge of the survey operations, made an inquiry into the services conducted in the temple of Tirunōmbalūr-Mahādēva at Dēvanappalli (i.e., Sōmūr in the Trichinopoly district) and another record from Kūhūr (No. 285 of Appendix B) dated five years later, i.e., in A.D. 1007 speaks of the excess in measurement noticed in the survey. The officer detected that certain provisions made for the temple had not been utilized for the purpose intended originally. Accord-

Punishment for misappropriating temple grants. ingly fines were imposed on the persons who were concerned in the misappropriation, and out of the fines so collected

a gold plate was made and presented to the temple. The inscription thus records two important facts, viz., that the revenue survey conducted in the reign of Rājarāja I was undertaken and completed in or before the year A.D. 1002 (*Annual Report* for

Revenue Survey in A.D. 1002.

1913, Part II, paragraph 21) and that inquiries into misappropriation of temple

grants were made by State officials. These confirm the information obtained in previous years. No. 266 of 1917 furnishes a curious information about a Rājakēsarivarman that he climbed up a wall and was pleased to be seated on it (*maḍil-ēri-eḷundaruḷiya*). This Rājakēsarivarman may probably be his father Sundara-Chōla.

No. 275 of 1917 refers to the setting up of an image of Nambi-Ārūṇār (i.e., the Śaiva Saint Sundaramūrti-Nāyaṇār) who had composed the *Tiruppadiyam* hymns. Images of the saint and his consort Naṅgai-Paravai are stated in the Tanjore inscription to have been set up in the temple of Rājarāṇṇēśvara (*South-Ind. Inscr.* Vol. II, page 152). No. 299 of 1917 registers a grant of land for the conduct of a festival to the same image in the temple at Kūhūr in the month of *Sitirai*. A section of the villagers of the same place called *Kolizakkudaiyār* having committed certain faults against the king and being fined, found themselves unable to raise the gold required and being unable at the same time to bear the harassing of the officials, sold part of their lands to the temple in order that they might pay the penalty imposed on them (No. 277 of 1917). From No. 362 of 1917 dated in the 12th year of the king and having astronomical details which work out correctly for A.D. 996, December 1, Tuesday, we learn that the assembly of Tribhuvanamahā-dēvi-chaturvēdimāṅgalam met in a pavilion constructed by Mummadiśōla Umbalanāttuvēlār, who appears to have been an officer under Rājarāja, made a *vyavastai* (agreement) regarding the village of Mundiyanvellaippākkam granted by Irumadiśōla Mūvēndavēlār by purchase from the assembly to the temple of Tiruvāraialum-Paramasvāmin which was to the following effect: 'The said assembly shall not levy any other tax than *siddhāya*, *dandāya* and *Pañchavāra*. It shall not be lawful for them to violate it or to levy any kind of tax such as *sillirai* which are not mentioned in the rates already fixed. In respect of this village the members of 'the Tahk Supervision Committee' and 'the Village Supervision Committee' and

'the Ūramaiśeyvār' working for the year, shall not receive any kind of payment in rice or paddy as *amañji*. Such of the members of the committee who misappropriated the collection of such taxes and signed the order for levying them shall be liable to pay a fine of twenty-five *kaḷaṇṇu* of gold which shall be collected by the *dēvakannis* (i.e., the managers of the temple). Even after paying the fines, they (the members of the *vāriyam*) shall be liable to pay a fine to the *Dharmāsana* (the Court of Justice) at the place they choose and at the rates fixed in the *sabhavyavastai*. The accountant of the *vāriyam* who allowed the unlawful collection shall be asked to pay *vetti*. Those who say 'nay' to this order and those by whom they are so instigated shall be made to pay a fine of fifteen *kaḷaṇṇu* to the *Dharmāsana* by the *Dēvakannis*; and they shall thereafter be made to obey the same order.'

In his historical introduction Rājarāja I claims to have conquered Īla-maṇḍalam i.e., the island of Ceylon. The Tanjore inscriptions state that a number of villages in that island paid their revenue towards the services, etc., of the Tanjore temple and thus establish the reality of this conquest (*South-Ind. Inscr.* Vol. II, page 424). In the current year's collection also there is a similar record (No. 454

of 1917) which registers a grant of land made by the residents of Vinnandai alias Vikrama Pāṇḍiyanallūr, a village in Kōttūr-nāḍu which was a subdivision of Īla-maṇḍalam, to the temple at Kuttālam in the Tinnevely district. The above inscription proves clearly that both the Pāṇḍya country and Ceylon were subject to the sway of Rājarāja I.

As already noticed Śembiyanmahādēviyār, the mother of Uttama-Chōla, was a munificent donor and a great builder of temples. No. 48 of 1918 states that this queen of Gaṇḍarāditya and daughter of Malaperumāṇadigal presented a costly crown to the god at Vṛiddhāchalam. The crown weighed—9 *kaḷaṇṇu*, 9 *mañjādi* and 7 *mā*;

Śembiyanmahādēvi's further donations. the total weight of silver in the inner cover of it was 206½ *kaḷaṇṇu* and 4 *mañjādi*. It was set with 3 *mānikkam* (rubies) and 36 *vayiram* (diamonds). To the crown were fastened 1,998 pearls all round.

No. 49 of 1918 introduces a hitherto unknown royal personage in Malaiyavvai-dēviyār, the daughter of Pottappichechōlar Śattiyaraiyar and queen of Amaṇimalla, the king of the Irūṅgōlas. We have already noticed two Tamil records of Parāntaka I and eight others of Parakēsarivarman, probably belonging to the same king, found at Kuttālam in the Tinnevely district. It is learnt from No. 455 of 1917 that the

temple of Kuttalanātha having become dilapidated, the inscriptions that were previously engraved in Vaitam (i.e., Vatteluttu characters) on it were taken down and

Vatteluttu was the alphabet in use before the 10th century A.D. in the Pāndya country.

re-engraved in Tamil. From this it is clear that in the Pāndya country the characters employed in writing Tamil at

the time were mostly Vatteluttu and that this script had gradually given place to Tamil which should have first come into use by the public during the time of Rājārāja I. It must therefore be understood that Tamil script was quite unknown in the Pāndya country prior to the time of Rājārāja I. All the inscriptions hitherto discovered in that part of the country and assignable to a period earlier than the time of Rājārāja I, i.e., beginning of the 10th century A.D. have been actually found to be in Vatteluttu characters and this is in consonance with the import of the inscription under notice. The Tamil records of Parāntaka I found at Kuttalam are therefore copies of older ones in Vatteluttu.

26. Parakēsarivarman Rājendra-Chōla I was a co-regent of his father Rājārāja I during the last three years of the latter's rule. This seems to be the reason why we do not meet with stone inscriptions dated in the 1st and 2nd years of Rājendra-Chōla's reign. The earliest record of his in the collection (No. 196 of 1917) belongs

Rājendra-Chōla I.

to the 3rd year of his reign and refers to a grant made by Kaḍalamgudi Dāmōdara-

Bhattachan, one of the arbitrators of the time of his father. This officer figures in the Āṇaimaṅgalam grant of Rājendra-Chōla I, now preserved in Leyden. There is an inscription at Kuttalam dated in the same year of the reign of Parakēsarivarman Rājendrasimha which might be attributed to Rājendra-Chōla I, since the name Rājendrasimha figures very often as part of the surnames of villages and subdivisions

Rājendrasimha, his probable surname.

in Tamil inscriptions of that king, but do not occur in the records belonging to

Rājārāja I. As an instance we might refer to No. 44 of 1918 dated in the 4th year of Rājendra-Chōla I which mentions the territorial division Vadagarai-Rājendrasimha-Valanādu. One of the Vriddhāchalam inscriptions registers a gift made by a lady belonging to a family of kings or chieftains named Sembian Devadigalār, the daughter of Palavēttaraiyar and queen of Vallavaraiyan (No. 39 of 1918); and another from Kūhūr (No. 296 of 1917) refers to a revenue survey which might be the one that was conducted in the reign of Rājārāja I. A record from Tiruvāṇḍār-kōyil dated in the 10th year of the king's reign (No. 363 of 1917) furnishes the very interesting information that Rājendra-Chōla I constructed at Madura a huge palace (*māligai*) 'by whose weight even the earth became unsteady' and anointed his son Chōla-Pāndya as the viceroy of the Pāndyan kingdom at Madura. Though the appointment of Chōla-Pāndya as viceroy is not new to history but is known from other stone epigraphs and from the Tiruvāṇḍādu grant (*Annual Report* for 1905, paragraph 25, and for 1906, paragraph 17) the construction of a palace by the Chōla sovereign,

A palace at Madura constructed by him.

in the very capital of the Pāndya is surely an additional information. In

A.D. 1031 i.e., in the 21st year of the reign of Rājendra-Chōla, Dantiśaktivitānki alias Lōkamahādēvi, queen of Rājārāja I, presented to the shrine of Lōkamahādēvi-Īśvara now called Uttarakailāsa in the Pañchanadiśvara temple at Tiruvaiyāru, through the officer Rājārāja-Mūvendavēlan, certain necklaces of gold, filled inside with lac and set with a number of costly gems (No. 154 of 1918). The name of the temple, i.e., Lōka-

The shrine of Uttarakailāsa built by Rājārāja's queen Lōkamahādēvi.

mahādēvi-Īśvara suggests that it should have been built by queen Dantiśaktivitānki whose surname it was. From a

Tiruvīśālūr record we know that this queen performed the ceremony of *kēmayarbha* (passing through a golden cow) in A.D. 1013, i.e., in the very last year of the reign of her lord, king Rājārāja I who, on the same day, had his *tulābhāra* ceremony, performed in the Śivayōganāthasvāmin temple in the same place. From the present inscription we have to presume that she ought to have lived at least for 17 years after Rājārāja's demise.

Enṇāyiram in the South Arcōt district seems to have been a place of importance in the Chōla times. No. 335 of 1917 is dated in the 25th year of Rājendra-Chōla I

The temples at Enṇāyiram.

and gives astronomical details which work out correctly for A.D. 1036 September 16, Thursday. It mentions a number of shrines situated in the place. They are: (1) Śrīmūlsthānamudaiyār; (2) Rājārājavinagar-Ālvār; (3) Kundavai-Vinnagar-Ālvār; (4) Sundarāśōla-Vinnagar-Ālvār; (5) Dēvēndra; (6) Sarasvatī; (7) Śrībhāṭṭārakī; (8) Mahāmōḍi; (9) Sūryadēva; (10) Saptamātris; (11) Mahāśāstā; (12) Durgā; (13) Subrahmanya; (14) Jyēsthā; (15) Dēvas of the Chēris and (16) Śingavēlkunrālvār.

27. In some respects South-Indian temples served the purpose of educational institutions in ancient times. Records of previous years have revealed the fact that provisions were made for the recitation in temples of hymns from the *ēvāram*, the *Nālayiraprabandham* and other religious poems and for reading and expounding works

Temple as an Educational Institution.

of great merit. *Adhyayana* (i.e., the chanting of the *Vēdas*) was one of the

many chief objects for which grants were made in former times. A large number of records register grants made for the singing of the *Tiruppadiyam* and the *Tiruvāymōli* hymns. A Śendalai inscription provides for the reading of the *Mahābhārata* in the Sundarēśvara temple in that village (*Annual Report* for 1897, page 4, paragraph 9). A grant of land was made in the 10th century A.D. to one who expounded the *Prabhākaram* in the Nāgēśvara temple at Kumbakōnam (*Annual Report* for 1912, page 65). One of the Tiruvorriyūr inscriptions states that as much as 60 *vēli* of land was given for the maintenance of a *mandapa* called Vyākaranādāna-Vyakhyāna-*mandapa* built in the temple, for the upkeep of the teachers and pupils who studied grammar in that hall and for the worship of the god (Vyākaranādāna-Perumā) who, it is said, was pleased to appear before Pāṇini-Bhagavān for 14 days and to teach him the 14 aphorisms. In the same temple *Śivadharmā* and *Siddhānta* were also taught (*Annual Report* for 1913, page 110). In a stone inscription from the Venkātēsa-Perumā temple at Tirumukkūdal near Conjeeveram (*Annual Report* for 1916, page 118 f) it is stated that, besides a *hospital*, the temple maintained a *hostel* and a *college*. Instances of this nature which indicate that temples of South India served the purpose of an educational institution in ancient times have already come to our notice. But none of them gave us such details regarding the strength of the teaching staff, the number of the attendant disciples and their maintenance, as the epigraph, No. 333 of 1917, of the time of Rājendra-Chōla I found in the year under review at Ennāyiram.

28. The record contains interesting information regarding the king's conquest of the northern region, of his stately return march with all the splendour of a conqueror, of his wedding the Gaṅgā and hence assuming the title of Gaṅgaikōṇḍa-Chōla and building a hall called after that title and feeding a number of people in it.

Rājendra-Chōla's expedition against the Northern Powers.

The wording of the inscription seems to indicate that Rājendra-Chōla I was himself engaged in the expedition against the kings of Northern India (*Uttarāpatha*) and it may not be unreasonable to suppose that he did not entrust the management of it merely to his generals as the wording of the Tiruvālaṅgādu plates would, at first sight, imply. The date of the inscription is so completely effaced that it is difficult to make it out; but from the conquests enumerated in the introduction it may be said that it cannot be earlier than A. D. 1023. The record states that, in order to secure success to the arms of the king, the assembly of Rājārāja-chaturvēdimāṅgalam, which was the name by which Ennāyiram was known, made the following provisions to the

A college for Vedic study and a hostel maintained in the temple at Ennāyiram.

lord (Paramasvāmin) who 'was pleased to stand with a fierce appearance' in the temple of Rājārāja-Vinnagar, receiving worship and offerings. The charities were mainly intended for maintaining a *hostel* and a college for Vedic study as detailed below:—

(i) Four persons were appointed for the recitation of the *Tiruvāymōli* hymns in the temple and they were allowed three *kuṟuṇi* of paddy each per day. To meet this charge, land at Ānāṅgūr *alias* Rājārājanallūr, measuring half (a *vēli*) and two *mā* in extent were given.

(ii) For feeding twenty-five Śrī-Vaishnavas in the *matha* attached to the same temple one *vēli* and four *mā* of land in the same place were allotted.

(iii) Sixty *kalam* of paddy and three *kalañju* of gold were also provided for the Seven-days' festival of Āṇi-Āṇulam in order to feed one thousand Vaishnavas and *dāsas* (devotees) who came to witness it.

(iv) Half a *vēli* and two *mā* of land and some gold were given to meet the cost of taking the god in procession round the village, in a car; for the grant of cloths to the mendicants on the occasion, for purchasing cloth to be put on the deity; for offerings, bath and garlands, for performing certain ceremonies, etc.

The following students were fed in the Gaṅgaikondaśōḷaṇ-*mandapa* :—

- (a) Seventy-five studying the Rīg-Vēda.
- (b) Seventy-five studying the Yajur-Vēda.
- (c) Twenty studying the Chāndōga-Sāma.
- (d) Twenty studying the Talavakāra-Sāma.
- (e) Twenty studying the Vājasanēya.
- (f) Ten studying the Atharva.
- (g) Ten studying the Baudhāyāniya Gṛihya-kalpa and Gaṇa,

thus making a total of 230 Brahmachārins for studying the above-mentioned (*apūrvam*) Vēdas which with the forty persons learning the *Rūpavatāra* came to 270. Six *nāli* of paddy was allotted for each of these per day.

Further there were—

- (h) Twenty-five learning (செட்டபுரம்) the Vyākaraṇa.
- (i) Thirty-five learning (செட்டபுரம்) the Prabhākara, and
- (j) Ten persons learning the Vēdānta.

For these 70 pupils (*śāttira*) who learnt the *ōttu* (Vēdas) provision was made at the rate of one *kurūni* and two *nāli* of paddy each per day.

One *kalam* of paddy was given to the *nambi* who expounded the *Vyākaraṇa*, one *kalam* to another who expounded the *Prabhākara*; and one *kalam* and one *tūṇi* to the third who expounded the Vēdānta.

Ten professors were appointed to teach the Vēdas as detailed below :—

- Three to teach the Rīg-Vēda.
- Three " Yajus.
- One " Chandōga.
- One " Talavakāra-Sāma.
- One " Vājasanēya.
- One " Baudhāyāniya gṛihya and kalpa and Kāthaka.

The teacher who expounded the *Rūpavatāra* got 3 *kurūni* of paddy a day. Thus for a day 30 *kalam* of paddy measured by the *Rājarājan-marakkāl* were required. The annual requirements came to 10,506 *kalam* of paddy. The gold required for expenses was as follows: 8 *kalañju* of gold to the professor of *Vyākaraṇa* for expounding 8 *adhyāyas* at one *kalañju* per *adhyāya*, 12 *kalañju* to . . . for expounding 12 *adhyāyas* at one *kalañju* per *adhyāya*. $6\frac{1}{2}$ *kalañju* to the 13 professors who taught the Vēdas and to the one who expounded the *Rūpavatāra* at half a *kalañju* each and 35 *kalañju* at $\frac{1}{2}$ *kalañju* each to the 70 pupils (*śāttirar*) who learnt the *Vyākaraṇa* and the *Mīmāṃsā*.

Thus in all for the $61\frac{1}{2}$ *kalañju* of gold and the paddy that were required, the temple was put in possession of 45 *vēli* of land situated in Māmbakachchēri *alias* Pavittiramānikkanallūr forming part of Ānāṅgūr *alias* Rājarājanallūr and Mēlak-kūdalūr *alias* Purushanārāyaṇanallūr.

King Rājendra-Chōḷadēva I, having thus directed the assembly of Rājarāja-chaturvēdimāṅgalam ordered, in the presence of Kālī Ekāmraṇār, the head of the village, that they should not show in the account books, any more taxes than $1/16$ *mā* and 1 *padakku* against the persons residing in the said two villages and cultivating the 45 *vēli* of land, and this they promised to do taking solemn oaths.

This inscription is of great importance to us as it shows clearly that in ancient temples not only was the regular conduct of worship maintained but also the study of the Vēdas, philosophy, grammar and other sciences was encouraged by munificent royal grants. Gifts made for such purposes as these were known as *Vēdavṛitti*

and *Adhyayanāṅga*. In some cases where munificent grants such as the one detailed in the record under review had not been made, provision was made for feeding a few persons versed in the *Vēdas* and *Apūrvins*.

29. The hostel attached to the temple at Ennāyiram seems to have fed not only teachers and students of the *Vēdic* college but other men as well. One of the records of the place (No. 343 of 1917) which has unfortunately neither beginning nor end, being built in at either side, refers to the maintenance of a hostel which must be the same as the one connected with the college. Provision was here made for feeding 506 *Brāhmaṇas* among whom were *Brahmans* versed in the *Vēdas*, *Brahmans* in general and the *Śrī-Vaiṣṇavas*. This number might have included the 350 attached to the college, as detailed in the previous paragraph. The rest must have included those who sung the *Tiruppadiyam*, who formed the *gōṣṭi*, who recited the *Tiruppugal* and who uttered *Sadyajñam*. As *jātakadakṣhinā*, on the day of *Jayantyāṣṭamī* (the birthday) of *Vēṇṇaikūttar* (*Krishna*), it is stated that, those *Brahmans* who studied to the end the *Rig*, *Yajus* and *Sāma Vēdas* should receive a gold flower and a gold ring. On the merchant class which received money from the markets devolved the duty of supplying excellently husked rice which they were bound to bring to the hostel and measure out at the rate of 2 to 5 of paddy for [feeding?] the 50 *Brahmans*. The greatmen in charge of the *ūrvāriyam*, i.e., 'the Village Supervision Committee' had to look after the daily supply of the firewood required for the hostel. The *Brahman* and *Valaṅgiya* merchants who traded in the south bazaar

Brahmans also as tradesmen.

were given certain amount of money and they agreed to supply sugar and other things in lieu of the interest on the sum lent. And it is further added that the excess of ghee, milk and curds that remained after meeting the requirements of the temple should be made over to the hostel. There is reference to a similar feeding house, but in a much smaller scale, in No. 323 of 1917 which comes from *Papāiyavaram*. Here provision is made for conducting a hostel (*sālai*) which fed daily 50 *Brāhmaṇas* and 10 *Sivayōgins* who were also given oil for bathing. The same inscription further provides for a teacher of a free school (*dhanma-palli*) and for maintaining three water-sheds one in front of the temple of *Paravai-Īṣvaramudaiyār*, another in front of the *maṇḍapa* of *Rājendraśōlaṇ* and the third in front of the temple of *Rājendraśōla-Vinnagar-Ālvār*. For rendering service in the hostel and the water-sheds *Brahmachārins* were appointed.

30. Inscriptions of *Rajakēsarivarman Rājādhirāja I* in the collection are only two (No. 330 of 1917 and No. 55 of 1918). They are dated in the 30th and 32nd years of his reign and mention as usual his conquests. No. 330 gives astronomical details

Rajakēsarivarman alias Rajadhirāja I.

which are correct for A.D. 1048 February 26, Friday. It is stated that the assembly of *Rājārāja-chaturvēdimāṅgalam*, i.e., *Ennāyiram* met in the pavilion called *Mummadiśōlaṇ-maṇḍapa* in company with *Nripēndraśōla Mūvēndavēlaṇ*, the governor of the town and gave effect to an order of the king issued under the signature of his royal secretary *Alagiyaśōlaṇ Viḷupparaiyar* stating that on the lands belonging to the temple of *Tiruvāyppādi*, only the lowest rate of tax needs be levied as in the case of the lands belonging to the *Rājārāja-Vinnagar* and *Kundavai-Vinnagar*. This order of the king dated in the 27th year and 137th day of his reign, reached the assembly on the 30th year and 240th day. It thus appears that for the transmission of the order from the king to the assembly through the intermediate office, it took 3 years and 103 days. On receipt of it, the assembly gave practical effect to it.

The second record, i.e., No. 55 of 1918 contains the short introduction commencing with the words *திருமகன் மருவிய*, etc., and mentions the conquests of (1) *Gaṅgai*,

His conquests shortly told.

Lankā, *Kadāram* (*Burmah*) and *Magōdai* of the west, (2) the defeat of the king *Mānābharāṇa* and of the *Kūpakas* and (3) the destruction of the ships at *Kāṇḍalūr-sālai*.

31. *Parakēsarivarman Rājēndradēva* is represented by three inscriptions in the collection. Two of them (Nos. 318 of 1917 and 58 of 1918), dated in the 6th and 5th years respectively, record his military achievements, viz., the setting up of a pillar of victory at *Kollāpuram*, his military exploits in the battle on the banks of the

Parakēsarivarman Rājēndradēva—his conquests.

Pārāru (at Koppam) where he captured Āhavamalla's elephant, camel and treasury along with his queen, and the taking possession of Irattapādi *One and a Half Lakhs*.

32. Nos. 280 and 322 of 1917 copied at Kāhūr in the Tanjore district and at Panaiyavaram in the South Arcot district respectively belong to the reign of Parakēsarivarman Adhirājēndradeva whose inscriptions are rarely met with. The introduction does not contain any historical fact. The former record registers a

Parakēsarivarman Adhirājēndra.

gift of land to an individual, for enjoyment by himself and his descendants, for reciting twice daily the *Tiruppādiyam* hymns in the temple of Tirumāmbalam-udaiya-Mahādēvar at Kūhūr. The latter records a gift of land by the residents to the temple of Paravai-Īśvaramudaiyār at Paravaipuram (the ancient name of Panaiyavaram in the South Arcot district). The temple was probably called so after Paravai, one of the wives of the Tamil saint Sundaramūrtti who was a native of Tiruvennai-nallūr, not far from Panaiyavaram.

The portion of the South Arcot district which was situated on the north bank of the Pennai was known by the term Vānagappādi and it seems to have been termed so because it was included in or formed part of the country of the Bānas. None

A portion of the Bāna country lay in the South Arcot district.

of the inscriptions at Panaiyavaram state that the place was situated in Vānagappādi though it is not far removed from the region which was indicated by that territorial division. Parivipuri or Parivi the capital of the Bānas has been identified with Parigi in the Anantapur district (*South-Ind. Inscr.* Vol. II, page 425 and *Annual Report* for 1912, page 75).

33. A number of inscriptions of Kulōttuṅga-Chōla with or without introductions have been secured during the year. Of these, three (Nos. 340 and 350 of 1917 and 158 of 1918) contain the introduction beginning with the words புகழ் குழந்த புணரி and four (Nos. 274, 283, and 365 of 1917 and 159 of 1918) begin with the words புகழ் மா குவினங்க. These seven records therefore belong to the time of Rājakēsarivarman

Kulōttuṅga I.

Kulōttuṅga-Chōla I. They range in date

from the 7th to the 42nd year of his reign. No. 340 registers a grant by Ulagalandān Tiruvaraṅgadēvan of Kulattūr to the temple at Ennāyiram. The first part of the individual's name has perhaps a reference to the revenue survey undertaken by the king. From No. 159 of 1918 we learn that a resident of Tribhuvanamādēvinallūr, the southern hamlet of Rājarāja-chaturvēdimangalam, i.e., Brahmadēśam in the South Arcot district, having killed a

Accidental killing of a man and the punishment awarded therefor.

native of Āmūr in Uttamaśōla-valanādu gave one hundred and twenty-eight cows for maintaining four lamps in the temple of Brahmiśvaram in order to expiate the

sin incurred by killing a certain individual accidentally. Another record from Brahmadēśam (No. 158 of 1918) gives the 41st year and 294th day of the king and the astronomical details contained in it work out correct for A.D. 1111 April 25, Tues-

day. It speaks of the consecration of temples, opening of irrigation works, punishment of the wicked and protection of the good and the increase of Brahmanism, in

which we must trace some reference either to evil times generally or specially in that

locality. In this connexion, it is perhaps worthy of note that the god at Ennāyiram,

quite close to Brahmadēśam, is said to have assumed a fierce aspect (*aghōramāy-*

elundaruḷi) as opposed to a mild form (*iṇidelundaruḷi*) generally met with in

inscriptions. This seems to suggest some reference to the specially bad state of the

locality to allay which, Chōla kings from the time of Rājēndra-Chōla I to Kulōttuṅga

I and his son Vikrama-Chōla contributed towards building of temples, construction of

tanks, opening of feeding-houses and the like in this special tract. A single

inscription (No. 358 of 1917) with the introduction திருமன்னிவினங்கு is included in

the list and it is dated in the 2nd year of Rājakēsarivarman Rājēndra-Chōla, i.e.,

Kulōttuṅga I who in his earlier years styled himself Rājēndra-Chōla (*South-Ind. Inscr.* Vol. III, page 132). Some of the inscriptions without the characteristic

historical introduction of Kulōttuṅga I can still be ascribed to him, as for instance

Nos. 278, 282, 288, 297, 300, 301 and 314 of 1917 all of which come from Kūhūr

in the Tanjore district and have either the title Rājākēsarivarman or are signed by Nārāyaṇan, the *Madhyastha* of Kūhūr who also figures in a clear record of Kulōttuṅga I. Palaeographical considerations do not militate against this view.

34. Students of Tamil literature know that at a certain time in the history of Southern India there was a strong desire to collect together the sacred utterances of the Saiva saints which were till then only preserved in parts and at different places. These utterances had, during the course of a few centuries since the authors of the hymns had passed away, acquired the sanctity of the Vēdas in the eyes of the Tamils. In the endeavour to wrest them from oblivion, in arranging them in order and in assigning to them their proper tunes the people of the Chōla country and their king took a keen interest. The tradition regarding the rescue of the extant *Dēvāram* hymns is what is given out by the Tamil hagiologist Sekkilār. According to this authority, during the reign of the Chōla king Rājarāja-Abhayakulaśēkhara, identifiable with Kulōttuṅga I, there was a devotee Nambi-Āṇḍār-Nambi, belonging to the class of *archakas* or temple worshippers. His devotion was considered so great,

The *Dēvāram* hymns, compiled in the time of Kulōttuṅga-Chōla I. it is said, that the god yielded to his request to eat a dish of rice offered by him. Through the miraculous intervention of

this devotee, they came to learn that all the songs, composed by the three authors of the Tamil Scriptures, i.e., Jñānaśambanda, Appar and Sundaramūrti were preserved on palm leaves in one of the rooms attached to the Siva temple at Chidambaram, and it was possible to open the door of it only in the presence of the three. Eventually, on opening the room there were found heaps of palm leaf manuscripts, much of which had been eaten by moths. In right oriental fashion, it is narrated that, a voice from above was heard to say that the leaves which had been destroyed by moths were superfluities. Of the three authors of the *Dēvāram* Jñānaśambanda is believed to have sung 16,000 hymns whereas there are only 384 now preserved. Similarly some of the songs of Appar and Sundarar have not seen the light of day. The belief is very strong that many more hymns were composed by the three authors than what are now printed; and there is certainly room for giving credence to it if we remember the fact that there had been more Śiva temples at the time when the authors flourished than are found in their hymns and there is not sufficient reason for their omission. The discovery (see above Part I, paragraph 18) last year of a valuable epigraph (No. 8 of 1918) which is a hymn of 11 verses in Tamil by Jñānaśambanda on Tiruvaḍavāyil, that is not traceable in the printed copy of *Dēvāram* furnishes direct

Eleven new verses of the *Dēvāram* in an epigraph. evidence on the point and lends support to this belief. The script in which the epigraph is incised may be roughly

assigned to the 12th century A.D., just the time when the other *Dēvāram* hymns were collected. The method adopted in the treatment of the subject-matter of the hymn is quite characteristic of the saint to whom it is attributed in the inscription, inasmuch as one half of each verse describes the god and the other half furnishes a description of the place.

35. Of the time of his successor Vikrama-Chōla who is indifferently styled Parakēsarivarman (No. 232 of 1917 and Nos. 12 and 160 of 1918) and Rājākēsarivarman (Nos. 6, 63 and 64 of 1918) in the present year's collection, there are eleven

Vikrama-Chōla.

inscriptions (Nos. 232, 309 and 311 of 1917 and 6, 12, 20, 27, 63, 64, 160 and

182 of 1918). They begin with the introduction புகழ்மாது புகழா, புகழாதுபுகழா and புகழாதுபுகழா. One of the Brahmadēśam records (No. 160 of 1918) is similar in its contents to No. 158 of 1918 noticed above and contains certain astronomical details which are not sufficient for calculation but which must fall in A.D. 1133. It is rather strange that the times or the locality should have continued in the same bad condition during this reign as well. One of the king's ministers was Śōlakōṇ (No. 63 of 1918). The introduction of No. 232 of 1917 is similar in its wording to No. 79 of *South-Ind. Inscri.*, Vol. III, page 182 f. As such it might have been a record of Vikrama-Chōla.

36. Kulōttuṅga II is represented by five records surely attributable to him (Nos. 157, 169, 171, 179 and 181 of 1918) which begin with the introduction

குமேசுவரர். In all of them the king gets the title *Rājakesarivarman*. No. 157 confirms the surmise made in the *Annual Report* for 1912 (page 67) that Anapāya was a surname of this king, as it is stated that a village was granted under the new name Anapāyanallūr which should have been so called after the king. It may be noted that the latest regnal year found for the king is only the tenth.

Kulōttuṅga II. 37. Parakēsarivarman Rājārāja II is represented by four records in the collection under review (Nos. 315 and 336 of 1917 and Nos. 52 and 168 of 1918) from one of which (No. 336 of 1917) we learn that Chōlēndraśingha-Mūvēndavēlaṇ was the king's chief secretary (*tirumandira-ōlai*).

Rājārāja II. 38. Only four records of Rājādhirāja II are registered in Appendices B and C. They range in date from the 6th to the 14th year of his reign and come from Korukkai and Tiruviḍavāyil in the Tanjore district (Nos. 224 and 228 of 1917 and 14 of 1918). His conquests of Madura and Ceylon are mentioned. No. 224 of 1917 dated in his 6th year contains astronomical details which have been found on verification to be correct for A.D. 1168, June 8, Saturday but the *tithi* was dvitīyā

not *trītiyā* as given in the record. The object of the record is to register the fact that the assembly of Kuṟukkai, also called Vikramaśōla-chaturvēdimangalam, made a tax-free gift of land to the temple of Tiruvirattānamudaiyār—one of the eight Virattānams which had been sung by the Śaiva saints—for garlands. There was half a *vēli* of taxed land which for a period of 50 years was left uncultivated and claimed by none. The assembly paid the taxes due including the *kādamai* and *kudimai* all these years. Subsequently it was again

Land unclaimed for 50 years now granted to the temple exempt from tax. lying fallow and the taxes, such as *kādamai* and *kudimai*, were not paid, but

were left in arrears. It was therefore decided to make a gift of it to the temple, get it cultivated with paddy and the like crops, and supply from its income one hundred garlands daily of Śeṅgalunīr (red-lotus) flowers perpetually as long as the moon and the sun endure, to the temple at the midnight service. For making the land tax-free of the village (செங்குண்டுதெயிலி), the assembly received in lieu thereof, from the temple treasury one hundred and sixty *kāsu* which had been collected by donations and deposited in it by Tiruñānaśambanda, a devotee of the temple and agreed to pay all *kudimai* taxes on this land including *antarāya* and *viñiyōga*. The assembly further agreed to pay the said taxes including *śilvāri* and *peruvarī* even if at any future time claimants for the land arose and disturbed its exemption from taxes. It is perhaps worthy of note that the liability of the assembly to pay the taxes even after the land had changed hands must have arisen from the fact that they had come in possession of 160 *kāsu* the capital from which the taxes on the lands had to be paid and secondly that if the transferee had been asked to pay the taxes, there would be a double payment of the same. The change of ownership intended as a hypothetical case in the inscription seems only to refer to the right of cultivation of the land which had been once for all made tax-free and given over to the temple.

39. Fifteen records (Nos. 176, 93, 165, 25 of 1918, 226 of 1917, 161, 94, 189 of 1918, 252, 227 of 1917, 186 of 1918, 219, 225 of 1917, 2 of 1918 and 213 of 1917), of Kulōttuṅga III, ranging in date from his 4th to 37th year of reign, have been secured in the year under review. Some of these contain his introduction beginning with the words *புயல்வாய்த்து*; others mention his conquests of Madura, Īlam

Kulōttuṅga III : his conquests. (Ceylon), Karuvūr, and state that he took the crowned head of the Pāṇḍya (king). In a few records the name Tribhuvanavirādēva is substituted for Kulōttuṅga. The astronomical details furnished in the inscriptions have been verified and the results noted in Appendix E. The earliest achievement of Kulōttuṅga III is his conquest of Madura. It is interesting to note that Nos. 167 and 176 of 1918 style a certain chief named Ammaiyaṇṇa *alias* Rājārājasambuvarāyaṇ as the capturer of the Pāṇḍya country. The same chief is alluded to in No. 342 of 1917, which is dated in the reign of Tribhuvanachakravartin Rājārāja III. From this it is almost certain that the chief rendered valuable service in the expedition against the Pāṇḍyas by Kulōttuṅga III, an expedition which was attended with signal success. From No. 94 of

1918 of the 14th year of the king whose introduction is quite similar to that of a record of his 9th year (No. 86 of *South-Ind. Inscr.*, Vol. III, page 210 f.) we gather that there were internal dissensions in the Pāndya country, that Vikrama-Pāndya who was opposed by the combined forces of Vira-Pāndya or his son and his ally the king of

Civil war in the Pāndya country.

Ceylon, sought the help of the Chōla sovereign and that Kulōttunga III

espousing his cause invaded the country with a valiant army, inflicted defeat on the allied powers, killed Vira-Pāndya's son and caused the dispersed Singhalese troops to show their backs and enter the sea. Setting up a pillar of victory in Madura he conferred the kingdom on his protege Vikrama-Pāndya. The title "capturer of the Pāndya country" assumed by Ammaiappan Rājarāja Śambuvarāya, as early as the 4th year of the king (A.D. 1182) shows that he rendered valuable help to his Chōla overlord, by whom he must have been so honoured. It may be noted here that this is one of the earliest references to Śambuvarāyan in inscriptions, and the chief that figures herein may be considered as an early member of that family. The record under reference gives us a clue to understand the original position held by the ancestors of the Śambuvarāya family as that of the feudatories of the waning Chōla power. The other title Rājarāja might indicate that he was a subordinate of Kulōttunga III's father Rājarāja II. During the time of Rājādhirāja II also there

The family of Śambuvarāyas were originally feudatories of the Chōlas.

was a feudatory chief of the Śambuvarāya family who stood by the side of his Chōla overlord. Later on we meet with a

member of the same line in the records of Rājarāja III. Thus during the days when the Chōla power was gradually sinking, i.e., in the period covered by the reigns of the four successive Chōla sovereigns, viz., Rājarāja II, Rājādhirāja II, Kulōttunga III and Rājarāja III, Śambuvarāyas held a subordinate position under the Chōlas and rendered valuable service to them as the titles 'Pāndinādukonda', 'veṇṇumankonda' 'taniniruveṇṇān' which the several members of the family had assumed, clearly indicate. The weakest of the Chōla kings was Rājarāja III, a king who allowed himself to be taken captive by one of his own supplicants and was in such a miserable plight as to be rescued and re-established on his throne by the neighbouring kings, i.e., the Hoysala Narasimha and the Telugu Chōda chief Tikka both of whom claim to be establishers of the Chōlas. It was after Rājarāja III that the Śambuvarāyas appear as completely independent sovereigns ruling a portion of the Chōla dominions, i.e., a part of the ancient Tondai-maṇḍalam. This attempt to gain independence seems to have been made in the latter part of the reign of Rājarāja III. It is perhaps worthy of consideration here that Chōla Tikka, who claims to have established the Chōlas, claims also to have defeated the Śambuvarāya by which we might gather that on behalf of the declining Chōlas, Tikka aimed a blow at the feudatory Śambuvarāya who attempted to throw off the Chōla yoke and assert his independence.

40. The reign of Kulōttunga III was noted for building activities and the Tribhuvanam record noticed in the *Annual Report* for 1908, p. 81, shows the interest evinced by the king himself in that direction. No. 93 of 1918 included in the present year's collection states that a chief named Iṇṇaṇ Ponparappiṇān alias Rājarājakōvalarāyan of Kugaiyūr in the South Arcot district built the temple of Srikailāsam, also known as Ponparappiṇa Śvara-

Building activities during the reign of Kulōttunga III.

mudaiya-Nāyanār, with its three pavilions the ardhma-maṇḍapa, śaṇṇama-maṇḍapa and nṛitta-maṇḍapa together with the two enclosing walls and towers, i.e., the first prakāra and its gōpura. He also constructed a tank called Vīrabhayaṅkaram and gave extensive lands for its upkeep. The endowments to the temple were largely augmented by the gifts of another chief, perhaps of the same family, named Rājarāja-dēvaṇ Ponparappiṇān alias Vānakōvaraiyan of Śirupākkam (No. 94 of 1918). The chiefs bearing the title Ponparappiṇa which they assumed by virtue of some early member of the family covering the Chidambaram temple with gold were also subordinates of the Chōlas.

A number of inscriptions of Kulōttunga III state that he took Karuvūr. In No. 227 of Appendix B, this item of his achievement is substituted by the conquest of "Koṅgu alias Viraśōla-maṇḍalam." That the two are not different is quite

Conquest of Koṅgu.

apparent and it may be explained by stating that in the first instance the capital is mentioned and that it stands for the territory to which it belonged in the second. Similarly also when the inscriptions merely mention the capture of places such as Madura, we have to understand that the countries in which they were situated were overcome. No. 229 of 1917 refers to his father Rājārājādēvaṇ.

41. About 24 inscriptions of Tribhuvanachakravartiu Rājārāja III have been

Rājārāja III.

copied in the year. The details of date given in some of these are noted in Ap-

pendix E, with their equivalents. Some of the interesting facts mentioned in a few records of this king are noted below. No. 223 of 1917 gives a list of slaves both male and female, numbering more than a hundred persons, owned by the temple of Virāṭṭa-
pēsvara, having been made over to it by an order of the king, by purchase from several people and by gifts from private individuals in the 9th and 10th years of the

Some administrative features of the time.

reign of Kulōttuṅga III (A.D. 1187-88) in the 7th year of Rājādhirāja II

(A.D. 1169) and in the reign of Rājārāja III. The circumstances connected with their sale to the temple and the prices paid for them are not stated. In previous years, similar instances have been recorded (*Annual Report* for 1905, part II, p. 54 and *Annual Report* for 1913, p. 108). It is worthy of note that all these records belong to the Tanjore district. The king's officers Kāliṅgarāyaṇ and Kāduvetṭi are mentioned in Nos. 241, 250, 262 and 265 of 1917. One of these fixes *araśukūli*, and *pādikāval* at one *kalam* on each *mā* of land. In No. 245 of 1917 it is stated that the persons holding the lands belonging to the temple of Kōyil-Tirumālam expressed their inability to pay the taxes at the prevailing rates and requested that these might be revised and fixed for the future. Thereupon the lands were resumed and given over to the same temple perhaps on a favourable tenure or by excusing the payment of the dues altogether. The gift is expressly stated to have been made for the recovery of the king's health and for the prosperity of the village. From Nos. 246 and 247 of 1917 we learn that nearly 5 *vēli*, 3 *mā*, $1\frac{1}{2}$ *kāni*, 1 *mundiri*, $\frac{1}{2}$ *kāl* 4 *mā* of land were sold for 20,700 *kāṣu* and that 2 *vēli*, $8\frac{1}{2}$ *mā*, $\frac{1}{2}$ *kāni*, 1 *mundirigai*, $\frac{1}{2}$ *kāl* half and 2 *mā* for 10,000 *kāṣu*.

The only other record of Rājārāja III which is worthy of notice is No. 1 of 1918 from Tukkāchehi. Its date portion is much damaged but can be read as 22 + 1st to suit the details given of it in the inscription, viz., that the 12th day of the month of Vaigāsi of the year fell on Friday. We are informed that the cultivators of the lands given to the temple of Vikrama-Chōliśvaramudaiyār, for conducting worship, and offerings, for supplying unguents and garlands of *śeṅgulaṇṇir* flowers and for meeting other requirements of the temple failed to pay the *kaḍamai* when demanded. Seeing this, and realizing perhaps their distressed condition also, Śirāṇḍan alias Muṇaiyada-

The services rendered by a *Kāṇiyālaṇ* during a time of distress and the privileges he was allowed.

raiyaṇ, one of the *Kāvalkūṇiyālar* (i.e., the men appointed for leasing out lands and realizing assessment), prevented the defaulting tenants from absconding by

giving them what was required for their maintenance and personally inquired into the daily requirements of the temple, supplemented its funds so that the fixed scale of expenses might be met; set up images of the gods Śaṇi and Brihaspati in order that the god might be taken in procession; appointed a person to perform a number of prostrations to the god in the temple for the welfare of the king; nominated the *nambis* to perform fire-sacrifices (*hōma*) and ministered to the wants of Brahmans and Vellālas who had inhabited the village from outside. For all these good services he, the *kāṇiyālaṇ* was given the privilege of entering the temple armed with a bow, of getting one of the privileges (*nimandas*) for himself; of receiving half of the emoluments of the persons who had to carry the god in procession; of getting a house in the temple premises and to let it to any person he chooses; and to have this order engraved on stone. He is said to have reappointed the servants and to have managed the lands which were abandoned without being cultivated in previous years, in such a way as to obtain for the temple an income of 2,000 *kalam* of paddy. This inscription is of importance as it seems to show what a responsible *kāṇiyālaṇ* ought to do in times of distress when lands are liable to be left uncultivated and the ryots are likely to run away from villages to the detriment of the State interest.

The latest Chōla records of the year (No. 10 of 1918 and Nos. 339 and 752 of

Rājendra-Chōla III.

1917) belong to the reign of Tribhuvana-chakravartin Rājendra-Chōla III. Two

of these (Nos. 10 of 1918 and 339 of 1917) furnish astronomical details whose English equivalents are given in Appendix E. No. 10 of Appendix C, refers to a monastery (*guhāi*) of Tirumurai-Dēvārachchelvar, of the lineage of Narasingadēvar belonging to the *matha* called *Oruchchiragan* situated on the northern side of the temple of Tiruttōnippuram at Tirukkalumalam (i.e., Shiyali) in Tirukkalumala-nādu, a subdivision of Rājādhirāja-vaṇanādu and registers a gift made by a private individual for the welfare of the officer Vānādharaṇ. The title *Mahāmandalēśvara* is prefixed to the name of the king for the first time in No. 339 of 1917 and if it could indicate anything, it shows that the Chōla king had grown so powerless at the time as to be mentioned with that degrading title.

THE PANDYAS.

42. Two early kings of this dynasty Mārāṇjadaiyaṇ and Sadaiyamāraṇ are re-

Mārāṇjadaiyaṇ and Sadaiyamāraṇ.

presented in the year's collection. Their inscriptions (Nos. 480 and 863 and

Nos. 416, 417, 418 and 440 of Appendix B) are all of them in Vatteluttu characters and come from the Tinnevely district. No. 863 which is dated in the 35 + 7th year of Mārāṇjadaiyaṇ mentions two groups of men called *Tirumalai-vīrar* and *Parāntaka-vīrar*. The latter name suggests that the inscription may probably belong to Parāntaka-Sadaiyaṇ the predecessor of Rājasimha-Pāndya in whose reign the bigger Siṅṅamanūr plates were issued. One of the records of Sadaiyamāraṇ (No. 440 of Appendix B) which is damaged gives the name of an assembly as Pāsupatapperumakkaḷ whose function is not given in the record.

43. We have 11 records of Māravarman Sundara-Pāndya (1216-1235 A.D.) in the

Māravarman Sundara-Pāndya I. (A.D. 1216-1235).

year's collection. Of these No. 429 of Appendix B begins with the introduction

புலவர் திருவாய் and three others (Nos. 390, 394 and 627 of Appendix B) give him the epithet "who having taken the Chōla country performed the anointment of heroes at Mudigondaśōlapuram" thus clearly showing that they belong to Māravarman Sundara-Pāndya I. In the first the king is stated to have been seated on his throne Maḷavarāyaṇ in his palace at Madura while issuing certain orders to the assembly of Ainnūruppanṇiravar which evidently

Assembly of 512 members.

consisted of 512 members. In the *Annual Report* for 1916, page 122, he is stated to

have had a throne by the same name at Poṇ-Amarāvati. Nos. 430 and 431 of 1917 are also attributable to him since a certain chief Araiyaṇ Dēvachēlaippperumāl alias Nulambādarāyaṇ who figures in these inscriptions is also mentioned in No. 429. For the same reason we may assign No. 428 of Appendix B in which the king is called Kōṇērīnmaikondāṇ to Māravarman Sundara-Pāndya I. No. 633 of 1917 refers to a certain Śāttan Nāgapperumāl alias Nandiyaṇ who was a chief of Nāgēri in Seṅgudi-nādu and the liquid measure called *Dēvāsriyaṇ-nālī* is mentioned in No. 89 of 1918. The same measure is also mentioned in the records of Kōpperuṇjīgadēva.

It is interesting to learn from Nos. 390 and 394 of 1917 which come from Kīlappāvūr in the Tinnevely district of a certain class of men called Munai-edirmōgar whose commanders (*danda-nāyakam-seyvār*) make certain gifts to the two temples there. The term *dandanāyakam* suggests that they must be a military body, and this is made clear by No. 395 of 1917 of the time of Māravarman Vikrama-Pāndya in which their other name is given as *Tēṇṇavaṇ-āpattudaviḡal* meaning "the helpers of the Pāndya (king) in times of distress" corresponding to "the King's own regiment" of the present day. This body is also mentioned in a record (No. 391 of Appendix B) of Māravarman Kulāśekhara I and in No. 396 of Appendix B of the time of Māravarman Śrīvallabha. Since all these inscriptions come from the same village we may take it to be a sort of military institution peculiar to the Pāndya country and somewhat similar to the community called *Padaikkāṇavar* and *Perumpadaiyār* mentioned in the *Annual Report* for 1917, page 112. The mention of this military class in the records of the four kings may go to show that these kings may not be far removed from one another in point of time.

44. Twelve inscriptions of this king have been secured this year from the South Arcot and the Tinnevely districts. No. 395 of Appendix B which begins with the historical introduction *tirumagal juyamagal*, etc., has already been referred to under Māraṇvarman Sundara-Pāṇḍya I. The initial date of this king has been fixed by Mr. L. D. Swamikannu Pillai as A. D. 1269-70 (*Annual Report* for 1917, page 111).

45. Māraṇvarman Vikrama-Pāṇḍya with the introduction *tirumalar mādu*, etc., has been mentioned in the *Annual Report* for 1916, page 123, as making a gift at the request of his brother-in-law, a certain Vikrama-Chōla. No. 469 of Appendix B which is a fragmentary inscription also mentions this chief whose star of nativity as it gives was Śatabhishaj. Nos. 426 and 427 of 1917 belong to the same king. They are both dated in his 5th year and the astronomical details supplied by these epigraphs work out correctly for A. D. 1254 and thus enable us to fix his initial date at about 1249 A. D. This seems to be partly confirmed by No. 426 of 1917 where a land is assigned on lease to a certain Lakkumanan Āṇḍa-Pillai who is also an assignee of a similar lease in No. 432 of the time of Jātāvarman Vira-Pāṇḍya (A.D. 1253).

Two inscriptions from the South Arcot district (No. 325 of 1917 and No. 71 of 1918) begin with the introduction *Samastabhuvanaikavīra*, etc., and are therefore referable to that Māraṇvarman Vikrama-Pāṇḍya who began to rule in A.D. 1283 (*Ind. Ant.* Vol. XLII, page 224). He is also called Kōṇērinmaikondān in No. 71 of 1918. To the same king may also be attributed Nos. 82 and 86 of Appendix C though they contain no introductions. The former is dated in his 3rd year and gives details of date which satisfy the year A. D. 1286. From the latter in which the king is styled Kōṇērinmaikondān Vikrama-Pāṇḍya we learn that he instituted in the temple at Vriddhāchalam a service called *Rājakkal-Nāyan-sandī* after his own name. From previous records we have known that the surname *Rājakkal-Nāyan* was borne by a certain Kōṇērinmaikondān Vikrama-Pāṇḍya (*Annual Report* for 1909, page 85) and Māraṇvarman Vikrama-Pāṇḍya (*Annual Report* for 1914, page 94) and Māraṇvarman Kōṇērinmaikondān Vikrama-Pāṇḍya (*Annual Report* for 1916, page 127). By calculating the astronomical details given in two of the inscriptions Nos. 287 of 1902 and 124 of 1904 Prof. Kielhorn fixed his initial date at A.D. 1401 and I was led to believe that he must be identical with Jātāvarman Kōṇērinmaikondān Vikrama-Pāṇḍya whose initial date also falls in A.D. 1401 (No. 124 of 1908) and since *Rājakkal-Nāyan* occurs as a surname of the king in Nos. 270 and 295 of 1913 and 229 of 1916 all of which belong distinctly to a Māraṇvarman, I suggested that the epithets Jātāvarman and Māraṇvarman were indifferently applied to this Vikrama-Pāṇḍya (*Annual Report* for 1916, page 127). The alphabet employed in our present inscription (No. 86 of Appendix C) does not seem to refer to so late a period as the 15th century A.D. but is quite similar to that of No. 82 of Appendix C, which, as I have pointed out above, gives A.D. 1286 as his third year. For the same reason it is equally possible that Nos. 287 of 1902 and 124 of 1904 should be referred to about this period. In fact from Mr. Swamikannu Pillai's Ephemeris I find that the dates given in them also suit very well for A.D. 1290 and 1287, respectively. It now seems to me therefore that the Vikrama-Pāṇḍya who had the surname *Rājakkal-Nāyan* is distinctly a Māraṇvarman and much earlier than Jātāvarman Vikrama-Pāṇḍya who ascended the throne in A.D. 1401.

46. About seven inscriptions from Vriddhāchalam are dated in the reign of Tribhuvanachakravartin Kōṇērinmaikondān. No. 75 of Appendix C records that a certain Māraṇarayar established an *agrahāra* called *Kulaśekhara-chaturvēdimangalam* after the king. The inscription also mentions Vikrama-Pāṇḍya. The same officer or chief, is stated in No. 79 of Appendix C to have made a gift of land for a flower-garden to the temple in the name of Vikrama-Pāṇḍya. In Nos. 76, 81, 87 and 88 of 1918 provision is made for a service called *Rājakkal-Nāyan-sandī* and in the last two of them figures a certain officer called Vikrama-Pāṇḍyachchōlakōṇ who also figures in No. 86 of 1918, but therein he is merely called *Sōlakōṇ*. Hence it may not be

wrong if we assign the record No. 75 of Appendix C to the reign of Māṇavarman Kulāśekhara I (A.D. 1268-1310), and Nos. 76, 79, 81, 87 and 88 of Appendix C to Māṇavarman Vikrama-Pāṇḍya mentioned above.

47. Nos. 434 and 435 belong to Jātāvarman Vikrama-Pāṇḍya and both are from Jātāvarman Vikrama-Pāṇḍya. Kuttālam in the Tinnevely district. It is not impossible that they belong to Jātāvarman Vikrama-Pāṇḍya referred to in the above paragraph.

48. Three inscriptions of Jātāvarman Vīra-Pāṇḍya (Nos. 432, 437 and 665 of 1917) have been secured during the year under review. The first of these (No. 432)

Jātāvarman Vīra-Pāṇḍya. which begins with the historical introduction திருவள்ளூர்முலை, etc., is dated in his third year. The second (No. 437) is a record of his 15th year which gives him the attribute 'who having taken Īlam, Koṅgu, Sōla-maṇḍalam and defeated Vallāṇ (i.e., Vallāḷa?) anointed himself at Perumparrappuliyūr (Chidambaram)'. Both the inscriptions give astronomical details which suit the dates A.D. 1256 and 1267, respectively, and thus make him identical with the king of that name who ascended the throne in A.D. 1253 (*Ep. Ind.* Vol. IX, page 227). Both these inscriptions register a transaction between the same individual and the assembly of Tirukkuttālam which is stated to have met together in Tirumukkālvattam. It is not known what it means, but it may refer to a hall where it usually held its sittings. No. 432 of 1917 records that the village assembly bought a piece of land from the people of Sundara-Pāṇḍyapuram and let a portion of it on permanent lease to a certain Āṇḍa-Pillai in exchange for a fixed annual rent in paddy and money on every mā of cultivated land. It was also stipulated that the lessee would pay on every mā of waste plot that he brought under cultivation at the rate of 1 mā of *achehu* and 1 *kalam* of paddy for the first year, 2 mā of *achehu* and 2 *kalam* of paddy for the 2nd year, 3 mā of *achehu* and 3 *kalam* of paddy for the 3rd year and 4 mā of *achehu* and 4 *kalam* of paddy for the 4th and subsequent years. This kind of lease with an annually progressing rate of tax corresponds to the modern system of "Cowle."

There are two inscriptions of Vīra-Pāṇḍya in the collection (Nos. 66 and 104 of Appendix C) both of them secured from the South Arcot district. But from the astronomical details given in them no suitable date could be found for him except

Tribhuvanachakravartin Vīra-Pāṇḍya. A.D. 1296 which would make him identical with Jātāvarman Vīra-Pāṇḍya the natural son of Māṇavarman Kulāśekhara who was defeated by Malik Kafur in A.D. 1312 (*Annual Report* for 1900, page 6). He styles himself "Rānamukharāma" in No. 104 of Appendix C which records the founding of an *agrahāra* called after his surname. The village was divided into 26 parts, 1 part each was assigned to 24 Bhattas (Brahmans), 1 part as a *Yajurvedavritti* and 1 part as *Purāṇavritti* (see paragraph 28 above) being exempted from all kinds of obligations.

49. Of Jātāvarman Śrīvallabha we have only one inscription this year (No. 393 of 1917). The introduction commences with words *urumalanda*, etc. The king is

Jātāvarman Śrīvallabha. stated to have made a grant of land to the temple of Tirukkapālīśvaramudaiyār at Kilappāvūr being seated on his throne called Kālīṅgattaraiyaṇ in the hall Aḷagiya-Pāṇḍiyaṇ in his palace at Madura east of Mādakulam. Teliṅgakulakāla-chaturvēdi-maṅgalam was the name of the village in which the land was situated and the land itself was re-named Sundara-Pāṇḍya-vilāgam. It looks as though these were called after Jātāvarman Sundara-Pāṇḍya I (1251-71 A.D.). Jātāvarman Śrīvallabha may belong therefore to about the 13th century A.D. instead of the 11th century A.D. as suggested in the *Annual Report* for 1917, page 109. The characters also of this inscription do not seem to point to a period earlier than the 13th century. This must therefore be the Jātāvarman Śrīvallabha who ascended the throne in A.D. 1291 (*Ind. Ant.* Vol. XLII, page 225).

50. Two inscriptions of Jātāvarman Sundara-Pāṇḍya (Nos. 248 and 249 of 1917) are registered in Appendix B. In the former he is called Rājārājaṇ. The details

Jātāvarman Sundara-Pāṇḍya II. of date which are given in these inscriptions make him identical with Jātāvarman Sundara-Pāṇḍya who ascended the throne in A.D. 1276 (*Ind. Ant.* Vol. XLII,

page 223). No. 248 of 1917 in the course of enumerating the list of lands belonging to the temple, mentions incidentally the temples of Mudubaganārtali-Mādēvar and Avaniārāyaṇa-Vinnagar-Emberumāṇ both of which are referred to in the Tanjore inscriptions of Rājārāja I (*South-Ind. Inscr.*, Vol. II, page 282) as being situated at Ambar.

The conquest of the south and the defeat of the Pāndya king by Muppidi-Nāyaka, the general of Kākatiya Pratāparudra is already known to us (*Annual Report* for 1909, page 120). But it is not stated who the king was that was defeated by him.

No. 72 of Appendix C from Vriddhāchalam in the South Arcot district which is dated in the 13 + 1st year of Tri-

Muppidi-Nāyaka contemporary of Jaṭavarman Sundara-Pāndya. Muppidi-Nāyaka refers to his elder brother, who made provision for a service instituted by the king in the temple called after Muppidi-Nāyaka the minister of Kākatiya-Pratāparudra. In the Sanskrit verse with which this inscription opens Muppidi-Nāyaka is called "the lord of Vikramasimhapattana." (i.e., Nellore). Another inscription of the same king (No. 84 of 1918) which also comes from Vriddhāchalam provides for a service called *Kōṇḍarāmaṇ-saṇḍi* after himself. We learn that his birthday star was Pushya. This surname *Kōṇḍarāma* is applied to Jaṭavarman Sundara Pāndya in No. 123 of 1904 whose date of accession Mr. Swamikannu Pillai fixes as A.D. 1276 (*Ind. Ant.*, Vol. XLII, page 224). The 14th year of this king would fall in 1290 A.D. But Pratāparudra had not then ascended the throne and his southern expedition could hardly have taken place at such an early date. The details of dates given in the present inscription (No. 84 of 1918) work out almost correctly for A.D. 1315. If this is accepted, the inscription would then be referable to Jaṭavarman Sundara-Pāndya IV whose initial date has been fixed at A.D. 1302 (*Ind. Ant.* Vol. XLII, pages 166 and 228). Kōṇḍarāma mentioned in No. 175 of 1918 is said to have been born under *Pushya* and had a surname *Kōṇḍarāma*. The inscription is also dated in 13 + 1st year. Thus he is identical with the Jaṭavarman Sundara-Pāndya referred to above. Another inscription of Kōṇḍarāma (No. 102 of Appendix C) from Kugaiyūr (South Arcot) makes provision for a service *Sundara-Pāndya-saṇḍi* called after the king. It is possible that this may also refer to the same king, since a certain Kāṇḍarāyaṇ who occurs in Nos. 72 and 84 of Appendix C figures in this record as well.

51. Of the three inscriptions (Nos. 637 to 639 of 1917) of Jaṭavarman Kulaśekhara, one (No. 638) begins with the introduction *ஐதலமடந்தை*, etc., and is dated in his 10 + 1 + 1st year. The other (No. 639) with no introduction

mentions a certain channel called *Pāvanāṅgakāraṇ-vāyakkāl*. '*Pāvanāṅgakāraṇ*' has been shown (*Annual Report* for 1916, page 123) to be a surname of a certain Parākrama-Pāndya Māvalivāṇādhirāya, the son of an unspecified Jaṭavarman Sundara-Pāndya. It is therefore clear that the record has to be assigned to a later king of that name.

52. To Māṇavarman Kulaśekhara belong 13 inscriptions of which Nos. 260 and 263 of Appendix B from Tirumakkōttai both dated in his 22nd year, call him *Bhuvanēkavīra* and record a gift of land

by a certain chief (*arāṣu*) of Vāṇḍalaināḍu named Mēykkundēvaṇ Sokkanāyaṇ alias Vijayagandagōpāla who may be the same person as the one mentioned in Nos. 660, 662 and 663 of 1902 belonging to the time of Māṇavarman Kulaśekhara and Rājārāja Sundara-Pāndya. Of Māṇavarman Kulaśekhara 'who took every country' there are three inscriptions (Nos. 268, 391 and 425 of 1917). No. 391 mentions the military class *Munai-edirmōgar* referred to under Māṇavarman Sundara-Pāndya I. Nos. 483 and 636 of 1917 which are both dated in his fourth year contain astronomical details which yield A.D. 1271 and thus make him identical with Māṇavarman Kulaśekhara I.

In the *Annual Report* for 1916, page 123, paragraph 28, it was suggested that a certain Jaṭavarman Sundara-Pāndya must have borne the surname *Venṇu-mudi-śūḍināṇ*. This is confirmed by No. 415 of Appendix B dated in the 7th year of Māṇavarman Kulaśekhara in which a certain transaction is made by the temple

authorities of Kuttālam with a native of Venrumudiśūdiya-Sundara-Pāṇḍya-pattanam. On examining the date of this inscription on the spot Mr. Swamikannu Pillai has concluded (*Ind. Ant.*, Vol. XLII, page 223) that it must belong to Māṇavarman Kulaśekhara II who ascended the throne in A.D. 1314. In all the inscriptions of this king (Nos. 412, 413, 414 and 415 of Appendix B) provision is made for a service called Kālāmukkal-tōlan-*sandi*.

53. An inscription of Māṇavarman Parākrama from Vriddhāchalam (No. 78 of 1918) is dated in his 14th year and the astronomical details work out correctly for A.D. 1349. This king must be the Māṇavarman Parākrama-Pāṇḍya whose date of accession has been ascertained by Prof. Kielhorn to be A.D. 1335 (*Ep. Ind.*, Vol. IX, page 228).

No. 197 of 1917 which comes from Tirumukkūdal near Karūr in the Trichinopoly district belongs to one of the Kongu-Pāṇḍyas. It is dated in the 15th year of Rājakesarivarman *alias* Vira-Pāṇḍyadeva whose time is already known from No. 445 of 1905 dated in his 15th year which was equivalent to A.D. 1293 according to Prof. Kielhorn's calculation (*Ep. Ind.*, Vol. IX, page 226).

LATER PANDYAS.

54. The village war epigraphical survey of the Tenkasi taluk, Tinnevely district this year, has been very fruitful in yielding us a large number of inscriptions of this dynasty. As many as about 190 records of the kings of this line have been secured and clearly set forth the relationship that existed between some of them. The earliest inscription of this dynasty known till now is that of Parākrama-Pāṇḍyadeva whose record (No. 203 of 1895) dated in the 31st year and Śaka 1337 gives A.D. 1384 as his initial date. No. 408 of Appendix B which belongs to a certain Jātavarman Parākrama-Pāṇḍya combines his

Parākrama and Kulaśekhara.

5 + 15th year with Śaka 1309 (= A.D.

1387) thus taking the initial date of the latter further back by about seventeen years than the former. We learn from the inscription that the central shrine and the *mandapas* of the temple at Kuttālam were renovated by this king. No. 458 of Appendix B which is dated in Śaka 1333 mentions the founding of a Brahman village in the time of a certain Kulaśekhara who may be identified with Māṇavarman Kulaśekhara who rebuilt the temple at Ilanji in his 13 + 1st year corresponding to Śaka 1331 (No. 528 of 1911).

Nos. 459 and 461 of 1917 dated respectively in Śaka 135[1] and 1355 belong to a certain Śrīvallabha. Inscriptions Nos. 457 and 460 which are both dated in the 32nd year of Māṇavarman Śrīvallabha may also belong to the same king. We have not till now come across any inscriptions of this Śrīvallabha with these dates. We have however an epigraph of a certain Alagan-Perumāl Śrīvallabha from Karivalam-vandanallūr (No. 278 of 1908) dated in Śaka 139[3]. In No. 459 of Appendix B the king receives certain epithet, only the latter part of which is preserved in the inscription and reads . . . Rāman. It is doubtful if it could be taken as *Kaliyugarāman*. We know of a Māṇavarman Vira-Pāṇḍya of about this time who had the title *Kaliyugarāman* (*Annual Report* for 1905, page 56), and who was a co-

Śrīvallabha brother of Arikēsari Parākrama. regent of Arikēsari Parākrama (*Annual Report* for 1906, page 72 and *Annual Report* for 1910, page 100). We can hence take this Śrīvallabha who was a contemporary of Māṇavarman Vira-Pāṇḍya to be his brother and another co-regent like him with Arikēsari. And we may not also be wrong in supposing that the Śrīvallabha referred to in the Pudukkōttai grant, as an ancestor of the king who covered the Rāmēśvaram temple with copper-sheets should be no other than the Śrīvallabha of our record. In confirmation of this we have three inscriptions published in the Travancore Archaeological Series (A, E and F, page 251 f.) from which we learn that Arikēsari and himself were brothers. The second record (No. 461 of Appendix B) refers to a previous gift by Kulaśekhara who may be either his brother (another joint ruler with him and Arikēsari) or the earlier king of No. 458 of Appendix B, mentioned above.

55. Māṇavarman Vīra-Pāṇḍya is represented by two inscriptions Nos. 422 and 452 of Appendix B of which the latter is dated in Śaka 1368 and the former gives

Māṇavarman Vīra Pāṇḍya.

his regnal year as 23. By taking Vīra-Pāṇḍya as identical with that Kaliyugarāman Vīra-Pāṇḍya who ascended the throne in Śaka 1343 (*Annual Report* for 1905, page 56), and who was co-regent with Arikēsari Parākrama, his 23rd year would correspond to Śaka 1366 and hence out of several dates which could be obtained from the astronomical details given in the record (No. 422) we may choose Śaka 1367 as the one intended by the inscription. But the difficulty is that he refers to the rebuilder of the Kuttalanātha temple—the Jaṭilavarman Parākrama whose 5 + 15th year was Śaka 1309—as his elder brother (*annāḷvi*) which could hardly be possible. We learn that his star of nativity was Jyēsthā. The signatory in this inscription is a certain Tachchanenmēni-udaiyān who also figures in No. 460 of the time of Śrīvallabha mentioned above.

56. No. 547 mentions Vīra-Pāṇḍya and a village which had been founded in his name. This village has been already referred to in a record (No. 11) of

Arikēsari Parākrama.

1912. No. 641 of Appendix B is dated in the 2 + 26th year of a king whose name however is lost in the inscription. Since the details of date work out correctly for Śaka 1372 during the reign of Arikēsari Parākrama we may take this record to be his. A certain Ponniṇperumāl Parākrama is mentioned as the king's nephew (*marumagaṇār*) in whose name a service was instituted in the temple at Kaḍayanallūr. This seems to be the same as Jaṭilavarman Tribhuvanachakravartin Parākrama-Pāṇḍya *alias* Vīra-Pāṇḍya the sister's son of Arikēsari mentioned on page 251 of *Travancore Archaeological Series*, volume I.

In my *Annual Report* for 1912, page 74, paragraph 43, I said that there should have been three joint rulers with Arikēsari, viz., Alagaṇ-Perumāl Kulaśekhara, Vīra-Pāṇḍya and Māṇavarman Vikrama-Pāṇḍya. No. 569 of Appendix B seems to give us a new king if the name given in the record be not a surname of any of those princes. It is dated in Śaka 1388 and the 2 + 41st year of Jaṭilavarman *alias* Tribhuvanachakravartin Kulōttuṅga-Pāṇḍya whose initial date will therefore be Śaka 1345. He refers to Parākrama-Pāṇḍya (Arikēsari) who established a village called Mānakavacha-chaturvēdimāṅgalam as his elder brother, (*annāḷvi*) and is said to

Jaṭilavarman Kulōttuṅga-Pāṇḍya.

have been born in the asterism Jyēsthā which as we have seen above was also the

star of birth of Māṇavarman Vīra-Pāṇḍya. But for the fact that his initial date falls in Śaka 1345 instead of 1343 we could indentify the king with this Vīra-Pāṇḍya. We learn from the record that he had as his spiritual *guru* (*parama-āchārya*) Mahā-Gaṇapati-Nayinār Vāmadēvar of the family of Āmarādāśramāchārya, a native of Gaṇḍarāshtra to whom he makes a gift of land. From the facts that the teacher of the king was a North Indian whose home was very near Benares and the king building the temple in the south on a grand scale as a very counterpart of the Viśvēśvara temple of the north, it would appear that there is some connexion between the two which is however inexplicable at present.

Two inscriptions (Nos. 471 and 519 of Appendix B) of Kulaśekhara (Śaka 1351-1395) mentioned above give both the Śaka and the regnal years for this king. The former which is dated in the 2 + 3[6]th year gives astronomical details which work out correctly for Śaka 1380 and registers a gift of land by Sundara-Pāṇḍya at the instance of Kulaśekhara-Perumāl for a service in the Kuttalam temple called Sundara-Pāṇḍya-*śundi*. This Sundara it is needless to say is the same as Śaṅbaka Sundara-Pāṇḍya *alias* Vīra-Pāṇḍya of No. 10 of 1912 also noticed above. From the latter inscription which is dated in Śaka 1390 which was 2 + 37th year we learn of a land called Jayavirarāmappēreri. The first part of this name may perhaps be taken as another surname of Kaliyugarāman Vīra-Pāṇḍya.

57. No. 541 of Appendix B combines Śaka 1390 with the 2 + 30th year of Jaṭilavarman Tribhuvanachakravartin Arikēśvara thus giving his initial date as Śaka 1358. This must be a different king from Arikēsari-Parākrama who ascended the throne in Śaka 1344. Perhaps he was a fifth coregent of Arikēsari. In the *Travancore Archaeological Series*, Vol. I, we have an inscription of a certain Māṇavarman Arikēśvara (Inscription A, p. 252) dated in his 2 + 32nd year. The astronomical

details of date which are given there work out quite correctly for Śaka 1392 thus giving his initial date Śaka 1358 mentioned in our inscription. It may also be noted that they do not satisfy the year Śaka 1378 which should be the case if we take him to be identical with Arikēsari as surmised by Mr. T. A. Gopinatha Rao. Besides in that inscription he clearly calls him his elder brother (*annālvī*).

No. 548 of Appendix B, dated in Śaka 1402 is a record of the 13th year of king Parākra . . . Vira-Pāṇḍya and supplements a previous gift of land in Vira-Pāṇḍya-chaturvēdimāṅgalam for the recitation of the Vēdas in the temple. This previous gift must evidently be the one of the time of Arikēsari-Parākrama registered as No. 547 of Appendix B and engraved immediately above this.

58. We have a curious inscription of this king (No. 664 of Appendix B) which reads from bottom upwards. It is dated in Śaka 1425 and the regnal year is given Alagaṇ-Perumāl Parākrama 'born in Avittam.' as 2 + 28th. It gives his star of birth as 'Avittam'. Two other inscriptions Nos. 520 and 521 of Appendix B both dated in Śaka 1406 and 2 + 9th year of Parākrama are also of the same king. This Alagaṇ-Perumāl Parākrama born in the asterism 'Dhanishthā' is already known to us (Extr. 8 and 12 on p. 46 f. of *Travancore Archaeological Series*). He seems to have been the sister's son of Jaṭilavarman Kulaśekhara and Arikēsari (*Travancore Archaeological Series*, p. 251). But it deserves to be noted that our present inscriptions as well as the extracts 8 and 12 give his initial date as Śaka 1395, while inscriptions E., F. and G. of the *Travancore Archaeological Series* (pp. 256 ff.) which speak of him as Arikēsari's nephew, give details of date which do not yield the initial date as Śaka 1395 but are all of them correct only for Śaka 1389 which is the date given in No. 548 above for Parākra . . . Vira-Pāṇḍya. It is not possible to account for this discrepancy at present. Reference is made in his records Nos. 520 and 521 to a previous order of Kulaśekhara which was now formally put into writing.

Jaṭilavarman Parākrama alias Kulaśekhara is represented by about a dozen inscriptions ranging in date from his 11th to 28th year of reign. He is also already known to us from No. 197 of 1895 and No. 9 of 1912 as the prince born in the asterism Kṛittikā and was probably the son of Kulaśekhara (*Travancore Archaeological Series*, page 251). He is called Parākrama-Pāṇḍyadēva alias Kulaśekhara-dēva in some inscriptions (Nos. 524, 504, 510 and 505 of 1917) with the title Jaṭilavarman and Tribhuvanachakravartin added to his name in a few (Nos. 502, 503 and 618 of Appendix B) while he is merely called Kulaśekhara in others (Nos. 508, 509 and 516 of 1917). No. 624 of 1917 calls him Parākrama alias Kulaśekhara 'born in Māṇavarman Tribhuvanachakravartin Kṛittikā.'

No. 503 dated in Śaka 1412 refers to two priests Tāṇḍaiyūṅkālumalāgiyāṇ Kumāra-svāmi and Mudaliyāṇ Parākrama-Pāṇḍya Bhaṭṭa who were well versed in the science of rituals (*tantra*) and of architecture (*māna*) and under whose direction the building operations of the temple at Tenkāśi were carried out and the consecration ceremony from *karshaṇa* to *pratishṭhā* was performed. They also officiated on all important occasions such as festivals and special worships. After their demise their work in the temple was being done by others for some time after which their sons were appointed hereditarily to look after the service in return for the privilege of receiving the *āchārya-dakṣhiṇā* and other additional emoluments (*aahikāṁśa*) pertaining to the service. The same transaction is recorded in No. 524 with the same date where the reappointment seems to receive the royal sanction since it is made in the presence of the king. The latest date till now known for this king is 20th year. No. 618 of 1917 which is a record dated in Śaka 1429 pushes it further by 8 years. This king like his famous (paternal) uncle Arikēsari seems to have taken a delight in building temples, for we find him in this inscription making a gift of village to the Śiva and Viṣṇu temples of Alāgiya-Sokkanār and Varantarum-Perumāl both built by him at Kadayānallūr.

59. In my *Annual Report* for 1910, p. 101, I stated that "*Iṛandakālam edutta* Kulaśekhara" and *Iṛandakālam edutta* Śrīvallabha were probably connected with each other. Six records in which the kings assumed the epithet "*Iṛandakālam edutta*" have been secured during the year under report. In one of these (No. 650 of 1917) dated in Śaka 1456 the king

calls himself Kulaśekhara, son of Āhavarāma and in the other five which combine the Śaka with the regnal years he goes by the name of Śrīvallabha. From these five records it is clear that Śrīvallabha should have commenced to reign in Śaka 1456, the date given to Kulaśekhara of No. 650. The absence of regnal year in the latter clearly indicates that Śaka 1456 must have been the initial date of Kulaśekhara but that he assumed the title Śrīvallabha in the later years of his reign. That both the names refer to the same king was also surmised by Mr. T. A. Gopinatha Rao in his *Travancore Archaeological Series*, Vol. I, p. 54. It is curious, however, we do not find his later inscription calling him Kulaśekhara but invariably by his other name. The earliest inscription of his reign in the collection is No. 650 of Appendix B dated in Śaka 1456 which begins with the Sanskrit introduction *Bhuvanaikavīra*, etc., which is also commonly found in the records of all the later members of the dynasty. The king calls himself Perumāḷ Tribhuvanachakravartin Kōṇērmaikondān Jātīlavarman alias Kulaśekhara-dēva 'who revived the old time.' No. 631 of Appendix B dated in his 7th year also gives him all these epithets but calls him Śrīvallabha.

60. In my *Annual Report* for 1916, p. 128, I mentioned two inscriptions (Nos. 583 and 567 of 1915) dated in Śaka 1457 and 1463, respectively. The first belongs to Jātīlavarman Kōṇērmaikondān Tirunelvēlpperumāl and the latter to Śrīvallabha. In the body of the records mention is made of Tirunelvēlpperumāl 'born in Aśvati.' I took it to refer to the king himself and concluded that Tirunelvēlpperumāl and Śrīvallabha were identical and that the king's asterism was Aśvati though it is not definitely stated that Śrīvallabha was born in that asterism. A few inscriptions of Śrīvallabha (Nos. 658, 662, 663 and 666 of Appendix B) copied this year also

Tirunelvēlpperumāl 'born in Aśvati.' mention this Tirunelvēlpperumāl 'born in Aśvati.' In an inscription of his successor Kulaśekhara alias Parākrama (No. 570 of 1915) prince Tirunelvēlpperumāl 'born in Aśvati' is referred to as Abhirāma-Parākrama's son. In several inscriptions of the same Parākrama in our present collection Tirunelvēlpperumāl 'born in Aśvati' who calls himself Vīravenbāmālai and the son of Abhirāma Parākrama (Nos. 466, 531 and 657 of Appendix B as also Nos. 386, 389, 587, 659 and 660) figures prominently issuing orders about grants etc. to, or the appointments of servants in, the temples in the name of the king. It may be noted also that in two inscriptions (513 and 512 of Appendix B) dated in the reign of Jātīlavarman Tirunelvēlpperumāl Vīravenbāmālai Kulaśekhara, the king clearly refers to himself as having been born in Aśvati. Thus in the light of these records it seems to me that Tirunelvēlpperumāl 'born in Aśvati' occurring in these inscriptions should refer to no other than the younger brother of Kulaśekhara-Parākrama and the second son of Abhirāma-Parākrama who under the name Kulaśekhara ascended the throne in Śaka 1474 (see No. 508 of 1909) and that till then he was a co-regent with, or rather the chief minister of, his cousin Śrīvallabha 'who revived the old times' and after him his own brother Kulaśekhara alias Parākrama; and it is probable he issued grants even in their lifetime in his own name (vide No. 533 of 1915).

61. We know from the Pudukkōṭṭai grant that after the demise of Śrīvallabha the succession passed to the Abhirāma Parākrama's line through his elder son Kulaśekhara alias Parākrama-Pandya, son of Kharadēva alias Parākrama above referred to who ascended the throne in Śaka 1464. Abhirāma-Parākrama. Of this king there are 33 inscriptions in the collection. Some of these call him Kulaśekhara alias Parākrama (as in Nos. 386, 475, 587, etc.), while in others he is merely called Parākrama without his other name (Nos. 583, 659, 660, etc.). A few inscriptions begin with the usual common introduction *Bhuvanaikavīra*, etc. (Nos. 586 and 583 of Appendix B). He is identical with No. 13 in the list of later Pāndyas given in p. 100 of the *Annual Report* for 1910 where, however, he is wrongly supposed to have been the son of No. 11 Śrīvallabha on the score of a slight misapplication of the names in his inscription No. 271 of 1908, instead of No. 10 Parākrama who was otherwise known as Abhirāma-Parākrama.

Reference is made in No. 531 of Appendix B, to Tenkāśikaṇḍa-Udaiyavar 'the founder of Tenkāśi,' evidently Arikēsari Parākrama, by whom tax-free gifts of land at Tenkāśi had been made to the temple. Since his death the said lands had become

liable to taxation by the Government until Śaka 1470, when they were restored to the temple by Tirunelvēlpperumāl and the taxes thus remitted were to be utilized for a service called Viravenbāmālai-śandī after the prince and for a festival in the month of Āvaṇi on the day of Aśvati, the star of his birth. But according to No. 583 of 1915 he is said to have been born in the month of Vaigāśi.

62. Nos. 465 and 389 of Appendix B (the latter of which is damaged) are dated in Śaka 1471 and Śaka 146[7] in the reign of Jaṭilavarman Tribhuvanachakravartin Kōṇērmaikondāṇ Abhirāma-Parākrama. But these dates are those of Parākrama his son. Thus it is doubtful if it belongs to the father or the son. It is more probable that it refers to the latter whose name might have been omitted by mistake. No. 465 registers a gift of land to a certain Svāmidēva alias Mahā Gaṇapati-Bhaṭṭa of the lineage of the Āchāryas of Āmaraddāśrama in Irādhāvarēndi (Varēndra in Rādhā, i.e., Bengal)-grāma. This sounds very much like the name of the teacher of Kulōttuṅga-Pāṇḍya mentioned in paragraph 56 above and he might be a descendant of that teacher whose family were probably the hereditary teachers of the royal line.

No. 532 introduces us to prince Abhirāmavarman who made a gift of land to the temple. He calls himself the son of Kulaśēkharadēva alias Parākrama-Pāṇḍya. This is no other than Varatuṅgarāma (Ins. No. XII, p. 126, *Trav. Arch. Series*), the king's younger son, who was afterwards the joint donor with Ativīrārāma Śrīvallabha of the Pudukkōṭṭai grant (see Nos. 272 and 275 of 1908, 528 of 1909 and 594 of 1915).

63. Prince Viravenbāmālai Tirunelvēlpperumāl Kulaśēkhara ascended the throne in Śaka 1472 or 1474 (*Annual Report* for 1910, p. 102). His full name was Jaṭilavarman Tribhuvanachakravartin Kōṇērmaikondāṇ Perumāl Tirunelvēlpperumāl Viravenbāmālai alias Dharmapperumāl Kulaśēkhara. His records in the present collection range between Śaka 1474 (No. 513 of Appendix B) and Śaka 1485 (No. 515 of Appendix B). The first inscription records the grant of some lands to the Viśvānātha temple for the sacred bath of the god every month on the day of Aśvati, the star of his birth, and for the festival of Viśākhā in the month of Vaigāśi. Mention is made in Nos. 387 and 512 of 1917 of a certain Ulagudaiyaperumāl Kulaśēkharakkālīṅgarāyaṇ and Tirunelvēlpperumāl Kulaśēkharakkālīṅgarāyaṇ, by whom we are informed, the images of the Nāyaṇārs (63 Śaiva devotees) were set up and provision made for their worship in the Viśvanātha temple at Tenkāśi. He also figures in an inscription of Śaka 1493 (No. 500 of Appendix B) during the reign of Ativīrārāma Śrīvallabha wherein his construction of the Rāmānuja-kūḍam in the Viṣṇu temple at Tenkāśi is referred to. He was evidently a chief of some position and is different from his namesake in No. 579 and other inscriptions of the same period.

64. Prince Guṇarāma Alagaṇ-Perumāl occurs now for the first time in the king's 5th year (Nos. 538 and 575 of Appendix B) issuing the royal order (on behalf of the king). He is the same as the nephew of the king mentioned in the Pudukkōṭṭai grant. In No. 538 he makes some gift of land for a festival called *Kudiraiyidu-Purānattirunāl* on the day of his natal asterism Mūla in the month of Āvaṇi every year. We do not meet with this prince subsequently and probably we have to assume that he died shortly after or for some reasons took no part in the administration. Prince Abhirāma-Parākrama Alagiya-Sokkanār who made in No. 532 of Appendix B a gift of land to the Tenkāśi temple in his father's time—vide paragraph 62 above—now appears as the royal secretary (Nos. 619 and 620 of Appendix B).

Prince Ativīrārāma Parākrama also called Alagaṇ-Perumāl Ativīrārāma figures as another secretary of the king Tirunelvēlpperumāl Kulaśēkhara (Nos. 403, 481, 511, 591, 592, etc.) and in No. 621 is stated to be his son. He was born in the asterism Punarvasu (Nos. 490, 495 and 529 of 1917) and constructed a shrine for Śokkanātha in the Viśvanāthasvāmin temple and provided for its worship (No. 530 of 1917). He is known to have built the Kulaśēkharanātha temple (No. 535 of 1909). This fact is referred to in three other inscriptions (Nos. 490, 491 and 495 of 1917) copied from the same temple. Nos. 498 and 501 of Appendix B copied from the Viṣṇu temple of Vinṇavar-Embērumāṇ in the vicinity of this temple inform us of its construction by the same king under the name Sivala-Vinṇavar-Embērumāṇ. His

records copied this year—by far the largest in the collection—number about 54 which range in date between Śaka 1483 and 1527. No. 617 of Appendix B calls Alagan-Perumāl Ativīrārāma Śrīvallabha, the son of Tirunelvēlpperumāl Vīravenbāmālai alias Kulāśekhara-dēva who was again the son of Abhirāma-Parākrama. The historical introduction of this inscription begins with the word *Bhuvanaikavīra* but is slightly

different in wording from that commonly found in most of the records of these kings.

In several of his inscriptions his cousin differently called Abhirāma Saundaravarman (Nos. 595, 597, 596 and 603), Abhirāma Saundara Varatūṅgarāma (Nos. 661, 582 and 584), and Perumāl Alagiya-Śokkanār Varatūṅgarāma (No. 604), the son of Parākrama (No. 582) or Kulāśekhara alias Parākrama Nos. (598 and 602), figures either jointly issuing the *ōlai* with the king (Nos. 595, 597 and 482) or independently making gifts of land by himself. We know his date of accession to the throne was Śaka 1509 (*Annual Report* for 1909, p. 86). Hence we should suppose that even prior to his actual accession he was sharing the royal power with Śrīvallabha, as can be seen also from the Pudukkōttai grant which was issued in Śaka 1505.

In No. 484 a gift is made by Alagan-Perumāl Ativīrārāma alias Abhirāma Jaṭilavarman alias born in Śravishtā. This should refer to Varatūṅgarāma whose star of birth is given as Dhanīṣṭhā in No. XIII edited in *Trav. Arch. Series*, Vol. I. There are only two inscriptions in the collection belonging to this Varatūṅga and dated in Śaka 1510 and 1512 after his succession. In one of them (No. 590 of Appendix B) he refers to himself as Abhirāma-Saundara-Varatūṅga and in No. 605 his other name is given as Vīra-Pāndya-dēva.

65. The last king of the dynasty represented in the collection is Varaguna Śrīvallabha also called Kulāśekhara-dēva-*Yajvā* the latter part of which is only a synonym of the word *Dikshitar* occurring in No. 597 of 1915 of Śivalamāṅga.

Varaguna Śrīvallabha. Varaguna whose 26th year is given as Śaka 1563. Hence his initial date would

be Śaka 1537 in which very year his present record (No. 514 of Appendix B) is dated. It informs us that he performed a *yajña* in this year and having built a temple of Vignēśvara on the site, founded an *agrahāra* in front of it for the priests who took part in the functions and for whose maintenance he made rich presents of lands in addition. This sacrifice should have established for him a claim to his title *Dikshita*. It is not known at present who ruled in the interval between Śaka 1527, the last known date of Ativīrārāma Śrīvallabha, and Śaka 1537, the initial year of this king, and what his relationship was to the former.

THE VIJAYANAGARA KINGS.

66. The earliest Vijayanagara inscription in the year's collection (No. 779 of Appendix B) belongs to the reign of Bukka I and is dated in Śaka 1289. It records the construction of a *kallumañchige* (stone-bench) by the *Mahāpradhāna* Irugappa-Vodeya, son of Bayicheya-Dannāyaka, ruling at Chelumutūru (i.e., Chelumuttūru in the Hindupur taluk of the Anantapur district). He is known to us as the 'best

of Jainas' who built the Jaina temple at Vijayanagara (*South-Ind. Insers.*, Vol. I, page 156). Of the time of Kampana II, son of Bukka I, we have a record at Vridhāchalam dated in Śaka 1295 (No. 90 of Appendix C) and another (No. 327 of 1917) at Panaiyavaram in the South Arcot district. The next record in chronological order (No. 631 of 1917) belongs to the time of Singanna-Vodeyar, son of Sāvanna-Vodeyar. The latter, we know, was the son of Kampana I by Maṅgādēvi (page 86 of the *Annual Report* for 1907). Singanna-Vodeyar whose relationship to Sāvanna-Vodeyar is now known, is perhaps identical with that Singanna-Odeya who in Śaka 1314, was in charge of Tulu and Malaha-rāja with his capital at Bārakūru, as a subordinate of Harihara II (*Arch. Sur. Rep.* 1907-08, page 243). It is interesting to learn from this record that the *guru* of Singana was the saint Ākāśavāsi Sāmavēdi-Ayyagalū. The epithet *ākāśavāsi* (*ākāśavāsi*) is a rare one and may be considered as a variant of *Ākāśamukhin* by which name the Śaivas who always keep looking at the sky, i.e. (dwelling mentally in it) are known.

67. Of Bukka II (son of Harihara II) there are two records, viz., No. 21 of Appendix A, dated in Śaka 1305 and No. 819 of Appendix B dated in Śaka 1309. Though the former refers to his rule (*ālike*) and the latter mentions him as 'ruling the world' with the title *Mahāmaṇḍalēśvara*, he must have been at this time only a viceroy under his father Harihara, whose latest date is Śaka 1326, i.e., A.D. 1404 (*Arch. Surv. Rep.* for 1907-1908, page 244).

Bukka II.

No. 21 of Appendix A records in detail,

the names and emoluments of the servants of certain villages including Madakaśīrya (Maḷakasira) and the incomes of the police officers (*kāvulu-doregaḷu*) of that part of the country. The other record mentions one Pōlināyanigāru, son of the *Mahānāyakāchārya* Hariḡi Lakitināyanigāru and refers to the grant of a *daśavandam* land made by him to the sons of Bayirapōju, for having dug a channel from the river Chīrēru to the tank at Mēdireddipalli. This Chīrēru might be the river Kundēru which flows by the side of the village Mēdireddipalli (i.e., Mēdireddipalli of the inscription). In the Tamil collection, we have two inscriptions, Nos. 217 and 370 of 1917, of this king dated in Śaka 1327 and 1328 respectively. From the former of these we learn that the assembly of Tiruvāṇḍārkōyil consisted of 4,000 members, a very unwieldy body for transacting business. Viruppaṇṇa II, son of Harihara, is represented by two records in the current year's collection, Nos. 328 and 375 of 1917,

Viruppaṇṇa II.

the first of which dated in Śaka 1312 (= A.D. 1390) registers a grant by a

certain Mādappa-Udaiyar who must have been an officer of the king; and the second dated in Bhāva (= 1396 A.D.) mentions the king's prime minister Nañjaṇaṅgal who is said to have issued an order (*nirupam*) exempting all the *dēvadāna* lands of the temple of Tiruvāṇḍārkōyil situated in different villages from the payment of taxes such as *sūlavari*, *jōḍi*, *magamai*, *vāsalōṭṭu-kāṇikkai*, *kāṭṭigai*, *mērvai*, *kōṭṭai-kāṇikkai*, *talaiyārikkai*, *nāttuviniyogam*, *paḷavari*, *puduvai*, etc. Probably to the same king belongs also No. 34 of Appendix C. No. 803 of Appendix B relates to the time of

Dēvarāya I.

Hiriya-Dēvarāya and No. 804 to Dēvarāya, son of Harihara-Mahārāya who was

the son of Bukkarāya. The dates as given in both the records are wrong. They have however to be assigned to the time of Dēvarāya I.

68. No. 765 of Appendix B is dated in Śaka 1354 in the reign of Vīra-Dēvarāya, i.e., Dēvarāya II and records the remission of marriage tax on all castes at Kotipi. In the same year a similar order was passed in the village of Balālapura (*Ep. Carn.*, Vol. X, Gd. 17). In the Tamil collection of this year there are five records of king Dēvarāya II (Nos. 68, 91, 92, 162 of 1918 and 216 of 1917). In

Dēvarāya II.

three of these he is called Pratāpa-Dēvarāya, son of Vīra-Vijayarāya, while the

other two call him Virapratāpa-Dēvarāya-Mahārāya 'who instituted the elephant hunt.' These inscriptions throw some light on the state of the times to which they relate. No. 92 of 1918 from Vriḍdhāchalam in the South Arcot district is not in a good state of preservation: but from what remains of it it is ascertained that the members of the *Valaṅgai* and *Idaṅgai* sects met together in the courtyard of the temple of Tirumudukunramudaiya-Nāyīṇār at that village and came to the decision that, since the officers of the king (*rājanyas*) and the owners of *jīvitas* oppressed . . . and the *kāṇiyāḷaṇ* and the Brāhmanas took the *rājakaram* (i.e., taxes), none of the *Valaṅgai* and *Idaṅgai* people should give them shelter and that (none of the people of the two sects) born in the country should write accounts for them or agree to their proposals. If any one proved a traitor to the country (by acting against this

Coercive measures of taxation.

settlement), he should be stabbed . . .

Though the inscription is imperfect it is clear that there was oppression on the part of the officers levying and realizing tax and that the two sects of *Valaṅgai* and *Idaṅgai* on whom it weighed heavily formed themselves into a constitutional body to resist the exactions, vowing even to the extent of putting to death those who became renegades. Another record (No. 216 of 1917) of the same king dated in the same year, but found in a different place, i.e., Korukkai in the Tanjore district, confirms the statements made already. It says that the ninety-eight sub-sects of *Valaṅgai* and the ninety-eight sub-sects of *Idaṅgai* joined together and . . . "because they did not tax us according to the yield

of the crop but levied the taxes unjustly . . . we were about to run away. Then we realized that because we of the whole country (*maṇḍalam*) were not united in a body, we were unjustly (dealt with) . . . Hereafter we shall but pay what is just and in accordance with the yield of the crops and we shall not pay anything levied unlawfully." The record then proceeds to give the rates of taxes to be paid on the wet and dry produce of lands; on the produce of trees such as jack, areca, palmyra, plantains, sugarcane; on red-lotuses, *artemesia*, castor-plants, sesamum, turmeric, ginger, etc.; and on professions of fishermen, potters, weavers, barbers, washermen, oil-mongers, toddy-drawers and painters. As the inscription is damaged and is built in in different places, it is not safe to extract the rates as obtaining at the time. A third record (No. 91 of 1918) of the same king from Vriḍdhāchalam dated in Śaka 1352, fixes the rates of taxes as settled by the *nāttavar* of Irūṅḡōla, pāḍi, the *Ūrār* of Erumbūrpaṇṇu, Vīragōmapura-paṇṇu and another, the people of the 18 districts, the *kaikkōlar*, the *tandirīmār*, the *śēṇaikkudaiyār*, the *maṇṇāḍis*, *kaṇmālar*, the *San* . . . , and the six classes of *kudis* and the oil-mongers, who met together in the *Tirukkāvaṇam* called Vidividāṇaṇ. They are as follows:—

On one mā of wet lands on which dry crops were cultivated and on one mā of dry land on which wet crops were raised,—including the cultivation of plantains and sugar-cane	One <i>kalam</i> of paddy on each mā.
For dry crops raised on wet lands	Two <i>tūni</i> of grain on each mā.
. . . dry lands	One <i>tūni</i> and one <i>padakku</i> on each mā.
On each person doing <i>veṭṭi</i> service in the several countries and the 18 districts	Half <i>paṇam</i> .
On <i>kaikkōlar</i>	Half <i>paṇam</i> on each loom (<i>tari</i>).
On <i>śēṇaikkudaiyār</i>	Half <i>paṇam</i> each.
On fishermen	Do.
On <i>maṇṇāḍis</i>	Half <i>paṇam</i> on each <i>kudi</i> .
On each of the six classes of <i>kudimakkal</i>	Do.
On oil-mongers	Half <i>paṇam</i> each.
On the looms of the <i>paṇaiyas</i>	Quarter <i>paṇam</i> on each loom.
On the <i>kottil</i> of the <i>veṭṭis</i>	One-eighth <i>paṇam</i> on each <i>kottil</i> .

No. 162 of 1918 from Brahmadeśam states that the *kaikkōlar* of the place who had not till then the privilege of using *dandu* and *conch* were allowed to have them like their caste-men of Conjeeveram and Virinjipuram.

69. Of the Śāluva king Naraśiṅgarāya-Mahārāya there are two records (Nos. 710 and 719 of Appendix B) which mention his subordinates the Tuluva minister and general Naraśā-Nāyaka, the *Mahāmaṇḍalēśvara* Rāyaparāja, son of Ba[yi]rayadēva-Chōla-Mahārāja and Immadi-Kāchapa-Nāyaka, son of Āḍavāni Kāchapa-Nāyaka.

No. 143 of 1915 dated in Śaka 1420 Kālayukta, Mēsha, *su. di.* 15, Hasta, Sunday, belongs to Dharmarāya-Mahārāya, son of Naraśiṅgarāya-Mahārāya.

Naraśiṅgarāya must have therefore been dead subsequent to the date of No. 719 of Appendix B and before the above date, i.e., between A.D. 1497 March 18, Saturday and A.D. 1498 April 6, Friday. Among the several *birudas* which the last chief bore are *Gajapatiḡalaminda* and *Gāyigōvāla*. The first title might have been conferred on him on account of his success in battle against the Gajapati kings. We know that in the time of Mallikārjunarāya the Gajapati king Kapilēśvara attacked the Vijayanagara capital but was resisted and driven back by Śāluva Naraśiṅga (*Arch. Sur. Rep.* for 1908-09, pages 164-5). Nos. 368 and 374 of 1917 and Nos. 166 and 172 of 1918 of the collection from the Tamil districts belong to one or the other of Śāluva kings bearing the name Narasiṃha. Two of these inscriptions are dated in Śaka 1392, Vikrīta, while the third (No. 374 of 1917) which is in Telugu is undated and incomplete. But all the three refer to gifts made by an officer of Narasiṃha named Annamarasayya. The

office he held is called *avataram* in Tamil and *avasyara* in Telugu. What its exact function was is not known. This must refer to the officer *avasaram* (i.e. king's representative?) mentioned in No. 14 of 1915. One of the agents of this official was Timma-Nāyaka who figures in the donations made to the temple at Brahmadesam and Tiruvāndārkōyil in the South Arcot district. No. 166 of 1918 mentions a servant of this Annamasayya by name Śevvana-Nāyaka. It is worthy of note that in all these cases Narasimha is not expressly stated as ruling the country and this is quite consistent with the fact that during the period he was only the generalissimo of the effeminate princes of the first Vijayanagara dynasty that lived at the time. One other record, probably of the same king, is dated in Śaka 1404 (No. 103 of 1918). It registers an order of Chikka-Parvata-Nāyaka, the king's cousin, issued to the residents (*nāttavar*) of the countries situated on the southern bank (of the Pennai). It was to this effect. The inhabitants of this country (*śīrmai*) had formed themselves into a single community and two leases were imposed. The village-taxes such as *nallerudu*, *narkilū*, *narpasu* and *ottiyam* were levied at the rate of one in ten and a half in ten. *Adigūri-varttanai* and *nōttavarttanai* were also taken. The price of the sheep was required to be determined by the

Revision of taxes.

price of ghee per measure. *Ālamanji* was obtained in excess of the stipulated number. Besides these, there was a rule that the juice of the sugarcane grown in a village should be pressed out in the same place. By these and other hard conditions imposed on the people, they were forced to leave the country. It was, therefore, decided to remove all the aforesaid disabilities and to enforce only the customary ancient rights; and that with regard to *dēvadāyas* and *brahmadāyas* also, the same revision should be adopted. That the officer Chikka-Parvata-Nāyaka who, recognizing the difficulties that the people were labouring under, allowed them to have the old constitution, is not new to epigraphy. He is probably the same as Parvatarāja-Nāyaka who according to a stone inscription dated in Śaka 1387 built a *mandapa* in the temple on the hill at Tirupatī (*Arch. Sur. Rep.* for 1908-09, page 167).

Here, the contents of four other inscriptions, somewhat of an earlier period, Four other inscriptions dealing with remission relating to taxation, similar to the one and revision of taxes. noticed above, may be considered:—

(i) No. 259 of 1917:—Seeing that according to an order engraved on stone, the fee 'for the protection of the country' was to be raised only in kind and not in money, it was decided to dispense with the money payment and to obtain only payment in kind so that the practice might be in conformity with the ancient regulations. This inscription seems to indicate that at a certain stage both kinds of payment, i.e., in money and in kind were resorted to and that it was found difficult to realize the former which was accordingly given up.

(ii) No. 109 of 1918, dated in Śaka 1336, Jaya:—Rāyappa-Nāyaka issued an order stating that as the Magadai-māṇḍala was given away to the residents of the country (*nāttavar*) and a certain amount of money was received as subsidy in lump sum (*kānikkai*) that year, it was unlawful to demand *kānikkai* in future years.

(iii) No. 97 of 1918, dated in Śaka 1369, Prabhava:—The settlement made by Vāsudēva-Nāyakkar-Tirumalai-Nāyakkar to the resident of Magadaimāṇḍalam:—From early times up to date lands in the Magadai-māṇḍalam were measured by a rod 18 feet in length and assessed. This procedure having affected *rājagaram* and given room for theft and ruin, it was thought that if two feet more were added to the old measuring rod, the tax would become easy of payment and the cultivators would be in a flourishing condition and be able to answer for the *rājagaram*. On this representation it was ordered that the length of the measuring rod should thereafter be fixed at 20 feet, by increasing the length of the old rod by two feet; that the lands, both wet and dry, should be measured out again by the new rod; and the changes entailed noted in the account books.

(iv) No. 96 of 1918, dated in Śaka 1386 Tārana:—The order of Immadi-Rāyappa-Nāyaka-Timmayya-Nāyaka to the residents (*nāttavar*) of Magadaimāṇḍalam directing, that the taxes *kālvāsi* and the *kaivilai-dhānyam* collected in excess of the

rates that obtained till then and the dues such as *anuvarttanai*, *kōvai-varttanai*, *adigāra-varitanai*, and *tattāyakol*, shall no more be collected that the one *kuruni* and four *nāli* shall be added for *puravattam*, that *daśavandus* shall not be demanded, that *vāraparuru* paddy shall be measured into the granary of the villages, that *kānikkai* shall be obtained at the prevailing rate and that no tax (*avai*) shall be demanded. At the end on oath on Varadaya-Nāyaka is made. No. 778 of Appendix B dated Śaka 1418 which belongs to this time mentions the *Mahāprādhāna* Tipparasu-Oḍaya of Penugonḍe who might be the same as that referred to in No. 47 of 1916.

70. A much damaged record (No. 787 of Appendix B) mentions the name of Vīra-Dammarāya-Mahārāya who is the same as Immaḍi-Nrasimha or Narasimha, the son of Sāluva Naraśiṅga (vide paragraph 64 of the *Annual Report* for 1916). Two of the inscriptions of Kugaiyūr (Nos. 122 and 123 of 1918) are dated in Śaka 1424, Raudri-saṁvatsara. Though one of these omits the name of the king, the other calls him

Immaḍi-Narasimha: His other names.

Bhujabala Tammarāya. The first part of the name was corrupted into Buzbal by

Nuniz and the second was the original of his Tamarao. In the year quoted, the temple of Rājarāja-Vinnagar of the place, having gone out of repair, Penugonḍa Tammaiya-Nāyaka built the *mahāmaṇḍapa*, set up pillars and pinnacles, constructed wells, dug tanks and provided for celebrations of festivals to Rāma, Rāghava, Nārāyaṇa and Kṛishṇa. No. 368 of 1917 is dated in Śaka 1425 and the king is simply called Narasimha instead of Immaḍi-Narasimha. According to this record an agent of the Tuluva general Narasā-Nāyaka bestowed on the weavers of the 3 villages Tribhuvanamahādēviparuru, Naduvukaraipparuru and Neṁmalipparuru, the right to have *daṇḍu* and *śaṅku* on all good and bad occasions as the weavers of the country

Privileges conferred on the weavers.

situated on the bank of the Pennai river were privileged to have. It is further

added that those who objected to this right should undergo the punishment fixed for it in an inscription engraved at Śeliyaṅganallūr.

71. Two other records in the year's collection attributable to the time of Immaḍi-Narasimha's rule are Nos. 98 and 118 of 1918 which are dated in Śaka 1426 and which come from Kugaiyūr in the South Arcot district. These inscriptions speak of a chief named Eramaṇchi Tulukkapa-Nāyaka "who inspired fear in the Chēra,

Eramaṇchi Tulukkapa-Nāyaka.

Chōla, Pāṇḍya and Vallāla kings, who established the Yādavarāya, who was the

enemy of Sambuvarāya and who protected in advance the prestige of the Sultan of Madura." The titles *Nāyaṅkarāchārya*, *Naralōkaganda* and *Vaṅginārāyaṇa* are given to him. He and another chief of the family named Eramaṇchi Timmappa-Nāyaka are known to us from other lithic records and from the Tamil work Kōyilolugu (*Annual Report* for 1914, p. 98, and *Ind. Ant.*, Vol. XL, p. 142). It is worthy of note that all the records of Tulukkapa-Nāyaka are dated in Śaka 1426 and do not mention his overlord. Nos. 270 and 346 of 1917 also belong to the time of Vīra-Narasimha.

72. No. 717 of Appendix B belongs to the time of Kṛishnarāya and is dated in Śaka 1432, i.e., the second year of his accession which took place in Śaka 1431. It

Kṛishnarāya.

records the remission of the tax on marriages in the Ghanagiri-rājya (i.e.,

Penugonḍa-rājya), Kandanavōlu, Ghandikōta-*sthala*, Sidhavatta, Siddhāpura-sīma, Chandragiri-rājya, Nāgamaṅgila-sīma, Mula-rājya and Rāyadurga-rājya; other provinces which were benefitted by this order are mentioned in foot-note 5, page 181, *Arch. Sur. Rep.* for 1908-09.

Two records of the king discovered at Korukkai (No. 235 of 1917) and Perumulai (No. 210 of 1917) in the Tanjore district give a detailed account of his conquests and enumerate the Śiva and Viṣṇu temples in whose favour he remitted taxes

Remission of taxes in favour of temples.

amounting to 10,000 *varāhas*. Both the

inscriptions are dated in the cyclic year Śāvara corresponding to Śaka 1439 though in the former the Śaka date is wrongly engraved as 1409 instead of Śaka 1439. Thus to the half a dozen places in the Presidency which we have ascertained in previous years' explorations to have also

enjoyed the benefice of this sovereign we have now to add Korukkai and Perumūlai. No. 100 of 1918 mentions the account officer Timmarusayya and refers to the revival of worship for the period of $7\frac{1}{2}$ days by appointing new persons. Three records of Kugaiyūr (Nos. 115, 116 and 117 of 1918) are dated in Śaka 1446 and in the reign of Tirumalaidēva-Mahārāja. This king is said to have been the son of

Prince Tirumala.

Bhujabala Virapratāpa-Krishnadēva-Mahārāja. I have already identified (see my *Annual Report* for 1912, p. 80) Tirumalaidēva-Mahārāja, with the prince who, according to Nuniz was nominated for succession by Krishnarāja and died soon after his accession. It is worthy of note that the year obtained for him in this year is the same as that in previous records. The surname Bhujabala given to Krishnarāja has been pointed out (vide *Annual Report* for 1914, p. 98, paragraph 29) to be the equivalent of Nuniz's Busbalrao and adopted for the first time by Immadi Narasimha. It now appears to have been assumed by his successor Krishnarāja as well.

A suspicious record referable to this king is No. 19 of Appendix A, dated in Śaka 1415. The king is mentioned by the title *Mahāmandalēśvara* and is stated to have been ruling at Penugonda. A genuine record of the king (No. 744 of 1917) coming from a village in the Madakasira taluk, in the Kanarese country, dated in Yuva (i.e., Śaka 1438) Kārttika records a grant for his merit by the Gajapati prince

Virabhadra.

Virabhadrarāja. The capture of Konda-vīdu and of the Gajapati prince Virabhadra which took place in June A.D. 1515 (*Arch. Sur. Rep.* 1908-09, pp. 177 and 178) was followed within four months by the appointment of Virabhadra to the governorship of a Kannada province. The two known grants of Virabhadra in the Kanarese country (*Ep. Carn.*, Vol. XI, Dg. 107 and No. 74 of Appendix B) are dated in the month of Kārttika of the year Yuva corresponding to Śaka 1438, i.e., October A.D. 1515.

73. Of Achyutarāja, there are twelve records ranging from Śaka 1453 to 1465. Among these No. 331 of 1917 is of some special interest as it gives Śāluva *birudas* to Achyuta, and says that he destroyed the army of the Muhamnadans, despoiled their ambition, was the Sultan of Orissa, levied tribute from Ceylon and was a Navakōti-Nārāyaṇa (possessor of immense wealth). In general terms it gives us an insight into the military activity of the king against perhaps the Bahmani and the Gajapati kings and against Ceylon.

Achyutarāja's conquests and his subordinates. No. 108 of 1918 mentions one of his officers Mallappa-Nāyaka who made rich

grants to the temple at Kugaiyūr in Śaka 1465. His officer Ayyaparasayya who was in charge of the Ghandikōta division (No. 499 of 1907) is mentioned in No. 802 of Appendix B. No. 785 of Appendix B, which was copied at Chalivendala is dated in Śaka 1453. Excepting the portion giving the boundaries of the village the whole record is written in Sanskrit verse and Kanarese characters. The introduction as well as the genealogy is almost the same as that given in the Ūnamañjēri plates (*Ep. Ind.* Vol. III, page 147 f). It records the gift of the village Chalivindla surnamed Achchutēndrapura in Roddanādu in the Ghanagiri-rājya (i.e., Penugonda-rājya) for worship and offerings to the god Pāpavināśēśvara at Lēpākshi by the king at the instance of Virupanna, son of Nandi Lakki-ṣētti and Muddamma. From another record copied in the same place he is known to have been the *talavāra* (*talayāri*) of Vidyānagara (i.e., Vijayanagara) and the village Cheluvindla is called Komāra-Vēṇkatādri-pura, evidently after prince Vēṇkatādri or Vēṇkatārāja, the son of Achyuta who did not survive him long (*Annual Report* for 1912 paragraph 56). No. 781 of Appendix B also refers to the same Virupanna mentioned in the other epigraphs collected at Lēpākshi (Nos. 68 to 90 of 1912). A hitherto unknown subordinate of Achyuta was Salukarāju-Raghupatirājyadēva-Mahārāja. He must have been a near relation of the king's minister and brother-in-law Salukarāja Tirumalarāja (*Annual Report* for 1916, page 144, paragraph 69). His subordinate was *Mahāmandalēśvara* Hanumayadēva-Mahārāja, son of Chintakunṭa-Siddhayadēva-Mahārāja (No. 680 of Appendix B).

74. A few inscriptions of the current year's collection (Nos. 332 and 334 of 1917 and Nos. 106, 112, 114 and 119 of 1918) which fall into the reign of Sadāśiva

introduce an official subordinate of this king, by name Sūrappa-Nāyaka. This chief is stated to be the younger brother of Sadāśiva.

Adappa-Baiyapa-Nāyaka and is said to have repaired or re-constructed in Śaka 1465 (= A.D. 1543) the temple at Ennāvīram which had been originally built by Rājendra-Chōla and had become dilapidated (No. 334 of 1917). It is worthy of note that the elder brother of the chief had served under the great Krishnarāya and had another brother named Virappa-Nāyaka who also held an important position under the same king (*Annual Report* for 1916, page 142). The grant registered in No. 99 of 1918, dated in Śaka 1465 was made for the merit of a certain Viśvanātha-Nāyaka who may be identified with Viśvappa-Nāyaka, the brother of Sūrappa-Nāyaka. In Nos. 114 and 119 of 1918 mention is made of a certain Vaḍamalai-Nāyaka, the son of Śōḍi-Pāppu-Nāyaka who was an agent of Sūrappa-Nāyaka. Another agent of the same chief was Venkatappaia noticed in No. 112 of 1918 along with his sub-agent Uṇattu-Pāppa-Nāyaka. Venkatādri-Nāyaka who made a grant for the merit of Sadāśiva-Mahārāja to the temple at Ennāvīram, according to No. 337 is still another officer of the king.

Sūrappa-Nāyaka and his brothers Viśvappa-Nāyaka and Adappa Baiyapa-Nāyaka.

It is not known if he is identical with Kumāra Tirumalai Tāttāchāriyar-Ayyan of Ettūr who figures with his agent Periya-Nambi-Ayyan and the latter's agent Embemānār-Ayyan in a record of king Śrīrāṅga dated in Śaka 1505. The fact that Tāttāyāṅgār was a native of Tiruppērrūr while Tāttāchārya belonged to Ettūr would preclude any such possibility of identification.

A Vaishnava celebrity of the time named Tirumalai Tāttāyāṅgār of Tiruppērrūr who belonged to the Aghamarshana-gōtra, Āpastamba-sūtra and the Yajus-sākhā figures in No. 130 of 1918, dated in Śaka 1482.

Tirumalai Tāttāyāṅgār and Tāthacāray. It is not known if he is identical with Kumāra Tirumalai Tāttāchāriyar-Ayyan of Ettūr who figures with his agent Periya-Nambi-Ayyan and the latter's agent Embemānār-Ayyan in a record of king Śrīrāṅga dated in Śaka 1505. The fact that Tāttāyāṅgār was a native of Tiruppērrūr while Tāttāchārya belonged to Ettūr would preclude any such possibility of identification.

It has been suggested that the civil war for the Vijayanagara throne between Salakarāja China-Tirumalayyadēva-Mahārāja and his party supporting the cause of Achyuta's son and Rāmarāja who upheld the claims of Sadāśiva must have come to an end by Śaka 1465 and Sadāśiva must have been securely installed on the throne by Śaka 1466. But No. 800 of Appendix B, dated in Śaka 1465, Śōbhakrit, Vaiśākha, *su. di.* 15, enables us to fix the latest date for Sadāśiva's undisturbed accession of the throne. It states that Dalavāyi Krishnappa-Nāyaka, son of Dalavāyi Chennama-Nāyaka, granted the village of Chernūru to the god Chennakēśava in discharge of a vow to the god for favouring this accession of Sadāśiva to the throne. This chief might be identical with Dalavāyi Krishnama-Nāyaka mentioned in No. 590 of 1912.

Dalavāyi Krishnappa-Nāyaka.

Rāmarāja, the chief minister of Sadāśiva, is mentioned in the stone record No. 769 of Appendix B. Mahāmandalēśvara China-Timmayadēva-Mahārāja of the Āravīti family ruling the Avuku-sīma (Nos. 671, 674 and 700 of Appendix B), the Mahāmandalēśvara Avubhalēśvaradēva-Mahārāja of the Nandēla (i.e., Nandyāla) family governing the Kōvilakuntla-sīma (No. 690 of Appendix B) and the Mahāmandalēśvara Nandēla Timmayadēva-Mahārāja governing the Ghandikōta-sīma (No. 689 of Appendix B) were his other subordinates. Of these, Mahāmandalēśvara China-Timmayadēva-Mahārāja of the Āravīti family is the younger brother of Viṭṭhala mentioned in paragraph 50 of *Annual Report* for 1915. A copper-plate record of the king, secured in two batches (No. 24 of Appendix A to the *Annual Report* for 1917 and No. 5 of Appendix A to this report) refers to the grant of the village Marripūndi in the Valanādu-vishaya of the Kōndavīdu-rājya to a great scholar Sarva-Bhaṭṭa of Penumpnālī (Penumpnālī?). Penumpnālī must be the modern village Penumūli in the Guntūr taluk, Guntūr district, where even now exists the temple of god Gokarnēśvara (see No. 121 of 1917), whose devotee the donee is said to have been. Marripūndi which is no other than the

Nandyāla Avubhalēśvaradēva-Mahārāja and Nandyāla Timmayadēva-Mahārāja.

modern village of that name in the Bapatla taluk of this district was granted by the king at the request made by Rāmarāja his minister, on behalf of *Mahāmandalēśvara* Raghunātharājayadēva-Mahārāja. Raghunātharājayadēva-Mahārāja was the nephew of Rāmarāja and the son of Tirumala I, the younger brother of Rāmarāja. He must have been now governing the Konḍavīḍu-rājya. Kandālam Śrīraṅgachārya, referred to in No. 801 of Appendix B was the son of Bhāvanāchārya and the teacher of Rāmarāja Kōṇēti-Timmarāja (paragraph 70 of the *Annual Report* for 1916).

75. Of Tirumala I there are two records (Nos. 698 and 699 of Appendix B) dated in Śaka 1495 and 1493 respectively. In the former his son Śrīraṅga is mentioned with the title *Mahārāja* applied generally to the ruling Vijayanagara emperor only. At the time of this grant Śrīraṅga who gave the Kōvilakuntla-sīma as *nāyaṅkara* to the Nandyāla chief *Mahāmandalēśvara* Naraśiṅgarājadēva-Mahārāja must have been associated with Tirumala in the government as *Yuvarāja*.

Tirumala I must have been only passing for the emperor in name about this period, for Śrīraṅgadēva appears as independent in No. 823 of 1917 dated in Śaka 1494 Śrīmukha. It records the gift of a village to Tirumala Komāra-Tātāchārya by Śrīraṅgadēva-Mahārāja (i.e., Śrīraṅga II) for the merit of his mother Veṅgalāji-Amma. Veṅgalāji-Amma or Veṅgalāmbā was one of the wives of Tirumala I. Tirumala-Komāra Tātāchārya is the same as Ēttūr Tātāchārya or Kōṭikanyādānam Tātāchārya who was the spiritual teacher of Veṅkaṭa I and the supervisor of the Vaishṇava temples at Conjeeveram in the Chingleput district (paragraph 74 of *Annual Report* for 1916). As already noticed he figures in another record of Śrīraṅga dated in Śaka 1505. It is worthy of note that No. 129 of 1918 calls him *Vēdamārgapratishṭhāchārya* and the spiritual teacher of the Vijayanagara kings. This last inscription is dated two years later.

Mahāmandalēśvara Veṅkaṭādrirāja of the Nandyāla family ruling the Kovilakuntla-sīma in Śaka 1506 was a subordinate of Śrīraṅga II (No. 697 of Appendix B). This Veṅkaṭādrirāja was the cousin brother of Naraśiṅgarāja, referred to above who was a subordinate of Tirumala I. *Mahāmandalēśvara* Naraśiṅgarājadēva-Mahārāja mentioned in Nos. 698 and 699 of Appendix B and *Mahāmandalēśvara* Veṅkaṭādrirāja mentioned in this grant are two newly known chiefs of the Nandyāla family. The former is the son of Timmayyadēva of Nandyāla and the latter of Kṛishṇamarāja of Nandyāla (vide the genealogical table given on page 201, *Arch. Sur. Rep.* 1908-09).

76. The earliest notice of the Harati chiefs by Mr. Rice refers to them as the subordinates of the Vijayanagara king Sadāśiva (*Ep. Carn.*, Vol. XI, introduction, page 27f.). No. 721 of Appendix B informs us that these were the subordinates also of Śrīraṅga II, the predecessor of Veṅkaṭa I. The record also states that the chief belonged to the Yanumala family and the Vāmlikā (Vālmika?)-gōtra, facts not known hitherto. Elsewhere (Nos. 741 and 743 of 1917) a chief of this family is said to have belonged to the Ātrēya-gōtra. The chiefs of the Kāmagētivamśa (*Ep. Carn.*, Vol. XI, page 28) are stated to have belonged to the Vālmiki-gōtra. The chiefs also bear the title *Bhāshegetappuvarāyaraganḍa*, a title characteristic of the Vijayanagara kings. *Mahānāyakāchārya* Raṅgappa-Nāyaka, who was the son of Lakshmīpati-Nāyaka, the son of Harati Gundappa-Nāyaka, was a subordinate of Śrīraṅga II and of Veṅkaṭa I (Nos. 721 and 728 of Appendix B). Immaḍi-Raṅgappa-Nāyaka of No. 736 of Appendix B was a later subordinate of Veṅkaṭa I. The Harati chiefs seem to have shaken off the Vijayanagara yoke about Śaka 1615. In a record dated in this year (No. 706 of Appendix B) the chief Harati Sarajarāyapparāja's (son) Rāyapparāja assumes the title of *Mahārāja*. The later chiefs (Nos. 737, 740, 741 and 743 of Appendix B) appear with the title *Mahāmandalēśvara* and make no mention of the ruling Vijayanagara kings as their overlords. These should have become independent not long after the Mysore Rājas who shook off Vijayanagara suzerainty about A.D. 1576 (Sewell's *List of Antiquities*, Volume II, page 194).

77. Of the time of Śrīraṅga VI we have only one record (No. 691 of 1917) dated in Śaka 1565. He is said to have been ruling at Penugūṇḍa-*sthala*, though in

Śrīraṅga VI.

fact his capital was now at Chandragiri. It records that his subordinate of the Hanḍe family named Siddharāma-Nāyaka issued an order that the *kāpus* who had held any temple or Brahman lands on 'mortgage by possession' (*bhōgya-āyakam*)

A legislation regarding mortgaged temple and Brahman lands in Mediaeval India.

should restore these lands to the original owners after 12 years of enjoyment, without demanding any money from them

giving them at the same time written deeds (*bhōgya-patra*) recording the reconveyance. The order was issued with the consent of the *reddis*, *karaṇams* and the other people of the place (*sthala*). The defaulters were to be fined by the palace (*nagari*), i.e., king (or chief?). The legislation appears evidently to have been made as a remedy against the conveyance by the owners of these lands for long periods to the *kāpus* in consideration of the loans paid on such usufructory mortgages decidedly favourable to the mortgagee. Even now the temple lands in many cases are mortgaged under similar conditions to the great disadvantage and detriment of the charities intended by their original donors. The Hanḍe chiefs who had for a time been hostile to the Vijayanagara king and even went to the length of combining with the Muhammadans against him about Śaka 1506 (No. 70 of 1915) seem to have been reduced to submission in later times as suggested by this inscription and as a result probably of the expedition carried against them as narrated in No. 70 of 1915.

MISCELLANEOUS.

78. A line of kings with the lion for their crest who claimed descent from the quasi-historical Karikāla, were born of the Solar race and bore the title of 'the lord

Chōlas.

Solar race and bore the title of 'the lord

of Oreyūru' has already been noticed in paragraph 5 of the *Epigraphical Report* for 1905 and in *Ep. Ind.*, Vol. XI. Only one inscription of this dynasty (No. 792 of Appendix B) has been copied during the year in the Hindupur taluk of the Anantapur district. The ruling king is mentioned as Śōla-Mahārāja with the usual epithets of the kings of this dynasty, *Karikālānvaya*, *Dinakarakulanandana*, *Oreyūrapuravarādīśvara*, etc. This chief might be the same as Chōla-Mahārāja of the Solar race, the Kāsyapa-*gotra* and the Karikāla family who was ruling the Rēnādu *Seven Thousand* country, a part of which lay in the modern Cuddapah district (No. 466 of 1906). But no definite clue is furnished to help us to find out the exact period to which the record belongs. Palaeographically it may be placed in the 10th century A.D. The inscription shows that the power of these kings extended also into the modern Anantapur district.

No. 797 of Appendix B refers to a certain Dantiyamma Maṅgu-Chōla who was stabbed to death in the fight by a certain

Dantiyamma Maṅgu-Chōla and Chōla-Mahārāja.

Arivarajama (i.e., Arivarayama, the God of Death to his enemies). In No. 798

of 1917 is mentioned a certain Aravala-Mahēndra, a subordinate of Chōla-Mahārāja. Dantiyamma Maṅgu-Chōla and Chōla-Mahārāja must belong to some branch of the early Chōlas whose inscriptions have been found in the Cuddappah district as referred to above.

79. The copper-plate record No. 4 of Appendix A received from M.R.Ry. M.

A Chōla chief in the Telugu country.

Kalidasu Garu, High Court Vakil, Guntur, belongs to a Chōla chief of the Telugu

country, hitherto not known, who claims to have ruled over the country between Nellūru and Kālīṅgaka, i.e. (Kālīṅga): The record which now consists only of three copper-plates is incomplete. One or two plates appear to be missing. No seal accompanies the plates though near the centre of the proper right margin of them is the ring-hole. The plates are reported to have been found in the possession of a private person in the village Pachchala-Tāḍiparru in the Bapatla taluk of the Guntur district. They are rectangular in shape with low rims and measure about $8\frac{3}{4}$ inches in length and 4 inches in breadth. On the first face of the first plate are carved two

padmas (lotus-designs) one above the ring-hole and the other below it. Close to the upper one of these on its proper left is cut a circle representing the sun with the inscription 'Sūryamandalam.' The crescent is cut to the proper left of the lower *padma* with the inscription 'Sōmamandalam' on its proper left.

The king of this grant, Sambhu-Chōḍa, who was the son of Rāma-Chōḍa traces his descent from Brahma through his son Kasyapa-Prajāpati and his son Vivasvān (i.e., the Sun). To the family of king Kāśyapa-gōtra is the king said to have belonged. His queen was Periyānārchchi (a Tamil name), the daughter of a certain Chit-Chakravartī. The king is reported to have defeated his enemies in a battle at Pīṭhapurī (i.e., modern Pīṭhāpuram). God Bhairava who is stated to have become almost the king's servant on account of his *mantraśakti* is reported to have been much pleased with him and appearing before him to have led him by the hand and pointed out a hidden treasure on the summit of the Kōṭyadri hill. He begot two sons after performing the *Putrārthi-yajña* (i.e., sacrifice for sons) in the presence of the god Agastyēśvara at Kammēru and of the god Shanmukha at Tāmrapura. They were named Agastīśvara-Chōḍa (colloquial form of Agastyēśvara-Chōḍa) and Shanmukha-Chōḍa respectively after the two deities through whose favour they were evidently believed to have been born.

In the 50th year of the king's reign in which took place the battle with the king of Kālīṅga the king installed his two sons as *Yuvarōjas*. The installation most probably preceded the king's march to the battle. The battle with the king of Kālīṅga is probably the same as the one stated earlier in the inscription to have taken place at Pīṭhapurī. On the occasion of the said installation the king granted the

His gifts.

village of Kummaḍūru on the bank of the Tūṅgabhadra to the god Agastyēśvara at the village Mandara (stated in the inscription to have borne the surname Kammēru) and the god Shanmukha at Tāmrapura, to his *purōhita* to the servants of the two temples, etc., as detailed in Appendix A. Mandara is identical with the modern village Mandadam in the Guntur taluk, Guntur district, which is also mentioned in an inscription of the time of the Kākatiya queen Rudrāmbā (No. 94 of 1917). Tāmrapurī was the ancient name of the village Chebrōlu (Chembrōlu) in the Bapatla taluk of the Guntur district which was also called Shanmukhapurī, i.e., 'the city of Shanmukha' (*Ep. Ind.*, Vol. V, page 143). This order of gift was addressed by the king to his chief provincial officers (*rāshṭrakūṭa-pramukha*) among whom are mentioned Periya-Sāmbhurāya and Chiriya-Sāmbhurāya. The king Sambhu-Chōḍa who was a Chōḷa must have got into power in the Telugu country as a result of the Chōḷa conquest of Kālīṅga in the time of Kulōttuṅga-Chōḷa I and of Vikrama-Chōḷa. They might have belonged to the family to which Rājanārāyaṇa Sāmbhurāya belonged (*South-Ind. Inscr.*, Vol. I, pages 101 and 102, etc.) The Sāmbhurāyas must have accompanied the Chōḷa kings to the north to help them in the conquest of the Telugu country and continued to rule there subsequently as local officers. The record is not dated but it may be assigned palaeographically to about the twelfth century A.D.

80. In the year's collection there are six records belonging to the reign of Ballāla

Hoysalas.

III with whom the Hoysala dynasty practically came to an end. The records range in date from Śaka 1238 to Śaka 1265. Ballāla III had a son named Vira-Virūpāksha Ballāla IV, also known as Hampayya (Hampa-Vodeya) (*Arch. Sur. Rep.* 1909-10, page 160). No. 738 of Appendix B, dated in Śaka 1238, mentions another son of Ballāla III named Tipparasu-Bhairavadēvarasu. Aḷiya Mācheyā-Dannāyaka was the *Mahāpradhāni* as well as the son-in-law of the king. In Śaka

1243 he was the Governor of Penugonda which in later times under the Vijayanagara dynasty became an important seat of government. In the period following the Mussalman invasion under Malik Kafur when the power of the Hoysalas became weak, local chiefs seem to have taken the opportunity for attempting to shake off the central authority. From an inscription at Sirivaram in the Hindupur taluk (No. 772 of Appendix B) it is seen

Troubles in the Hoysala kingdom.

that there was a rising of the chiefs of [Ye]lumāvu and that the *Mahāsāmantādhipati* Hiriya Bommaya-Nāyaka, son of Gaṅgeya-Nāyaka of Holakallu died in a battle against them. Nos. 780 and 791 of Appendix B mention Vissama-Dannāyaka and Gaṅgidēva-Dannāyaka, sons of Mācheya-Dannāyaka noted above. In Śaka 1261 Gaṅgidēva-Dannāyaka was ruling

The Hoysala general Gaṅgidēva-Dannāyaka. at Penugonda. It is interesting to learn from No. 791 that the village of Sēnagavudanahālī (i.e., the modern Śānagānapalli in the Hindupur taluk) was granted to a goldsmith Sēdōja-Pōtōja for his having executed a bracelet set with diamonds and rubies.

81. Between Śaka 1429 and 1456 there is a break in the inscriptions of the later Travancore chiefs. Pāndya kings. It is exactly during this

period that we get many records of the Travancore chiefs in the Tinnevely district. We know that a major portion of the Pāndyan kingdom had been occupied by them having been wrested from their hands. During this time, however, there were two kings Māravarman Kōṇērmaikondān Parākrama whose 30th year corresponds to Śaka 1457 (No. 4 of 1916) and Māravarman Kōṇērmaikondān Sundara whose latest inscription is dated in Śaka 1463 which was his 11th year (No. 2 of 1916). It is a significant fact that the inscriptions of these two kings till now secured are found only in Vallanād, Kayattār and Gaṅgaikondān, places very near Tinnevely and far removed from Tenkāśi, showing that they were pushed far back to the east by their conquerors and were ruling over an insignificant tract. Two kings of the Travancore family are represented in the inscriptions copied in the Tenkasi taluk this year which range in date from Śaka 1431 and 1469. Nos. 506 and 517 of 1917-dated, respectively, in Kollam 685 (Śaka 1431) and Śaka 1447 register the order of Udaya-Mārttāṇḍavarman, the *mūttavar* of Śīraivāy and Vīra-Mārttāṇḍan, the *mūttavar* of Śīraivāy regarding some grant of land, appointment

Udaya- or Vīra- Mārttāṇḍavarman.

of servants, etc., in the Tenkāśi temple. Both these names appear to belong to the same chief. I have also pointed out (*Annual Report* for 1917, page 130) that Vīra-Mārttāṇḍa should have been a surname of Udaya-Mārttāṇḍavarman. No. 576 is another record of Vīra-Mārttāṇḍavarman, which informs us that he made some repairs to the Tenkāśi temple and revived the festivals and other services in the temple. In No. 423 of Appendix B we meet with a certain Vīra-Mārttāṇḍan Parākrama-Pāndya-dēvaṇ. It is not clear to whom this refers. But we may suppose that Udaya-Mārttāṇḍa probably assumed this Pāndya name after his conquest and occupation of the Pāndya country.

The other chief Rāmavarman (No. 528 of 1917) calls himself 'the *mūttavar* of Jayatūṅga-nādu' and has the titles *Śāṅkaranārāyaṇamūrtti*, *Venru-mankōṇḍa* and *Bhūtalavīra* which we know (*Annual Report* for 1917, page 128) were also borne by his predecessor Udaya-Mārttāṇḍa who assumed them after his conquest of Tinnevely (*Travancore State Manual*, Vol. I, page 295). This record of the chief which is dated in Śaka 1469 is also from Tenkāśi. It is doubtful how he could have wielded his influence there even so late as Śaka 1469, seeing that Śrīvallabha and his successors had already come into possession of their lost territory, as can be seen from the existence of their inscriptions also in the same place. Our record states that Rāmavarman being encamped at Ērupāḍi (Ēruvāḍi) ordered the grant of some lands to the Viśvanātha temple for a service called *Śēnbagarāmaṇ-śandi*.

82. No. 16 of Appendix A is a copper-plate record of a minor chief of the Telugu country who flourished in the 14th century A.D. This is a set of seven plates rectangular in shape, written in Telugu characters. They are hung on a ring which

has a circular seal bearing no emblems or legends. The record belongs to king
 Undirāja of the Solar race. Undirāja of that branch of the Solar race
 in which Ikshvāku and Rāma had been
 born and of the Harita-gōtra. His genealogy is given as shown below :—
 Dēvarāja of the Solar race and of the Harita-gōtra.

Undīśa m [Bi]mmidēvi.

Tammarāja m Vīramadēvi.

Undirāja m Rudramadēvi of the Mānavyasa-gōtra.

The last of these (Undirāja), the king of this grant, assumes the epithets, *Rāja-vēśyābhujāṅga*, *Yōdhanandimēru*, *Nadagōtamalla* and *Aśvadānādikshaguru*. His capital town was *Sūravaramu* which may have to be identified with one of the two villages of this name in the Bhadrachalam taluk of the Godavari district. His queen who belonged to the Mānavyasa-gōtra was probably a princess of Chālukya blood. In the Saka year 1304 denoted by the chronogram *ambōdhi* (the seas), i.e. 4, *viyat* (the sky) i.e., 0, *gunas* (qualities), i.e., 3, and *indu* (moon), i.e., 1, Dundubhi, Māgha, *śu. di. daśamī*, Thursday, (= A.D. 1333, January 28), the king granted the village Rāvulaparti which consisted of 80 shares to Brahmans. The village was on this occasion surnamed Undīśapuram probably after the king. More than a dozen other

His gifts.

villages granted as *agrahāras* by the king to Brahmans and named in the record are

Gōpavaram, Tvōmkapalli, Chervukanma, Kāśapādu, Chintapali, Vipparru, Kātlaparru, Bhandārupalli, Kārikarlapalli, Ungutūru, Kōndruprōlu, Kāḍakatlu, Nidumrānūru, Pallivāda, Parumballi, Gūḍaparru, Tāṁdiparru and the *khēṭaka* Tāṁdipalli. These are mostly distributed among the Bhimavaram and Tanuku taluks of the modern Kistna district and some lie in the southern part of the Godavari district. The political relationship of king Undirāja to the contemporary Reddi chief Anna-Vēma of Kōṇḍaviḍu who was powerful in this part of the country about the time of this inscription is not known. It has to be noticed however that no reference is made to the Reddi king in the record as the overlord. And the large number of villages granted by Undirāja suggests that he owned a large territory. The record closes with the signatures (*vrāṇu*) of Peda Ūndrāju and Veṅgu. The former must be the name by which the king was familiarly known.

83. A genealogy of the family of the Chemji (i.e., Gingee) chiefs is furnished by Nos. 860 and 861 of Appendix B. These are dated in Śaka 1593 (A.D. 1670-71)

A genealogy of the Chemji i.e., Ginjee chiefs.

and belong to Varadappa-Nāyaka of this family. The lists of kings given in the two records are identical and begin with

the 25th generation prior to this chief. A certain Śirigiri-Nāyaka (i.e., Śirigiri-Nāyaka) who belonged to the 12th generation prior to Varadappa-Nāyaka of the inscription is stated to have migrated from Maṇināgapura (Manikpur) in the

Their immigration from Maṇināgapura in the Āryāvarta to the south.

Āryāvarta (northern India) to Vijayanagara, evidently the capital of the Vijayanagara empire. This immigration,

allowing 25 years on the average for each generation, may be considered to have taken place about A.D. 1370. The migration of this family in the time of Peda

Further emigration from Vijayanagara to Chemji, i.e., Ginjee.

Krishnappa-Nāyaka from Vijayanagara to Chemji five generations before Varadappa-Nāyaka must have happened about the middle of the 16th century A.D.

84. No. 18 of Appendix A is a copper-plate grant of the latter part of the 17th century and belongs to the time of the Golkonda king Abdul Hassan, the last of the Kootb Shāhi line. His minister Mādanna and the latter's brother, the generalissimo of the Golkonda forces, Akkanna have already been brought to notice in the *Annual Report* for 1915 where are also given plates of the portraits of the king and these two brothers. Another copper-plate record dated in Śaka 1608, Prabhava, Vaiśākha, *śu. di. 15* (= A.D. 1687, April 16, Saturday) referring to a grant by the two brothers

to the Śaṅkarāchārya-maṭha at Kāñchīpuram has been brought to notice in the same report for 1915 (No. 6 of Appendix A).
 Akkanna and Mādanna.

The record under review, dated in Śaka 1602 (= A.D. 1680) happens to be the earliest epigraph referring to these two Brahman officers of the Golkonda king. Mādanna-Paṇḍita, as he is called, is stated to have been the chief officer of the king of Bhāgnagara. The reference here is to the capital of the Golkonda king at the time of the inscription. A magnificent city called 'Bhaugnuggur' (later called Hyderabad) had been built about A.D. 1581 eight miles from Golkonda after his favourite mistress Bhagmutty, a public singer of whom he was greatly enamoured, by king Muhamad Kooly Kootb Shah (A.D. 1581-86—Brigg's *Rise of the Muhammadan Power in India*, Vol. III, page 335). The name often assumes the Hindu form Bhāgyanagara (i.e., city of wealth) on the analogy of the second name Vidyānagara (i.e., city of learning) of Vijayanagara the capital of the Vijayanagara empire. The Penugonda province which was at this time included within the Golkonda empire was under the rule of a certain Liṅgōji-Paṇḍita who calls himself a subordinate of Akhanna, the younger brother of Mādanna.

The inscription also records a donation made by the several communities and contains incidentally a few interesting statements. The description of the several communities is full of social interest and its abstract appended here would be of value. The several members of the league (*saṁaya-pekkandru*) of the lords of Ayyāvali, indigenous (*svadēśa*), foreign (*paradēśa*), both (*ubhaya*), and the itinerants (*nānādēśa*) among them, who had the *hōmkālikā-prasasti*, who were the devotees of gods Gaṇēśvara and Gaurēśvara, the Vaiśyas of the 102 *gōtras* with the several *śettis* including Prithvi-Śetti Rāyani-Bhāskaranna (vide page 84, paragraph 60, of *Annual Report* for 1912) who had the grace of the goddess Kamala-Vāsavakanyakā of Vindhyavāsi, who obtained favours from god Nagarēśvaradēva, who were great devotees of (god) Janār-dana-Perumāḷ and who were favoured with sons, grandsons, riches, gold, materials and vehicles through the blessings of Prithviśetti Rāyani Bhāskaranna and Bhāskarāchārya.

Bhāskarāchārya (vide Part I, paragraph 53 of *Annual Report* for 1915), the several *maṭha-mahats*, i.e., the great men of the *maṭhas*, viz., of Gavi-maṭha, Halukūri-maṭha, etc., certain *Sāmpradāyikas*, the *Yajamānas* (i.e., Masters), the *gavuda* (i.e., village headman), the *karaṇams* and the *Sāmpradāyikas* of the Lēpakshi-sṭhala, the *Pattana-svāmi-Sāmpradāyikas* of Penugonda-sṭhala, the several *śettis* of the fifty-six countries including those of that *sṭhala* and of the other *sṭhalas*, the landowners (*bhūmi-prabhu*) belonging to the four *reḍḍi* families, the eighteen sects among *Brahmans*, *Kshatriyas*, *Vaiśyas* and *Sūdras* together, viz., *Vyavahārikas*, *Pāñchālas* (five sects of smiths),

Kumbhālikas (potters), *tantuvāyins* (weavers), *vastra-bhēdakas* (cloth-dyers?), *tila-ghātakas* (oil-millers), *kurantakas* (*kuratakas*? : shoemakers), *vastra-rakshakas* (tailors), *dēvāṅgas*, *pa[ri]kēṭi* (*parikeṭtēvāru* (keepers of pack-bullocks?), *gōrakshakas* (cow-herds), *kirātas* (hunters), *rajakas* (washermen) and *kshaurakas* (barbers) being assembled and being seated on a diamond throne in the *mukhamandapa* made in the form of a moon (*chandra-maṇḍala*) in the presence of the deities, Pāpavināśēśvara, Virēśvara and Rāghavēśvara (in the temple) at Lēpakshi-kshētra, to the south of the capital Ghanagiri (Ghanagiri-simhāsana) called also Roddhanādu-Penugonda which was the holiest spot in the entire Jambūdvīpa and was the chief seat (*mātri-sṭhāna*) for the seventy-seven *simhāsanas*, are stated to have made the gift of certain rates to be paid on shops, looms and on occasions of auspicious ceremonies taking place in their houses. Certain rates on the pack-bullocks both of that *sṭhala* and of other *sṭhalas* (*parasṭhala*) passing through or from the several villages were also granted for offerings and lamps to the god Nāñjundēśvara at Lēpakshi.

A communal grant of the 17th century.
 The prominent feature of this communal grant is the comprehensive character of the assembly which made it. The Ayyāvale merchants, the *Vaiśyas* of the 102 *gōtras*, the representatives of the several chief Śaiva *maṭhas*, the *sāmpradāyikas* (caste

leaders?) the members of the 18 sects (*phana*) the *yajamānas*, *gavudās* and *karanams* of the *Lēpākshi-sthala* at which the gift was made, the *Paṭṭanasvāmi-sāmpradāyika*, the representatives of the four (chief) Reddi families who were landowners (*bhūmi-prabhus*) (evidently of *Lēpākshi*) and the members of the eighteen professional classes are represented. In this connexion it may be pointed out that a grant made by a member of the *setti* community to a temple at *Ghaṇṭasāla* in Śaka 1142 (No. 851 of Appendix B) was placed under the care of the *Nakaramu* 102 i.e., the (*Vaiśya*) merchants of the 102 *gōtras*.

85. A record of the time of the Hoysala king Vira-Ballāla (III?) registers a grant of land made by the *paṭṭanasvāmin*, the *garudās* of the *nādu* and the 18 The Eighteen *Sāmayas* and Seventy-four sub- *samayas*. The eighteen *samayas* (leagues?) divisions of *Pāñchālas*. probably of the 18 *phūnas* (sects) above mentioned figure as a recognized part in the assemblies that met to make gifts (No. 729 above noticed and No. 804 of Appendix B). The latter refers to certain privileges granted formerly to the seventy-four subdivisions of the *Pāñchālas* (smiths) by Harihara-Mahārāya (i.e., Harihara I), Bhikshā-vṛitti Tātayya, the six *darśanas* and the eighteen *samayas* for their having made the entrance-throne (*hajāra-simhāsana*) of the palace. A record from the Hindupur taluk of the Anantapur district (No. 814 of Appendix B) dated in Śaka 1345 refers to a member of the *Vaiśya-vamśa* with a *prastasti* (eulogy) which refers to its members as experts in the examination of the nine gems. It states that Agastya was their *purōhita*, Garuda, the favourite of Kamalāpriya, i.e., Viṣṇu, was the banner (*dhvaja*) of a certain *Siriyaḷa-Setti*. The title *Ayōdhyāpuravarēśvara* (lord of Ayōdhyā, the best of towns) is applied to another member of this sect who is said to belong to the *Kaṇva-Rishi-gōtra*.

86. We learn that *Ghaṇṭasāla* was called *Chōḍa-Vāṇḍyavura*, i.e., *Chōḷa-Pāṇḍyapura*, about Śaka 1061 and after (Nos. 855, 848 and 847 of Appendix B). *Chōḷa-Pāṇḍya* was the title of the *Chōḷa* princes appointed to rule over the *Pāṇḍya* country as viceroys (see *Ep. Ind.* Vol. XI, page 292 f). How this title appears in the surname of a village in the Telugu country remains yet to be explained.

87. Among the inscriptions copied during the year in the Madakasira and Hindupur taluks of the Anantapur district are a number of hero-stones (*viragals*) a few of which appear also to have been set up as tomb-memorials. A number of other records of this nature from the Madakasira taluk have been noticed already on page 112 of my last *Annual Report*. In a few instances provision was made for the worship of these memorials as noted below. Some of the deaths recorded in these obituary inscriptions appear to have occurred at tanks (Nos. 805 and 806 of Appendix B). These must have been related to disputes about water (for irrigation?) as to cattle in the other cases (No. 746 of Appendix B). A few of these give us the names—and in some cases the titles too—of the heroes, from which could be learnt their connexions. No. 759 of Appendix B mentions a certain *Prabhumēru Anniga Dhanañjaya*. The titles and names of *Bāṇa* chiefs generally, ending in *Mēru*, this chief may be presumed to be one of the *Bāṇa* family. In the genealogy given on page 21 of the *Supplement to the*

Hero-stones in the Anantapur district. *Southern List of Inscriptions* by Dr. Kielhorn, *Prabhumēru* is mentioned as the son of the *Bāṇa* king *Bāṇavidyādhara*. *Arivīramēru Ayyapaśu* mentioned in No. 806 of Appendix B must also be a *Bāṇa* chief.

Gaṅga-Trinētra Anī-Bhīma (i.e., *Anī-Bhīma*, a *Bhīma* in battle) who fell in an attack against the *Kurumas* (i.e., *Kurumbas*?) must be of *Gaṅga* origin. *Api-mana-Gaṅgu* (i.e., *Abhimāna* (?) *-Gaṅga*) *Kannarāju* who made a gift of a tank at *Vaṇavōlu* (No. 811 of Appendix B) (modern *Vānavōlu*, Hindupur taluk) must have been an early *Gaṅga* chief. No. 734 which comes from *Madhūdi* refers to the death of a certain *Mārappa* in a cattle-feud at *Madivādi* (i.e., *Madhūdi*) in Śaka 924 *Śubhakṛit*. No. 745 from *Narasāmbudhi*,

3 miles from Ingalūru, refers to the death of Mādanna, the son of Keradara Belli-Gāvunda, and No. 746 to the death of Keradara Bijayi (i.e., Vijayi), son of Mayinda-Gāvunda, the younger brother of Belli-Gāvunda of Piri-Yingalūru. Land

Gift of land for flower service to a hero-stone.

is stated in the latter to have been granted for the benefit of those who put flowers (on the memorial). Similar gift of land for conducting worship to such a hero-memorial is recorded in Nos. 732 and 772 of Appendix B. The former of these in characters of the same period as No. 772 ascribes the death of the hero to the Hoysala invasion (Hoysana-dāli). The latter states that the hero of the record, Hiriya-Bommeya-Nāyaka, son of the Mahāsāmantādhipati Holakalla Gaṅgeya-Nāyaka, met his death in the battle at Hoyikunṭa in Śaka 1243. It is very probable that Bommeya-Nāyaka took part in the Hoysala expedition referred to in No. 732 of Appendix B.

Hoysala invasion and the battle at Hoyikunṭa.

88. No. 809 of Appendix B dated in Śaka 1327 refers to the *agni-pravēṣa* made by Gaṅgāsāni, the daughter of Bayiri-Setti of Pāmidi at Penugonde where her husband Rāmadēva-Nāyaka died. In

An instance of *agni-pravēṣa* (sati) in the 15th century. praise of her act a *virakai* (hero-hand) was set up at Vānavōlu. No. 19 of Appendix A and No. 857 of Appendix B give us the rather rare instances of sacred foundations made on divine directions given in dreams to the donors. Nos. 708, 709, and 711 give a few instances of the favourite deity manifesting Himself before His devotee.

Order—No. 1172, Home (Education), dated 6th September 1918.

Recorded.

2. The Government are glad to observe that the number of inscriptions copied and examined rose from 663 in 1916-17 to 876 during the year, under review, which is the highest on record. Besides the work of collecting copies of inscriptions, the Epigraphical department has to discharge the important duty of making the transcripts of the inscriptions copied available to students and scholars. The Government trust that under the arrangements sanctioned in G.O. No. 890, Home (Education), dated the 5th July 1918, the Assistant Archæological Superintendent for Epigraphy will make a substantial advance in the work of publication of inscriptions. The Assistant Archæological Superintendent is requested to expedite the issue of the volume of "South Indian Inscriptions" already in the Press.

3. The Superintendent, Archæological Survey, is requested to submit his views in regard to the conservation of the two monuments referred to in paragraph 19 of Part I of the report.

4. The programme of work for the ensuing field season is approved.

(True extract)

R. RAMACHANDRA RAO,
Secretary to Government.

To the Assistant Archæological Superintendent for Epigraphy, Southern Circle.
" the Superintendent, Archæological Survey, Southern Circle.
" the Superintendent, Government Museum.
" all Collectors.
" the Home (Miscellaneous) Department.
" the Government of India, Department of Education (with C.L.).
" the " of Burma (with C.L.).
" the " of Ceylon (with C.L.).
" the Director-General of Archæology (with C.L.).
Editors' Table.

Government of Madras

HOME (EDUCATION) DEPARTMENT

G.O. No. 1003, 16th August 1919

Epigraphy

Recording, with remarks, the progress report of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, for the year 1918-19.

READ—the following papers:—

I

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI AVARGAL, B.A., Assistant Archaeological Superintendent for Epigraphy, Southern Circle.

To—the Secretary to Government, Home (Education) Department.

Dated—Fernhill, the 13th 15th July 1919.

No.—445.

I have the honour to submit herewith the advance copy (proof) of my *Annual Report* on Epigraphy for the year 1918-19.

2. A duplicate copy with the necessary corrections entered will be submitted to Government, through the Superintendent, Archaeological Survey, Madras, within a week.

3. One copy each of the photographs secured during the official year is also forwarded.

II

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI AVARGAL, B.A., Assistant Archaeological Superintendent for Epigraphy, Southern Circle.

To—the Secretary to Government, Home (Education) Department (through the Superintendent, Archaeological Survey, Madras).

Dated—Madras, the 23rd July 1919.

No.—476.

I have the honour to submit the final stitched proof of my *Annual Report* on Epigraphy for 1918-19.

2. The photographs accompanying the report have been submitted with the advance proof already.

3. I request I may be supplied with 20 spare copies of the report for distribution among friends and scholars who are interested in Epigraphy.

III

Endorsement No. 463, dated 28th July 1919.

Submitted.

A. H. LONGHURST,

Superintendent, Archaeological Department, Southern Circle.

THE HISTORY OF THE

REIGN OF KING CHARLES THE FIRST

BY SAMUEL JOHNSON

IN TEN VOLUMES

LONDON: Printed by A. MILLAR, in Pall-mall, 1764.

Vol. I.

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REIGN OF KING CHARLES THE FIRST

BY SAMUEL JOHNSON

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LONDON: Printed by A. MILLAR, in Pall-mall, 1764.

ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING
31ST MARCH 1919.

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PART I.

OFFICE ROUTINE.

2. I availed myself of three months' privilege leave from 3rd April 1918 to 2nd July 1918 during which period Mr. G. Venkoba Rao was appointed to act for me [G.O. No. R. 77, Home (Education), dated 27th March 1918]. The latter also went on privilege leave for sixteen days from 17th October to 2nd November 1918 and the typist and clerk were granted privilege leave for one month and twelve days and three months respectively, the one from 11th November 1918 and the other from 24th February 1919.

PUBLICATION.

3. One of the important Government Orders that was issued during the year under review is G.O. No. 890, Home (Education), dated 5th July 1918, which has directly brought about a complete change in the system of the working of this office. So far, the main charge of my office consisted in carefully listing the large number of inscriptions collected by the department during the year and drawing up a detailed account of them in the form of a report for Government. The publication work which was necessarily slow was attended to only at the intervals of reporting, by continuing the old series of *South-Indian Inscriptions* on the lines originally laid down by Professor Hultzsch. The Government had for some time under consideration the best plan for expediting publication simultaneously with collection. They found that the complete critical method of editing inscriptions with texts, translations and historical notes as in the *Epigraphia Indica* and other standard antiquarian journals and the *South-Indian Inscriptions* as published till now, was a slow and costly process and that supplied with the bare epigraphical material, viz., the transcripts of all inscriptions carefully printed, scholars and students interested in South-Indian antiquities could easily take up the work of the translation and exegesis. It was thus that the Government Order under question was issued. It lays down a minimum publication of 2,000 inscriptions each year by this department and the establishment of the office is necessarily also strengthened by sanctioning temporarily for two years a special Assistant on Rs. 200 per mensem, a proof reader on Rs. 40, and a pandit on Rs. 30. The work was taken on hand at once on the receipt of the order and in the nine months from August 1918 to April 1919, 2,121 folio-pages of manuscripts containing the texts of 1,176 inscriptions have been sent to the press. A detailed report has also been separately submitted (vide this office letter No. 230, dated 25th April 1919, on this subject). On account therefore of the heavy publication work and the greater attention paid to it both by the Collection and Publication sections, the report for the year under review has been curtailed to a certain extent in Part II. This same course has already been suggested by one of the Government Orders issued in previous years [G.O. No. 98, Home (Miscellaneous), dated 28th August 1916], when still the question of expediting publication had not been finally settled.

4. Speaking of publication work, it may be reported also that Vol. III, Part III, of *South-Indian Inscriptions* referred to on page 5 paragraph 4 of the last year's report, was read in proof. The printed pages of the 116 inscriptions mentioned

therein not being found enough to fill up a complete part of the *South-Indian Inscriptions* the Tiruvālaṅgādu copper-plates which had been proposed to go into Part IV of Vol. III, were included in Part III, thus making up nearly 190 printed pages for this part. It was sent for final stitched proof to the Government Press on 5th March 1919 with 13 illustrative plates and is expected to be in the hands of Government within a month. Material for Part IV which is also being got ready will consist of the two important Pāndya copper-plate inscriptions from Vēlvikudi and Śīnnamanūr. Some minor Chōla copper-plate grants, an index and the historical introduction to Vol. III will close the old series of *South-Indian Inscriptions* and the continuation of that series in the new form will henceforth be the "(Texts of) *South-Indian Inscriptions*" now being printed to the same size and form in the Government Press.

Mr. V. Rangachariyar, Professor, Anantapur College, has also completed his laborious work in connexion with "The topographical list of inscriptions in the Madras Presidency." The Government of India have been pleased to duly award Mr. Rangachariyar an honorarium of Rs. 1,000 for his labours. This encouragement on the part of the Government is sure to be highly appreciated and should, in my opinion, attract many more scholars to volunteer their help in bringing out other such useful epitomes on South Indian Archæology and Epigraphy.

Dr. F. W. Thomas of London recently suggested to me the preparation of a quinquennial index to the Annual Reports on Epigraphy in the Madras Presidency so that the 'vast amount of useful material well digested' in them may be saved the risk of not being sufficiently used by oriental scholars. The Government while receiving this suggestion favourably, consider that the question of the preparation of a quinquennial index might be conveniently deferred till some progress has been made in regard to the publication of inscriptions ordered in G.O. No. 890, Home (Education), dated the 5th July 1918.

ASSISTANT SUPERINTENDENT'S TOUR.

5. My tours during the year were chiefly in connexion with the publication work of the office. I left Madras on 5th November 1918 and returned on 1st January 1919, visiting in this interval of nearly two months, Hampi (Bellary district), Tādpatri (Anantapur district), Avanigadda, Gaṇapēśvaram, Srikākulam and Bezvada (Kistna district), Mukhalingam (Vizagapatam district) and Śrīkūrmam and Sālihūḍam (Ganjam district). Again I spent a further week at Conjeevaram from 19th March 1919 to 26th March 1919 also in connexion with the publication work.

6. Of course though the chief object of my tour was for examining and checking the readings of inscriptions directly from the stone, other items of archæological or epigraphical interest that attracted my attention in these places were also examined and noted. I beg to subjoin the results of a few of them for the information of Government for such action as they may deem necessary to take:—(1) A deserted temple situated north-east of the famous Viṭṭhala temple at Hampi was found to bear the board 'Śiva Temple' put upon it by the Archæological Department. On careful examination I saw from the distinctly numerous Vaishnava marks depicted on the pillars, lintels and walls, that the temple must have been one dedicated to Vishnu. Consequently the Archæological Superintendent, if he approves of the suggestion, may be requested to change the board, since it is misleading. So also is the board 'Jaina Temple' which is seen on the wall of a temple on a low rock between the Viṭṭhala and the Kōḍandarāma temples. I know that Mr. Longhurst advances a number of arguments in his *Hampi Ruins*, page 121 f., in support of his contention that this temple must have been Jaina. There do exist undoubted marks of Vaishnavism, as Mr. Longhurst also admits. Evidently the peculiar style of the *gōpura* on the central shrine—a pile of narrowing rectangles placed one over the other—must have given rise to the notion that the temple is Jaina. In Hampi such a *gōpura* is seen already on the oldest of the Hindu shrines, viz., that of Pampādēvi in the Virūpāksha temple. The so-called Jaina temples on the rock adjoining the Virūpāksha temple to the south of it, may also for the matter of that, be all of them Śaiva shrines of the

pre-Hoysala period. In some of these I even saw broken Nandis. It is unfortunate, however, that none of these temples in question have images in them nor bear sculptures or inscriptions on their walls that would then clearly point to the origin of these ancient monuments.

(2) Again at Hampi the photographer Mr. Visvanatha Ayyar prepared a careful sketch of a very curious mystic charm (*yantra*) which is the object of worship in the temple called Yantrōddhāraka Hanumān close behind the Kōdandarāmasvāmin temple, to which Rao Bahadur C. H. Gowd of Hospet kindly drew my attention. It consists of jumping figures of the monkey-god each holding the tail of the other and all arranged round another monkey-god seated in the centre of a hexagon. In the interspaces of the whole circle and the hexagon are inscribed letters in Grantha and Kannada characters which were not clearly visible on account of the very scanty light in the shrine where of course no brush, paper and dabber could be used. This *yantra* is supposed to be a rare one of very great sanctity by the community of the Mādhva Brahmans and is reproduced on the plate opposite to this page. Regarding its interpretation I beg to invite the help of Mādhva scholars who may be interested in the subject.

(3) The unfinished northern *gōpura* of the Rāmasvāmin temple at Tādpatri which on account of its exquisite sculptures has been already included in the list of conserved monuments in the Madras Presidency as No. 82, is in great danger of becoming disjointed by the spreading roots of two big pipul trees which now grow on it. These must be removed at once and the Archæological Superintendent may be requested to take the necessary steps. From one of the inscriptions dated in A.D. 1509 in the Rāmasvāmin temple, it is inferred that this beautiful *gōpura* was under construction in that year.

(4) The Bhīmēśvara temple at Drākshārāma which is epigraphically the most important of the temples in the Godavari district, if not in the whole of the Telugu country, is No. 14 in the *List of Conserved Monuments of the Madras Presidency* and is classed as "Private." The present trustee of the temple is the Zamindar of Ramachandrapuram who on account of certain private disputes with the servants of the temple has not been bestowing as much attention on its repairs as it really deserves. The roofs of the Nandi-mandapa and the Kalyāna-mandapa of the temple are leaky; the upper storey of the main temple also is in a similar condition and the enclosing compound wall has collapsed in two places. The grand *gōpura* at the western entrance into the temple is a huge and magnificent structure and has at its base sculptures of two royal figures who had evidently a hand in constructing it. From the inscriptions on the temple walls of the Chōla period, it is gathered that this western *gōpura* was the main entrance to the temple though now it has ceased to be so on account perhaps of Muhammadan occupation in the neighbourhood, the southern entrance being more commonly used by the people. The temple of Drākshārāma containing as it does the most representative collection of the records that go to make up the history of the Telugu country, it is highly important that no attempt should be spared in preserving this monument in perfect order and repair.

(5) Bhīmavaram near Samalkot is another such important place, with two historically interesting temples of Śiva (Bhīmēśvara) and Vishṇu (Vīranārāyaṇa) in it. These are under the direct supervision of the Zamindar of Pithāpuram and are kept in good repair. It is desirable, however, to include them in the list of conserved monuments so that further improvements, if any, made to these temples by the Zamindar, might also have the benefit of expert advice and co-operation. The Śiva temple is in a style quite similar to the one at Drākshārāma and if my inference is correct, it must, like the other temple, bear, on its walls and basement which are now covered with a thick coating of plaster throughout, inscriptions of great value and interest though not in very large numbers. I would strongly recommend therefore the removal of the plaster on the walls of this temple right up to the roof and the careful pointing of the crevices between stones with cement or other suitable material as not to interfere with the writings thereon. The peculiarly northern style of the Vishṇu temple at Bhīmavaram is by itself a strong recommendation for including it in the list of conserved monuments, besides its many inscribed pillars bearing valuable historical records.

(6) Mukhalingam is a village in the Zamindari of Parlakimedi. It is a very ancient place being the site of the old capital of the kings of Kalinga (Ganjam and Vizagapatam) as proved by Rao Saheb G. V. Ramamurthi Pantulu in *Epigraphia Indica*, Volume IV, pages 187-188. The chief temple here is that of Mukhalingēśvara which is richly sculptured. There are one or two other temples which are much neglected but deserve also protection on account of their historicity and design. Mukhalingam itself is surrounded by evident ruins of a great city and by numerous mounds which are suggested to be sites of buried temples. One of the sculptured lintels in the Mukhalingēśvara temple is plainly Buddhistic and excavations in and around Mukhalingam are expected certainly to reveal more definite evidence as to the existence of Buddhism in this ancient capital town. Again from an examination of certain other sculptured panels, statues and paintings which are preserved in the temple and in the Rāja's choultry, I am inclined to believe that Śāktaism in one or other of the debased forms of latter-day Buddhism such as the Vajrāyana, with its blood-thirsty deities and its immoral worship, must have also been once prevalent at Mukhalingam. The place and its temples richly deserve to be included in the list of conserved monuments and operations for exploration may also be advantageously commenced.

7. The Śrīkūrmam temple belongs to the Vizianagram estate. It is in perfect order and requires no precautionary measures on the part of the Government to conserve its antiquities. It is, however, strongly rumoured here that the temple contains within it two strong-rooms (temple treasuries) called Śaṅkhanidhi and Padmanidhi from time immemorial and that these are now hidden by two huge statues of Dvārapālas (guardian deities) placed at the narrow entrance into them on either side of the sacred shrine. Inscriptions of Śrīkūrmam to a certain extent also support this vague tradition, when they state that Padmanidhi was actually the name of the temple treasury. Śaṅkhanidhi, however, is not mentioned in the inscriptions. The association of the two names Śaṅkhanidhi and Padmanidhi together to denote the two treasuries of the temple is peculiar and reminds us of the two famous treasuries (*nidhi*) of which the god of wealth (Kubēra) is supposed to be the overlord. These are of course mythological treasures represented even to-day in some of the South Indian temples by two dwarf statues (*not* by Dvārapālas). Still, even, for the possible little truth that may be contained in the popular tradition there appears to be no harm in shifting the Dvārapāla images from their present position and examining the contents of the two bogus *nidhis* of the temple. The Śrī-Vaiṣṇava priests who are in charge of the institution are themselves very eager about it and do not at all seem scrupulous about the shifting of the images. Again there is an equally strong rumour in Śrīkūrmam—but in this case perhaps more reasonably—that a house-site in the main Sannidhi street opposite to the house of Mr. Tiruvenkata Ramanujacharya being dug up recently for laying foundations for a new house, people discovered the top of the *stūpi* of a buried temple. The attempt of building was at once given up, the diggings were re-filled and the site was declared unfit for a private house. No attempt, however, seems to have been made since to unearth the old building with which the *stūpi* was connected. This in my opinion should be done immediately as there is every likelihood of the rumour being proved true and of an ancient Buddhist *stūpa* being recovered. For, not far from Śrīkūrmam are a range of low hills near Sālihūṇḍam on the Amidalavalasa-Calingapatam road on which are conspicuous and extensive Buddhist remains and these are intimately connected with Śrīkūrmam by a myth in which a certain Śvētāchakravartī and his fortress figure. The Superintendent, Archaeological Survey, has been informed of the Buddhist remains at Sālihūṇḍam and he has promised that he will personally inspect the site in question as early as possible.

TOURS OF THE ESTABLISHMENT.

8. Mr. G. Venkoba Rao the Senior Assistant of this office also toured from 1st December 1918 to 19th February 1919 in the Madura, Tanjore, Trichinopoly, South Arcot, North Arcot, Salem and the Coimbatore districts, for recopying or checking on the spot certain damaged inscriptions of earlier years, which are now in the

course of publication. He was accompanied by the Acting Tamil Assistant Mr. A. S. Ramanatha Ayyar and along with his special mission he also carried out a part of the collection programme of copying inscriptions in about a dozen villages. Mr. C. R. Krishnama Achari having accompanied me to the Telugu districts for checking the Telugu inscriptions under publication was not available for finishing the village-war survey of the Tenali taluk and a few other places in the Telugu districts which had been put down for him. Most of the responsibility therefore of carrying out the programme of last year was left solely in the hands of Messrs. K. V. Subrahmanya Ayyar, G. V. Srinivasa Rao and K. R. Srinivasa Ayyangar each of whom toured for about three months in the course of the year between August 1918 and March 1919. During this period they finished examining the villages of the Tenkasi taluk left over from the Programme of 1917-18, the village-war survey of the Shiyali taluk (Tanjore district) and of the Harpanahalli taluk (Bellary district) and examination of 24 other villages noted in the programme printed with G.O. No. 1172, Home (Education), dated 6th September 1918. They also visited a dozen other new villages not included in the programme but had been brought to the notice of this office for urgent action either by the Archaeological Superintendent or by other officers. Thus the only items of the programme which had to be omitted for want of time and men were those of the Telugu taluk of Tenali in the Guntur district and some 18 other villages. These are repeated in the current programme for 1919-20 printed at page 9 below.

THE YEAR'S WORK.

9. The volume of work done by the office during the year under report has surpassed all expectations. The activity in the publication section and the work in connexion with the publication of *South-Indian Inscriptions* has been already referred to in paragraph 4 above. It remains only to speak of the collection and other miscellaneous work turned out by the office during the year. The drawing up of the *Annual Report* for 1917-18 and reading of the proofs thereof occupied the whole establishment almost till the middle of July 1918 when the final copy of it was submitted to Government. In August 1918 the Government Order regarding publication came into operation and tours for collection began. The result of the latter has been the thorough examination of 398 villages and a collection of 900 new inscriptions. Of these, 200 are not included in the lists as these were copied and transcribed on the spot for the volume of *South-Indian Inscription Texts* now under publication (see above, paragraph 4). All the remaining 700 records have been transcribed for the report; but will have to be carefully revised once again before the end of August 1919, when they will be handed over to the publication section.

In the course of the year Mr. Longhurst, the Superintendent of Archaeology, sent for examination four estampages containing 8 inscriptions from Timmalāpuram (Hospet taluk, Bellary district) which are new and historically interesting. These are retained in the office and included in Appendix B of the report as Nos. 300 to 307 of 1918. He again sent two estampages from Chejerla, Guntūr district, one of which contained a very late record of the 18th century and the other corresponded with No. 157 of 1889 which had been already examined by this office. Five photographs of inscribed antiquities from Amarāvati were also examined for Mr. Longhurst.

An inscription found on a small bell from Wesali in the Akyab district, Burma, was sent for examination by Mr. Taw Sein Ko, Archaeological Superintendent, Burma. It was an inscription in Gupta characters of about the 8th century A.D. and Buddhist. The exact nature of the gift was not ascertained on account of the damaged state of the record; but a text and translation of the inscription so far as could be made out was supplied to Mr. Taw Sein Ko. A further communication from the same officer regarding certain interesting events in the life of Kyanzittha, king of Pagan, revealed by some Talaing inscriptions intimately connecting him with Rājendra-Chōla Kulōttunga I, the Chōla king of Tanjore, led to several important questions which were all duly studied with reference to Tamil inscriptions. It was found that the astounding statements of the Talaing inscriptions, that Kulōttunga resided at

Pegu or Kadāram, that he visited Pagan bearing tributes to Kyanzittha, that he presented the latter with a daughter and that he became himself a convert to Buddhism could none of them be corroborated. The historic and epigraphic connexion of Burma with Southern India which is thus being eagerly inquired into by Mr. Taw Sein Ko naturally led him to take up the question of the origin of the script and numerals of Burma. I have given him my opinion that these have closer relation with the Telugu and Kannada than with the Tamil. Five inscriptions in the Kanarese script and one in the Nāgarī were examined for Mr. Yazdani of the Archæological Department of Hyderabad.

CONSERVATION.

10. Of the 22 copper-plate records noted in Appendix A of the Annual report for 1918, one set (No. 3) was kindly presented to the Museum by Mr. Muddappa, a ryot of Timmalapuram, hamlet of Nāgalapuram, Rayadurg taluk, and four sets were purchased for Rs. 140 by the Superintendent, Government Museum, on my recommendation. The others were returned to the owners as these were not willing to part with their documents.

Twelve copper-plate inscriptions have been secured for examination during the year. Of these three were sent to me by M.R. Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, with the information that they 'were found in the soil in the field of one Gulam Husain Sahib of Udayagiri (Nellore district) when he was getting it repaired on 13th January 1919.' With the three sets of copper-plates which together contain nine copper-sheets, were also found one broken metal bell, one broken metallic kūja-pot and seven broken plates. These are of the ordinary kind and are not of much interest. The inscribed plates give an elaborate list of the lively achievements of a set of merchants of the Vira-Balaja community whose eulogy though it may here and there smack much of the impossible and the ridiculous shows still the high ideals that guided the creed of that community. I have referred to many earlier references to the mercantile communities in my former reports. These merchants had evidently an extensively organised guild 'whose ornaments', as the record says, 'were the numerous virtues (acquired) under the guidance of the five hundred heroes (that controlled it), who were resplendent on account of their truth, cleanliness, religious tradition, noble behaviour, politeness, humility, knowledge, the vow of carrying out the high principles of Vira-Balanja (religion) and their sacred Garuḍa banner.'

Six sets of copper-plates collected by Mr. Chilakuri Narayana Rao Pantulu, M.A., L.T., of Chicacole for original research and publication under the guidance of his teacher Rao Sahib G. V. Ramamurti Pantulu of Parlākimedi were very kindly placed at my disposal for preliminary study and inclusion in the Epigraphical Report. Mr. Narayana Rao takes great interest in original epigraphical work and the plates in question will be published in the *Epigraphia Indica* under the joint editorship of himself and his teacher Mr. Ramamurti Pantulu.

All the six sets of plates refer themselves to the Eastern Ganga kings of Kalinga. No. 3 which belongs to the time of Vajrahasta III corresponds in the introductory portion completely with the published inscriptions of Nadagam and Narasapatam and is dated in Śaka 971, which is the earliest date for this king known so far. The next inscription No. 4 giving the very same genealogy takes us one step further to Vajrahasta's son Rājārāja surnamed Dēvēndravarmān. We are told that Vajrahasta ruled for 33 years and married queen Anāṅgamahādēvī. The date of the coronation of Rājārāja is given in ll. 43 to 46 to be 'Śaka 992, Jyāishtha, Ashtami, Simhaleṅga, Uttara-Phalguni, Thursday, and the bright fortnight.' This date of coronation given for Rājārāja fits in quite correctly with the period of rule, viz., 33 years ascribed to his father Vajrahasta III. A record of the 15th year of his reign combined with the Śaka date 976 was noticed in the last Annual Report, Part II, page 136. Still another inscription in the same series now secured (Copper-plate No. 6), gives the regular genealogy of the Gaṅgas down to Rājārāja and states that the latter ruled for 8 years and took for his chief queen Rājasundarī, a daughter of king

Rājendra-Chōla. This Rājendra-Chōla has already been identified by Dr. Fleet with Kulōttunga I, who had the other name Rājendra-Chōla II. Their son was Anantavarma-Chōdaganga who was crowned in Śaka 999.

The three remaining records of Mr. Chilakuri Narayana Rao's collection belong to the earlier Gaṅga period between which and the later represented by the copper-plates mentioned in the previous paragraph, no proper connexion has yet been established. These earlier ones are generally dated in the Gaṅga era whose initial year is still disputed. The two plates (Copper-plate Nos. 7 and 8) which bear no date refer to king Dēvēndravarman, son of Rājendravarman and to Anantavarman, son of Dēvēndravarman, and perhaps supply three successive generations, though by no means certainly. In the last *Annual Report*, Part II, page 137, reference was made to the plates of Rājendravarman, son of Mahārāja Anantavarman, which are now in the possession of Sri Raja Sahib of Mandasa. Copper-plate No. 5 is of special interest in that it belongs to the Gaṅga king Madhukāmārava, son of Anantavarman and bears the date 526 of 'the prosperous and victorious year of the rule of the Gaṅgas.' This is an abnormally high figure for the Gaṅgāya-Śaka the latest of which recorded in Profesor Kielhorn's lists is 359. But if it is correctly given it may give us a sure date for Madhukāmārava, the only king of that name that figures in the later Gaṅga genealogy. But here he is not the son of Anantavarman. The Nandi seal which holds the plates together is not of the usual type. It is a negative mould which pressed on a lump of wax or other soft material gives us the recumbent bull, the *ankusa*, lamp-stands and the crescent, in high relief.

The two copper-plates (Copper-plate Nos. 1 and 2) received from the District Munsif of Ambāsamudram, Tinnevely district, are of a very late date issued in the time of the Nāyakas of Madura in Śaka 1617.

All the twelve copper-plates registered in Appendix A will be negotiated for, for deposit in the Government Museum and such of the important ones as may not be presented will be recommended for purchase.

11. One stone inscription of about the 9th century A.D. which was long lying buried outside the Bhīmēśvara temple at Bhīmavaram, was removed and planted within the compound of that temple, in order to avoid further injury being done to it by cowherd boys and cattle. With this stone which records the suicide committed by a saintly man called Kēdāra-Śakti of evidently the Pāśupata sect were also found two other stones bearing similar figures and these too were removed to the inner courtyard of the same temple. There are eight small written slabs in the store-room of the Drākshārāma temple, which bear inscriptions of the early Eastern Chālukya kings and a bronze elephant which belongs to the 14th century. They would be valuable acquisition to the archæological section of the Madras Museum if the Zamindar of Rāmachandrapuram, the present trustee, could be induced to part with these. There are also other fine images in the store-room of the Drākshārāma temple which are not used. These too may be acquired.

12. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1918-19 :—

Expenditure.

					RS.	A.	P.
Assistant Archæological Superintendent	..	..	..	..	6,731	7	9
Permanent establishment	..	..	..	..	8,850	6	8
Temporary	..	..	..	..	2,215	11	1
Officer's travelling	..	..	..	..	845	14	0
Establishment travelling	..	..	..	..	2,174	12	0
Contingencies	..	..	..	..	6,133	7	8
Total	..	..	..	..	26,951	11	2

13. Return of stores of the Epigraphical branch of the Archaeological Department, Madras, for the year ending 31st March 1919.

Name of articles with description.	Balance on 1st April 1918.		Received during 1918-19.		Total of 2 and 3		Written off during 1918-19.		Balance on 31st March 1919		Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
(1)	(2)		(3)		(4)		(5)		(6)		(7)
Watson and Sons' Full plate Camera with six slides, one voigtlander lens with six diaphragms, one view finder, one tripod stand, and one Bush Rapid Applanet lens.	1	RS. A. P. 550 0 0	..	..	1	RS. A. P. 550 0 0	..	..	1	RS. A. P. 550 0 0	Vide G.O. Nos. 607, 608, Public, dated 7th August 1893.
Chubb's lock with one key	1	..	..	..	1	..	..	..	1	..	The price is not known.
Typewriter (3-14 Underwood).	1	350 0 0	..	..	1	350 0 0	..	..	1	350 0 0	
Tent articles (11 bundles)	1	..	..	..	1	..	..	..	1	..	Value not known.
Mathematical instrument box No. 2 supplied by the Public Works Secretariat.	1	36 5 0	..	..	1	36 5 0	..	..	1	36 5 0	Vide G.O. No. 2050 W., Public Works Department, dated 3rd November 1915.

14. Stone inscriptions copied at the following places are registered in Appendices B and C:—

I. *South Arcot district*.—Chidambaram, Śingavaram, Śembēdu, Avalūr, Dādāpuram, Markānam, Kandādu, Kūnimēdu, Ālattūr, Munṇūr, Vēlūr, Olagāpuram and Kiliyanūr.

II. *North Arcot district*.—Tirumālpādi, Maḍam and Āvūr.

III. *Bellary district*.—46 villages in the Harapanahalli taluk¹.

IV. *Chingleput district*.—Chūnāmpēṭ and Villivākkam.

V. *Coimbatore district*.—Lokkanahalli, Muḍigunḍam and Tagarapura.

VI. *Canjūm district*.—Sālihunḍam.

VII. *Godavari district*.—Bhīmavaram (near Samalkot) and Drākshārāmam.

VIII. *Guntur district*.—Nādēṇḍla, Kōṭappakōṇḍa and Nambūr.

IX. *Kistna district*.—Bezūda, Śrīkākuḷam.

X. *Madura district*.—Madura, Tirupparāṅgunṇam, Tirumōhūr.

XI. *Salem district*.—Elavampatti, Kāṭṭuvēppilaippatti,* Ponnēri, Pulahalli and Baīramāṅgālam.

XII. *Tanjore district*.—Tanjore, Tiruvārūr and 16 villages in the Shiyali taluk².

XIII. *Tinnevely district*.—Six villages in the Ālaṅgūḷam firka of the Tenkāśi taluk³.

XIV. *Trichinopoly district*.—Trichinopoly, Śrīraṅgam and Paluvūr.

XV. *French territory*.—Tribhuvāṇi, Tirukkāñji.

¹ Hundred and fifty other villages were also visited but contained no inscriptions.

² Eighty-five other villages were also visited but contained no inscriptions.

³ Fifty-one do. do.

* Visited but contained no inscriptions.

15. Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1919-20.

Number.	Name of village.	District.	Remarks.
<i>A.—Places omitted from last report or reported to contain inscription by the Archæological Superintendent or other gentlemen.</i>			
1	Adigudi	Trichinopoly	Inscriptions in a Śiva temple.
2	Ayal	North Arcot	Reported to contain inscriptions.
3	Ayyampalayam	Do.	Do.
4	Bhadrachalam	Godavari	Do.
5	Bollavaram	Cuddapah	Do.
6	Chittoor	Chittoor	Rock inscription.
7	Chodavaram	Godavari	Reported to contain an inscription on a boulder on the bank of the Godavari.
8	Deśur	North Arcot	To copy an inscription on a slab in an irrigation tank.
9	Ganapavaram	Kistna	Inscriptions in the Svarnēśvara temple.
10	Kalavai	North Arcot	Inscriptions on a sluice and in a mosque.
11	Kattumannarkōyil	Trichinopoly	Reported to contain inscriptions.
12	Mallavaram	Guntur	Do. do.
12	Masulipatam and surrounding villages.	Kistna	Do. do.
14	Melpadi	North Arcot	Contains many inscriptions.
15	Modamidipalli	Cuddapah	Do.
16	Mogallu	Kistna	Reported to contain inscriptions.
17	Muddayya	Cuddapah	Do. do.
18	Mudulūru	Kistna	Do. do.
19	Nelakōṭa (Āva near Polavaram).	Godavari	A Buddhist stūpa and inscriptions.
20	Nellore	Nellore	Inscriptions in Dharmarāja and Irūkalam- ma temples.
21	Natharameśvaram and Juthiga ..	Kistna	Reported to contain inscriptions.
22	Nissankadurga	Chittoor	Do. do.
23	Palliebandai	Madura	Do. do.
24	Pinnavāsāl	Tanjore	Inscriptions in a dilapidated temple.
25	Pulāl	Chingleput	Reported to contain inscription.
26	Salem	Salem	Inscription in a boulder in water-supply reservoir.
27	Śingaperamālkōyil	Chingleput	Rock-cut cave with inscription.
28	Śingavarapukōṭa	Vizagapatam	Inscriptions on a stone image.
29	Taḍuvāyi	Guntur	Reported to contain inscriptions.
30	Tennēri	Chingleput	Reported to contain inscriptions in an irrigation tank.
31	Tiruvarūr	Tanjore	To copy inscriptions after removing chunam plaster.
32	Tirumalavādi	Trichinopoly	Contains many inscriptions.
33	Vasudevapaṭṇam	Ganjām	Buddhist images.
34	Veligonda	Nellore	Reported to contain inscriptions.
35	Veṅgalattūr	North Arcot	Do. do.

B.—Detailed survey for inscriptions, talukwar.

Conjeeveram—Chingleput.
Dārāpūram—Coimbatore.

Alur—Bellary.
Tenali—Guntur.

APPENDIX.

A.—List of copper-plates examined during the year 1918-19.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	The District Munsiff of Amba-samudram (Tinnevely district).	Nayaka ..	Vijayaṅga-Chokkanatha-Nayaka, son of Baṅga-Krishṇa-Muttuvirappa-Nayaka and grandson of Chokkanatha-Nayaka.	Śaka 1617, Kollam 871, Aḍi 11, 8a. di. daśami, Thursday, Anu-ṣam.	Tamil ..	....	..	Records sarvaṁānya grants of Vagaikūḷam, Seṅgūḷam, Aṁṣāgappēri, Arppaṅgūḷam, belonging to the north-east hamlet of Raja-raja-ebaturvedimaṅgūḷam, Iluppaikkurichi, and others, made by a Pandya king in Śaka 1408, corresponding to Kollam 661, Purattadi 20, ba. di. sapṭami, Tuesday, Mṛigaśīrṣa and during the reigns of Mallikārjuna, Viropakṣa, Kṛishṇarāya and Viramartāṇḍa, for daily worship, monthly and annual festivals, offerings and other requirements, to the temple of Nayinar-Nāruppūḷa-kondarūḷiya-Tambirāṇar at Dakṣiṇakāśi alias Putārjunasthala, in Muḷli-nāḍu. Relates to the grants made in No. 1 above.
2	Do.	Do. ..	Do.	Do.	Tamil and Telugu.	....	..	Records the gift of the village Sattivaḍai in Eraḍa-vishaya, to Gaṇapati-Nāyaka, the grandson of Gaṇapati, a resident of the village Valutavaru in Kaṁchidēsa.
3	M.R.Ry. Chilukuri Narayana Rao Garu, M.A., L.T., Teacher, Chicacole (Ganjam district).	Eastern Gaṅga.	Vajrabasta III ..	Śaka 97[1] Karkātaka, Śukla-pakṣa Trayōḍasī, Sunday.	Sanskrit (in Nāgarī).	Returned to the owner.	In the <i>Epigraphia Indica</i> by Messrs. G. V. Ramamurthi Pantulu and Chilukuri Narayana Rao.	
4	Do.	Do.	Dēvāṇḍravarmman Rajarajadeva, son of Vajrabasta III and Anaṅga-Mahadevi.	Śaka 998, Chaitra, Viṣu-Saṅkrānti.	Do.	Do.	Do. ..	Records the gift of the village Vrihat-Koḍila in Varahavarttani, to Vasudevaśarman of the Vate-gotra and Nārāyaṇaśarman of the Kāśyapa-gotra, who were residents of the village Kalipure. The king was crowned in Śaka 992, on Jeshṭha, Subhṛa, Aṣṭami, Sindhā-lagna, Thursday with Uttara-Phalguni.
5	Do.	Do.	Madhuka[m]arnavadeva, son of Anantavarma.	526th year of the Gaṅga rule.	Do.	Do.	Do. ..	States that the three villages Paṭugrama, Honḍaravaḍo and Morakhini were together formed into a Vaiśya-sgrahāra and granted to a certain Eraṇa-Nāyaka, the son of Mañchi-Nāyaka of the Vaiśya caste.
6	Do.	Do.	Anantavarman-Chōḍagaṅga-deva, son of Rajaraja and Rajasundari.	Śaka 1006 ..	Do.	Do.	Do. ..	Registers the gift of the village of Sellada in the [Rā]pavarttani-vishaya, to Komara-chandra, son of Nannipaṅga and grandson of Vallanapaṅga, a resident of Talagrama, for worship, offerings and lamps of the goddess Bhagavati of that (i.e., Sellada) village and for the repair of the temple.

A.—List of copper-plates examined during the year 1918-19—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
7	M.R.Ry. Chilukuri Narayana Rao, Garb, M.A., L.T., Teacher, Chicacole (Ganjam district).	Eastern Ganga.	Dēvendravarma, son of Rajēndravarma.	....	Sanskrit (in Telugu).	Returned to the owner.	In the <i>Epigraphia India</i> by Messrs. G. V. Ramamurthi Pantulu and Chilukuri Narayana Rao.	Records the gift of the village Virintika in the Pushkarini-vishaya to four brothers.
8	Do.	Do.	Anantavarmadēva, son of Dē[ve*]ndravarma.	Lunar eclipse.	Do.	Do.	Do.	Appears to record a gift of land in Kaṇṭhaka-vartani-vishaya.
9	The Collector of Nellore	....	....	....	Kanarese	Will be acquired for the Government Museum as Treasure Trove.	..	States that the five hundred Svāmīs of Ayyavula granted as sarvamānya, the exemption of the tolls, sunka, magame and birāṇa, on 50 packages on bullocks, buffaloes or asses to a certain Malli-Setti, for having constructed the temple of Gannapésvara at Nelluripattana surnamed Abhinava-Dvāravati and Chikk-Ayyavole.
10	Do.	..	....	Śaka 1225, Krodhi, Kartika, 8u. di. 10, Thursday.	Telugu	Do.	..	Grant of the privilege to trade in certain articles without paying duty, to a certain Puliyama-Setti for having killed Karapakala Kati-Nayaka who had become a traitor to the samayas, by the merchants of the eighteen samayas of all countries (residing) in Nandyala-athala.
11	Do.	Kakatiya	Mahamandalesvara Pratapa-Rudradēva-Maharaja, ruling at Oruṅgallu.	Śaka 1244, Dundubhi, Karttika, 8u. di. 5, Thursday.	Do.	Do.	..	Records a grant similar to the above by the same body of merchants to a certain Attena, son of Lōki-Setti for having killed Annamaraja and Singaraja the sunka-karāṇas (toll-accountants) of Cherunūru in Pedakanti-dēsa.
12	The Deputy Collector of Atmakur, Nellore district.	Vijayanagara.	Krishnadeva-Maharaya	Śaka 1448, Vyaya, Vaiśakha, 8u. di. Pōṇima.	Sanskrit (in Nagari).	Returned	..	Only the second and last plates of the set are available. Records a grant of the village Kōṇḍavaśūli or Bhandara Penuparti surnamed Krishnadeva-Maharayasamudra in Bāpuru-sūma which belonged to the Nelloruvalita in the Udayachala-rajya to a number of Brahmins whose names are not given in the record.

B.—Stone inscriptions copied in 1918.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
COIMBATORE DISTRICT, KOLLEGAL TALUK.						
196	On a slab set up near the Maramman temple at Tagarapuram.	Vijayanagara.	Kṛṣṇavarṇma-Mahadhiraya [i.e., Kṛṣṇadēva-Maharāya].	Śaka 1437, Bhava, Chaitra, ba. di. 6, Friday.	Kanarese ..	Registers the grant of the village Tagavūra to Sōmayyadeva Odeya, son of Balodeya of Moguru by Saluva-Gōvindarāja with the consent of his younger brother the Mahāpradhana (prime minister) Saluva Timmarasa, under the orders of the king. The king is stated to be the son of Kathari-Saluva Narasimhavarma-Maharaja, the lord of the Southern Ocean. The donee's grandfather Sōmēśvarachārya, also called Mallikarjuna, was the guru of Vira-Rudra, the lord of the town of Oruṅgallu.
197	On a stone oil-mill set up in a field near the same village.	Hoysala ..	Vi[ra]-Ballaladeva	Bhava, Srashtthi, (Jyeshtha), ba. di. 9, Jivavara [i.e., Friday].	Do. ..	Gives the names of several persons that set up a nandipillar and an oil-mill. On the reverse is given the name of Sōmanṇa the son of Bela[adeva (i.e., the king ?)].
198	On a slab lying by the side of the road from Kollegal to Mudigundam.	....	....	....	Tamil ..	Fragment. Refers to a tax-free devadāna, to the temple of ndēvaramudaiyār Pe[ri]yadēsa-Nāyaka (by a resident ?) of Kol[akkal].
199	On a broken hero-stone lying near the Uttamamman temple at Lokkanahalli.	....	....	....	Kanarese ..	Records that a certain Kōḍaṇḍa knocked down his own head and died. Mention is made of a certain Rachamma and his wife Ba[jabe].
200	On a stone lying near the same temple.	....	....	....	Do. ..	In archaic characters. This is the nisidhi set up by Dōamma in memory of his father Jaigevale Basavayya who took the sanyasa and fulfilled the four vows.
BELLARY DISTRICT, HARAPANAHALLI TALUK.						
201	On a slab set up near the Ānjane-yasvamin temple at Nandi-Bevuru.	Western Chalukya.	Trailōkyama[Iladēva] \	Śaka 976, Jaya, Uttarāyana-Saṅranti, Sunday.	Do. ..	Registers that while Trailōkyamalla-Nolamba-Pallava-Permanadi was ruling the Nolambavadi 32,000, Ballakunde [300] and Kodambali 1,000, the 120 mahajanas of Reohobūru, granted for the worship of Jina, a garden, a wet field, 5 houses and one oil-mill, to a certain Ashtōpavasi-Bhala of Dēśiga-Gaṇa. The record mentions Jagadēkamalla-Nolamba-Brahmadhiraja as a subordinate of the chief mentioned above. On the back of the slab is a partly damaged record of the same period, referring to a grant made to Ashtōpavasi-muni at Baiharu. A certain Viranandi-siddhanti is mentioned.
202	On a beam of the Kallēśvarasvamin temple in the same village.	....	....	Śaka 1480, Kaḷa-yukti, Vaisakha, ba. di. 12.	Do. ..	Registers the grant of the village Nandiya-Bēvuru for lamps to the temple of Lakshminarayana of the same village. The gift was made for the merit of Bhikṣa-vṛitti-Ayya by his agent Virapa-Odeya Immaḍi Odeya.
203	On a slab lying in a field to the north of the same village.	....	....	Nandana, Margasira, ba. di. 12, Friday.	Do. ..	Registers gift of land to a private individual by the Mahajanas and others for the construction of a car to the temple of Basavanna.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
204	On a pillar in the madhya-maṇḍapa of the Pampāpatisvāmin temple at Bennehalli.	....	....	....	Kanarese ..	Registers gift of lands in the villages Hoḷagundhe, Morīgere, and Rājana-Bennevūru, by the Mahāmaṇḍalācārya Khaleśvaraḍēva, the rājaguru (the royal teacher) to the tammaḍis (Śiva-worshippers). The donor is said to have propagated the new Paśupata-samaya and to have been the President of the 77 (?) (saptaḥattari) śthānas and the cakravartī of the 7 crore samayas of Kōḷāli 500.
205	On another pillar in the same temple.	Yadava ..	Yadavanarayana Bhujabala Praudha-Pratāpachakravartin Vira-Rāmaohan-ḍrāḍēva.	10th year, Pramadhi, Phalguna śu. ekādaśī, Monday.	Do. ..	Records the gift of 18 gadyānas of money and 1 matter of land by the rājaguru Vubhāṇa Yitavahi (i.e., Hitavahi ?) ḍēva-Rāṇeya to the 12 mahājanas of the agraḥāra of Byarṇayahālī for a water-shed in the santhe (i.e., market place).
206	On a pillar in the front maṇḍapa of the same temple.	....	Mahāmaṇḍalēśvara Vira-Paṇḍyadeva, 'ruling at Uchohaṅgi'.	Śvara	Do. ..	Damaged. Registers the gift of the village of Bennevūru to the temple of Virūpaksha.
207	On another pillar in the same maṇḍapa.	Hoysaḷa ..	Pratāpachakravartin Vira-Baḷḷaḍēva ..	Piṅgaḷa, amāvāsya, Monday.	Do. ..	Registers the gift of the tax mūlīgadeḇe, the taxes on looms, oil mills, the five artisan classes and the taxes on the minor communities, by Uttarakā-Heggade and Janayya-Heggade for offerings and for feeding Brahmanas in the temple of Virūpakshadeva.
208	On the same slab	Do. ..	Yadavanarayana Pratāpachakravartin Vira-Nārasirḥḥadeva.	Chitrabhānu, Bhādrapada, ba. di. aṣṭamī, Thursday.	Do. ..	Registers the gift of a cow and a buffalo, for offerings and lamps and for feeding 12 mahājanas in the temple of Virūpakshadeva at Banavūru, by Giripayya Piriyaṇṇa, the keeper (ugraṇi) of the good buffaloes.
209	Do.	Do. ..	Do.	Chitrabhānu, Bhādrapada, amāvāsya, Monday.	Do. ..	Seems to record a gift to the temple of Virūpaksha at Bennevūru by the members of the district assembly (maha-naḍu) among whom were heggades and samantas.
210	On a slab set up in the same temple.	Western Chalukya.	Pratāpachakravartin Jagadekamalladeva	11th year, Śukla Chaitra, śu. amāvāse, Monday, Uttarāyana-saṅkrānti.	Kanarese (prose and verse).	Records that the Mahāmaṇḍalēśvara Jagadekamalla Vira-Paṇḍyadeva, ruling the Nōṇambavāḍi 32,000 from his capital Uchohaṅgi, granted a vritti to the 12 Brahmanas of the brahmapuri (Brahman village) of Benneganūru, to the ascetics, etc., of the temple of Svayambhudeva at the village, while over the Kōṭṭaru 12 and Kōḷāli 500, the Mahāmaṇḍalēśvara Nacchidevarasa, lord of Banavāsi was ruling from Kōṭṭaru. Mentions in succession the Abhinava-Paśupata teachers Lakulīśa, Vidyarāśi-Paṇḍita, Dharmarāśi-Paṇḍita and Chandrarāśi the contemporary of the donor.
211	On a pillar lying near the Kalles-varasvāmin temple at Bada, a hamlet of Bennehalli.	Do.	Jagadekamalladeva	7th year, Raktakshi, Prathama Śrāvāṇa, Punnime, Lunar eclipse.	Kanarese ..	Damaged. Registers the gift of a maṭha by a chief of Bada to the temple of Nōṇabēśvaraḍēva (i.e., Nōṇambēśvara or Nōḷambēśvara) at Harihara-kshētra. Mentions a certain Pubbarasa.
212	On another pillar in the same place	Do.	Do.	Śaka 1[0°] 95, Jaya, Prathamāśāḍa, Śrāvāṇa, Punnime, Lunar eclipse.	Do. ..	Registers a gift of land to the same temple by a certain Nōṇambachakravarti.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
213	On a slab set up near the Kallē-varasvāmin temple at Kuruvatti.	Western Chalukya.	Tribhuvanamalladeva	Ch. Vik. 24, Pramādhi, Jeshṭha, śu. Paurṇamāsī, Sunday, Lunar eclipse.	Kanarese (prose and verse).	Registers grant of land and taxes on grass, firewood, vegetables, fruits and cotton exported to and imported from Kuruvatti together with money for offerings, festivals and incense and for feeding ascetics in the temple of Abhinava-Someśvara by two hundred great men of the village and Kalidasa, its chief. The village belonged to the Bennevūru 12 which was ruled by Surēśvara-Pandita-deva. Lakṣmīśvara-Paṇḍita whose santana, i.e., spiritual descent is given in the record was present at the ceremony of grant.
214	On a slab set up in the Mallikarjunaśvāmin temple in the same village.	Do.	Tribhuvanamalladeva, 'ruling at the capital Kalyānapura.'	Ch. Vik. 29, Tārana, Vaiśākha, śu. tadige, Sunday.	Kanarese	States that the mahajanās of the agrahāra Gaṇḍaradityana-Hoḷalu, having complained to the emperor (śakravartī) that Manneya Boppaya who captured Hoḷalu was plundering all properties and killing the Brahmanas in the village, the emperor sent for Boppaya, chastised him and took from him an undertaking that he and his successors should secede from the government of Hoḷalu. The chief did accordingly in the presence of the thirty-two thousand (representatives) of Bennevūru 12, Nirugunda 2, Baḍaṅgī, Maṅgoḷa, Bidirahalli, Hahanūru, Honnavatti, Kuruvatti and Baḷguḷi and drank water at the temple of Tri-purāṇṭakadeva.
215	On a beam in the same temple	Gutta ..	Mahāmaṇḍalēśvara Vikramādityadeva, 'lord of Ujjenipura.'	Śaka 1104, Plava, Pushya, ba. di. 3, Friday, Śankramaṇa.	Do. ..	Records that, while the chief was governing the Beluhuge 70 and Bennevūru 12, his minister (pradhāna) Susega-Dannayaka, on the sanction of the Mahāmaṇḍalēśvara Vijaya-Pandyaśaśa, renewed, in the presence of the mahajanās of Kuruvatti and Baḥarasa of Bennevūru, the grant of 70 matter of lands originally made to the temple of Āhavamallēśvara by the elder (hriya) Vikramāditya.
216	On the same beam .. .. .	..	....	....	Kanarese (prose and verse).	States that the five hundred svāmis of Ayyavale, the nanadesis, the setṭis, etc., having assembled as mahā-nāḍu at Kuruvatti granted the Hejjuṅka tax to Lokābharana-Muni for the worship of the god Āhavamallēśvara.
217	Do.	Hoysala ..	Pratāpachakravartin Vira-Ballāḷadeva, 'residing at his palace at Baḡuḷi.'	Śaka 1117, Ānanda, Chaitra, śu. Paḍi-va (prathama), Friday.	Do.	Gift, by the king, of the villages Baḍaṅga and Mukkurabbe in Bennevūru 12, to Lokābharana-Munindra, for repairs, offerings and festivals to the temple of Āhavamallēśvara.
218	Do.	Do. ..	Pratāpachakravartin Rāyanāśayana Vira-Ballāḷadeva.	....	Do.	Gift of the village Baḍa and of lands in Bennevūru 12, for repairs to the temple of Āhavamallēśvara, by the Mahāmaṇḍalēśvara Vira-Gaṇḍadeva, the subordinate of the king. The donor is described as the lord of Dvāravati and the moon of the Yādava family.
219	On another beam .. .. .	..	..	....	Kanarese ..	Registers gift, by purchase, of land to the temple of Āhavamallēśvara, by two setṭis.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
220	On the wall to the right of the southern entrance into the same temple.	Hoysala ..	Yadavanasarayana Pratapachakravartin Vira-Ballaladēva.	15th year, Krōdha- na, Jeshṭha Paur- nami, Sunday, Lunar eclipse.	Kanarese ..	Registers gift of land to the rājaguru Lokabharapadēva for offerings to the temple of Abavamalladēva at Hiriyā-Kuruvatti surnamed Dakshina-Vāraṇasi by Bhāṇḍari Sōva-rasa, the mahāpradhāna of the chief queen, I'adumaladēvi. The Mahāpradhāna was in charge of the Guttolala-naḍu. Below this, in slightly smaller characters of the same, period, is a completely worn-out record.
	On the same wall	Do. ..	Do.	7th year, Piṅgala, Jeshṭha, su. Punnami, Monday, Lunar eclipse, Vyatipāt saṅkramana.	Do. ..	Registers the gift of taxes on looms, artizans and oil-mills, for lamp and incense to the same temple, by the Maha-prahdāna Uttarakka-Heggade and Mahadēva-Danna-yaka of Arasiyakere and the Heggade Jannaya. The donee is the rājaguru Lokabharapa-gurudeva.
222	On a slab set up in the courtyard of the Añjanēyasvamin temple at Haluvagalu.	..	....	Śaka Śōbha- krit, Āsvija, su di. 15, Wednesday.	Do. ..	Damaged. Seems to register the terms of a lease (cow) in respect of a shop built at Haluvagilu. Mentions Mahana-yakaacharya Hasavappa-Nayaka of Baguli and his mother Nichohava (Nichohavva).
223	On another slab set up in the same place.	..	....	Śaka 13 [11], Vibha- va, Jeshṭha, su. di. 1, Friday.	Do. ..	Registers the setting up of a Nanni-pillar in the sante-pōte (market place) at Haluvagilu by the Aivole [setṭia] and the mummuri-dandās of the several places like Hastinavati, Holekere, Harihara, Baḍa, Hemāvatī, Karpapura, Beharu, Huvina-Haḍagili, Holali in the Paṇḍu-naḍu.
224	On slab set up in the Kallēvara-svamin temple in the same village.	Yadava .	Pratapachakravartin Rāmachandrarāya ..	Śaka 120 [4], Chitrabhanu, Vaiśākha, su di. 14, Monday, Svāti, Vyatipāta- yoga.	Do. ..	Registers grant of land to the sthanika Jogarasi, for repairs and offering to the temple of Svayambhu-Kali-nātha at Haluvagilu, by Vasadēva, the chief of the village, under orders of Harideva who was the adhikari of Paṇḍi-naḍu and a subordinate of the commander-in-chief and Mahāpradhāna Kannaradēva.
225	On a hero-stone set up in the same temple.	Do. ..	Pratapachakravartin Rāmachandradēva ..	14th year, Sarvajit [Āsvija], Monday.	Do. ..	Much damaged. Refers to the death of a hero in a fight.
226	On a broken slab set up in a field to the north of the same village.	..	....	..	Do ..	A much mutilated and damaged fragment in archaic characters of about the 8th century A.D.
227	On a slab in a private house at Teligi.	..	....	Śaka 1253, Pari- dhavi (wrong) Magha, su. di. 5.	Do. ..	Gift of land by two individuals of Teligi-Duggati-naḍu to a charanti (Jaṅgama disciple). Mentions the towns Kalburigi, Nagara and Anegondi. The characters are too modern for the date given.
228	On a slab set up near the Hari-harēvarasvamin temple in the same village.	Western Chalukya.	Jagadekamalladēva	Śaka 959, Pramadi, Uttarayana - San- krānti.	Do ..	Damaged. Records a gift of land to a gauḍa at Teligi situated in Bikkiga 70, by Jāgadekamalla-Nolamba-Pallava-Permanadi ruling the Nolambavadi 32,000, Kogali 500, Ballakunde 300, Karividi 30 and Paravi 70.
229	On a slab set up near the Isvara temple at Duggavatti.	Do.	Tribhuvanamalladēva	Śaka 1049, Para- bhava, Pushya, su. Padiva, Sun- day, Uttarayana- Saṅkramana.	Do. ..	Registers gift of land and an oil-mill for a lamp and of tax on arecanut for offerings to the god Mahadēva by Bammadēva-Nayaka, by the chief of Duggati in Bikkiga 70 near Kogali 500, Maha-Vaḍḍavevahari Nambiganni-setti and others. Also registers gift of money for a lamp by the Mahāpradhāna Navasi Indirāpa-Battayya, the officer in charge of the land-tax and the Mahāpradhāna, Dandānayaka Chōdhādaru, the officer in charge of the hejjunka tax, in Kadambalige 1,000 and Kēgali 500.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
230	On a slab set up near the Išvara temple at Tumbigere.	Western Chalukya.	....	..	Kanarese ..	Registers that while Jagadekamalla-Nirmadi-Nolamba-Pallava-Permanadi was ruling the Kogali 500, [Ballakundi 300] and Karividi 30 from his residence at Gaṅgati, his subordinate Chandimayya-Nayaka granted lands for offerings to the temple of Mūlasthānadeva at Tumbigere in Bikkiga 70 and to the ascetics of a maṭha in the same place. At the end is another inscription dated in the 6th year of the Chalukya Vikrama era, Durmati, Uttarayana-Saṅkrānti, recording a monthly grant of 1 peru (bundle) of betel leaf for a lamp to the same deity by Chaṭṭayya-Nayaka, son of (Igguriya) Maṇisetti in charge of the pannāya tax, Daṇḍanāyaka Moḷamayya and Nambiyaṇṇa.
231	On a hero-stone set up near the same temple.	..	....	Kaḷayukti, Śrāvaṇa, ba.di. 1, Wednesday.	Do. ..	Records that this hero-hand (viragai) was granted in memory of the death of a certain Kurula by Saṅkarasa, an officer of the Mahāpradhāna and Sarvadhikari Kalidevarasa, the headman and all the inhabitants of the village.
232	On a stone set up near the Āṅjaneyasvāmin temple at Ragimasalavada.	....	....	Śaka 1649, Playaṅga, Phalguna, śa.di. 5.	Do. ..	Damaged. Mentions the Mahānayakaobhaya Baḡali Basavappa-Nayaka.
233	On a slab set up in the ruined Basaveśvara temple in the same village.	Western Chalukya.	Tribhuvanamalladeva	[Ch. Vik.] 10, Krōdhi, [Vya]tipata.	Do. ..	Damaged and mutilated. Mentions the Mahāmandaleśvara Tribhuranamalla-Pandyaśvara, 'Lord of Kaluvipura' who was ruling Nolambavaḍi 32,000 and Gaṅgavaḍi 96,000.
234	On a slab set up near the Išvara temple in the same village.	Do.	Bhūlokamalladeva	Ch. Vik. 52, Playaṅga, Āśadhā, amāvāsya, Sunday, Dakṣiṇayana-Saṅkrāmaṇa, Vyatipata.	Do. ..	Registers the grant, of two paṇas per month out of the vaddarāvula tax and out of the pannāya tax in Mosalevidu to the god Ratnabhūṣaṇa-Vinayaka by Herggaḍe Vujjibhaṭṭayya under the orders of the Mahāpradhāna Indarāṇa-Bhaṭṭayya in charge of the vaddarāvula tax and land-tax of the Nolambavaḍi 32,000 as the subordinate of the Mahāpradhāna and Kannada-sandhivigrahi Bhōga-Bhaṭṭayya who was enjoying the vaddarāvula (tax) of the 7½ lac (country) and Banavase 12,000. Registers also grant of money by the Mahādāṇḍanāyaka Cholaṇḍadeva, the lord of the Nolambavaḍi 32,000 and by the members of the Vira-Baṇaṇḍi sect to the same temple.
235	On a slab set up near the Kalleśvaraśvāmin temple at Satturu.	Do.	Traiḷōkyamalladeva	Śaka 966, Tarāṇa, Uttarāyana-Saṅkrānti.	Do. ..	Records that, while Jagadekamalla-Nanni-Nolamba-Pallava-Permaḍideva was ruling the Kogali 500, Kadambaḷike 1,000, Ballakunde 300 and Kaṇṇyakālū 300, Sōvīmāya, the chief of Sattiyūru and Kupparasa of the Yadava family, belonging to Māsavaḍi 140 granted land for a lamp to the temple of Mahādeva at Sattiyūru.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
236	On a slab set up near the ruined Mandli-matba at Kanchikere.	[Western Chalukya.]	....	Śaka 986, Pramādi, Vaiśakha, Saṅkrānti.	Kannarese ..	Records the consecration of a liṅga and the grant of land to it by a sandhivigrahi while Bachimayya was ruling Gañchikere under Jagadekamalla-Nanniya-Nolamba-Pallava-Permmāna[di], the overlord of Kōḷaḷi 500 and Kadambaji 1,000.
237	On a slab set up near the Kallēśvara temple at Alagilavada.	....	Vijaya-Pandya-deva	Śaka 1092, Virōdhi	Do. ..	Damaged. Mentions the king's feudatory Permmādi-Dandanatba, the latter's subordinate Pergade Dasiyappa and Barmadēva.
238	On a broken slab set up near the same temple.	....	....	Bhava, [Jyēsthā], Uttarāyana-Saṅkrānti.	Do. ..	Damaged. Registers gift of a garden to the villagers of Aragilvada by the Mahāmaṇḍalēśvara Vira-Pandya-deva, ruling the Nolambavādi 32,000 and his queen Vijayadevi.
239	On a hero-stone set up near the same place.	....	....	Śaka 1209, Sarvajit Vaiśakha, ba. di. 7, [Sunday?].	Do. ..	Records the death of Haripi-Setti, brother of Banajiga Siṅgayya of Holahakere in a fight during the capture of Aragilvada.
240	On a broken slab set up near the Mallikārjunasvāmin temple at Kunchuru.	....	....	.. .. . śa. aṣṭami, Sunday, Uttarāyana-Saṅkrānti.	Do. ..	Mutilated and incomplete. Registers gift of garden land to [the temple] at Mattamāru by Vira-Pandya-deva and Vijayadevi.
241	On another slab in the same place	Western Chalukya.	Tribhuvanamalladeva .. .. .	....	Do. ..	Mutilated and incomplete. Mentions the Mahāmaṇḍalēśvara Tribhuvanamalla-[Vira-Pandya].
242	On a pillar in the same temple ..	Yadava ..	Pratapachakravartin Vira-Ramachandraya.	15th year, Sarvajit, Śrāvana, śa. di. 15, Monday.	Do. ..	Registers grant of a śrōtra to Kallēya-jīya Haripa-jīya for offerings to the temple of Mallikārjuna at Mattavuru by the sarvādhikari Jakkarasa under the orders of Liṅga-deva-Raṇeya, son of Jajjigideva.
243	On a pillar in the Āṇjaneyasvāmin temple in the same village.	Do.	Do	10th year, Pramādi, Aṣāda, ba. di. 10, Monday.	Do. ..	Registers a similar grant to the temple of Svayambhu.Kal-linathadeva, by the Mahāmaṇḍalēśvara Manneya Nāchi-devarasa of Haluvāgila and Mallaya, the chief of Kōṇchāru.
244	On a broken slab set up near the Kallēśvarasvāmin temple in the same village.	Western Chalukya.	Tribhuvanamalladeva .. .. .	....	Do. ..	Mutilated and incomplete. Mentions the Mahāmaṇḍalēśvara Tribhuvanamalla-Pandya-deva and his subordinate Iruṅgarasa of Kōṇchapura.
245	On a slab set up near the Kallēśvarasvāmin temple at Yarabalu.	Do. ..	Do.	Ch. Vik. 47, Śubha-krit, [Pa]shya, śa. di. 7, Saturday, Uttarāyana-Saṅkrānti, Vyanti-pāta.	Do. ..	Mutilated. Registers gift of land for offerings to the temple of Mahadeva at Erambaluru by Machabōva and Siṅgabōva, while the Mahāmaṇḍalēśvara Tribhuvanamalla Pandya-deva was ruling the Nolambavādi 32,000.
246	On a hero-stone set up near the Kallēśvarasvāmin temple at Nit-turu.	....	....	....	Do. ..	Records that the hero-stone was set up by Kallōja in memory of his father, Masanōja, the carpenter of Naoharasa of Haluvāgila who died in the battle of Kadirimidi.
247	On a hero-stone set up in the Iśvara temple at Kadati.	Yadava ..	Praudhapratapachakravartin Vira-Ramachandradeva.	1[2]th year, Chitra-bhānu, Vaiśakha, ba. di. 2, Sunday.	Do. ..	Damaged. Refers to the death of a hero.
248	On another hero-stone in the same place.	Do. ..	Vira-Ramachan[draraya]	Śaka 1214, Nundana.	Do. ..	Damaged. Refers to the death of Mahāmaṇḍalēśvara Goḍati Chattarasa.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
249	On a slab set up in the same place.	....	....	Śaka * 22, 15vara	Kanarese ..	Damaged and mutilated. Registers grant of land to a matha, temple and ascetics by a certain Chikarasa [in the presence of] Kriyāsakti-Pandita.
250	On a nandi-pillar set up by the side of the road from Gundagatti to Edehalli.	....	..	Śaka 984, Vaiśakha, śu. [pañchami], [Sun]day.	Do. ..	Damaged. Records gift of lands to Savimayya-Nayaka, chief of Gundigavatti in Bikkiga 70 for the requirements of the temple of Aditya.
251	On a nandi-pillar lying near the Muktesvara temple at Gundagatti.	....	....	Śaka 986, Śot hakrit, Paushya, śu. di. 2, Sunday, Uttarāyana-Saṅkrānti.	Do. ..	Much damaged. Seems to register a gift of land by Chettaya-Nayaka.
252	On a broken slab lying near the 15vara temple in the same village.	Western Chalukya.	Jagadekamalladeva .. .. .	....	Do. ..	Mutilated. Mentions the Mahamaṇḍalēśvara Vira-l'andya-deva who was ruling the Nolambavadi 32,000.
253	On a slab set up near the Bhagyeśvara temple at Talavagali, hamlet of Gundagatti.	Do.	Do.	Śaka 966, Bhava, Paushya, śu. di. 1, Wednesday, Uttarāyana-Saṅkrānti.	Do. ..	Registers gift of land for offerings and other requirements to the temple of Bhogēśvara at Talavaga in Bikkiga 70 which was a district of Kōgali 500, by Jagadekamalla [Ud]ajadityadeva-Nolamba-Pallava-Permanadi, who was ruling the Nolambavadi 32,000, Kadambalige 1,000, Kōgali 500, Ballakunde 300, Harage 70 and Karividi 30.
254	On the same slab .. .. .	....	....	Śrīmukha, Chaitra, śu. di. 8, Monday.	Do. ..	Records that the śthanika of the temple of Bhogēśvara having died, Chikka-Gauḍa, Nēma-Gauḍa, the sixty tenants and others appointed another man in his place.
255	On a slab set up in the backyard of a house at Kallahalli.	....	....	Khara, Āśvija śu. di. 10.	Do. ..	Damaged. Mentions Basavapa-Nayaka.
256	On a slab set up on the site of a ruined matha at Mannera-Masalavada.	Yadava ..	Pratapachakravartin Vira-Ramachandra-deva.	Śaka 1219, Hēmanambi (Hēvilambī), Margaśira, śu. di. 6, Thursday.	Do. ..	Registers gift of land to Vinayachandradeva, disciple of Nēmi-chandra-Ravula of the Postaka-gachchha, Deśi-gana and Mola-saṅgha by the Mahamaṇḍalēśvara Bhairavadevarasa, the gauḍas and others, for offerings, etc., to the Jina temple at Mosalevada which was repaired by Kesava-Pandita, son of Savanta-Pandita, the prime-minister of the Mahamaṇḍalēśvara Saleveya Tikamadeva Raneya.
257	On a slab set up in the Kalleśvara-svamin temple in the same village.	Western Chalukya.	Jagadekamalladeva, 'ruling from Kalyana.'	...	Do. ..	Records the revival of old grants and gift of fresh lands for offerings to the temple of Mūlasthanadeva by the Mahamaṇḍalēśvara Vikramadityarasa in charge of Mosalevada 12, Heggade Aichana and others while the Mahamaṇḍalēśvara Vijaya-Pandya-deva was ruling Kōgali 500 and Nolambavadi 32,000. The record is dated in the 4th year corresponding to Śolhahrit, Jeshṭha, Punnime and the lunar eclipse of Rayanarayana Ahavamalladeva of the Kalachuri family.
258	On a slab set up near the same temple.	Do.	Jagadekamalladeva	Śaka 968, Dhātu, Kārttika, śu. pādīva, Sunday, Solar eclipse.	Do. ..	Records that Ayyana-Bhivajigarasa, Mara-Gavunda and others granted lands in the presence of Gurudeva who was ruling that village, to the same temple of Kalideva at Mosalevadi in Kōgali 500, while Nolamba-Pallava-Permanadi was ruling the [Kōgali] 500, Kadambalige 1,000 and Ballakunde 300.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
259	On a hero-stone set up near the Kallesvarasvamin temple at Basarakodu , hamlet of Sivalinganahalli .	Vijayanagara.	Bukkaraya	Śaka 1295, Paridhāvi, Prathamabhādrapada, bu. di. 12.	Kannarese ..	Mutilated and damaged. Mentions Kecharideva.
260	On a slab set up in a field near the tank bund at Hagaranuru .	Do.	Sadaśivaraya-Maharaya	Śaka [14] 69, Pūvaṅga, Kārtika, śu. di. 2, Wednesday.	Do. ..	Registers gift of the village Amara [gera] in Koṭṭuru-stime to a native of Mayilūra, by Chemma-Nāyaka, son of Tammara-Nāyaka for the merit of Kṛṣṇappa-Nāyaka, son of Bayapa-Nāyaka.
261	On a hero-stone set up in the courtyard of the Rāmalīngasvamin temple at Chigateri .	Hoysala ..	Pratāpachakravartin Vira-Ballādeva ..	Śaka 1132, Śukla, Jyēṣṭha, śu. di. 6, Sunday.	Do. ..	Highly damaged.
262	On a slab set up near the Kallesvarasvamin temple at Musuvana-Kallahalli .	Vijayanagara.	Achyuta .. .. .	.. .. .	Do. ..	Records gift of a part of the village of Kalahalli by Rāṇōji-Nāyaka for the merit of the king.
263	On a slab set up in the Honnattiyannan temple at Alaburu.	....	Kṛṣṇadevaraya	Bahudbānya, Āśvija, ba dasami, Monday.	Do. ..	Records gift of land to the shrine of the 'godless Honnati at Alaburu by Kṛṣṇappa-Nāyaka, son of Basavapa-Nāyaka, a close acquaintance of the king.
264	On a slab set up near the Rāmalīngasvamin temple in the same village.	Western Chalukya.	Pratāpachakravartin Jagadekamalladeva, 'ruling from Kalyānapura.'	10th year, Prabhaṇva, Pūṣya, śu. di. 4, Thursday, Uttarāyana-Saṅkrānti, Vyatipata.	Do. ..	Registers the grant in the presence of Vāmadeva-Pāṇḍita, the disciple of Kallesvara-Pāṇḍitadeva, of lands for worship and offerings to the temple of Svayambhū-Mahāsthana by the 84 mahājanas of Ālaburu while the mahāmandalēśvara Nāchidevarasa, the subordinate of the Mahāmandalēśvara Pratāpa-Jagadekamalla-Pāṇḍyadeva who was ruling the Nolambavāḍi 32,000, was in charge of Kōḷali 500.
265	On a stone lying in a field to the north of the village of Maiduru .	Vijayanagara.	Virapratapa Vira-Venkaṭapadideva-Maharaya.	Śaka 1666, Magha, śu. pañchami.	Do. ..	Highly damaged. Mentions Basappa-Nāyaka.
266	On a hero-stone set up in the courtyard of the Išvara temple in the same village.	....	....	....	Do. ..	Much damaged.
267	On a slab set up on a vacant site in the same village.	Vijayanagara.	Virapratapa Sadaśiva-Ma[bara]ya ..	Śaka 1169, [Pūvaṅga], śu. di. ..	Do. ..	Records the remission of taxes on the barbers of Maiduru in Koṭṭuru-stime.
268	On a pedestal of the god in the Kumārasvamin temple at Muttigi.	....	....	....	Do. ..	Records that the image of Kumārasvamin was consecrated by Yarpa-gauḍa, the gauḍa of Muttige, for the prosperity of his family.
269	On a slab set up in the same temple.	Hoysala ..	Pratāpachakravartin Vira-Ballādeva ..	Śaka 1136, Bhāva, Vaiśākha, śu. di. 1, Monday, solar eclipse.	Do. ..	The slab is highly worn out. Seems to register a gift of land for the maintenance of a water-shed at Muttige in Muttige 80, a subdivision of Kōḷali 500 by the chief Bappaya of the village.
270	On a slab set up near the Āñjaneyasvamin temple in the same village.	Vijayanagara.	Sadaśivadeva-Maharaya, 'ruling from Vidyānagara.'	Śaka 1476, Paridhāvi, Kārtika.	Do. ..	Much damaged. Mentions a certain Kṛṣṇappa-Nāyaka.
271	On a hero-stone set up in a field to the west of the village of Kadabagere .	Rashtrakūṭa.	Nityavarsha	Śaka 844, Chitrabhanu.	Do. ..	Refers to the victorious death of Maḷeyya, son of Muḍudara Devayya, the gavuṇḍa of Kalkegovāḍi, in a fight with Nanniga, son of Yelayya-Pallava of Nolambavāḍi, while the Mahāsavanta, Bijja[la] was ruling the Kōḷali 500 and Masiyavāḍi 140.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
272	On another hero-stone in the same place.	Rashtrakūṭa	Nityavarsha	Śaka 844, Chitra-bhanu.	Kanarese ..	Much damaged.
273	On a slab set up in a field to the north of Kasavanahalli, hamlet of Kadabagere.	Vijayana-gara.	Vīrapratapa Vira-Veṅkaṭapati-Mahadeva- raya.	Śaka 1681, Vikari, Phūlguṇa, Śu. di. 3, Friday.	Do. ..	Records gift of land by Bāguli Basavappa-Nāyaka to Sibukapa son of Basavayya and grandson of Giremallappa for having renewed the village of Kasavanahalli.
274	On a slab set up in a field near the tank bund at Arasikere.	Do. ..	Vīrapratapa Rāmadēvarāya	Śaka 1583, Plava, Margaśira, Śu. di. 5, Saturday.	Do. ..	Registers gift of land by Bāguli Basavappa-Nāyaka to Basavayya, son of Sire-Mallanna and grandson of [Sa]-māta-Rāvuta of Arasikere-Mutige.
275	On a slab set up in the Āṇjanaya svāmin ² temple at Nichchavva-nahalli.	..	....	Śaka 1650, Saumya, Jashṭa, Śu. di. 5.	Do. ..	Registers gift of the village Nichchapura by the Mahā-nāyaka-charya Bāguli Basavappa-Nāyaka to Subedar Liṅgappa for his valuable service to the state in getting the tribute paid to the Hindu king reduced from 10,000 varahas to 8,000 varahas by obtaining the consent of Abdul Nabikhan for building Hosapete and causing the reduction of the rent to 6,000 varahas.
276	On a slab set up near the Āṇjanaya-svāmin temple at Hosakote.	..	....	Śaka 1434, Pra-jōtpatti, Pushya, ba. di. 30, Amāvāsya.	Do. ..	Records the gift of the agrahara of Bukkasagara to Chennarasaiya, son of Viṭṭharasaiya, the sthanika of the temple of Hariharadeva, by Haridasa-Rahutta, son of Rāmappa-Rahutta, the chief of the Toraga[lu] fort.
277	On a slab set up in the court-yard of the Jēvara temple at Gudihalli, hamlet of Hosakote.	Western Chalukya	Tribhuvanamalladeva	Ch. Vik. 36, Khara, Pushya, Śu. di. 11, Sunday, Uttarayana-Saṅk-rānti	Do. ..	Registers grant of lands by the Mahāsāvanta, Siṅgarasa, the son of Kāmanripa and Chātṭabbe, ruling Kōṇigal 800 while Tribhuvanamallā-Pandya was in charge of the Nōlambavadi 32,000 for offerings, etc., to the temple of Nōlambēśvara, for ascetics and for education. The donor's grandfather was Mārasimha and the grant was made in the presence of Varēśvara-Pandita a disciple of Vama-śakti-Pandita whose preceptor was Divyāśakti-Pandita.
278	On another slab in the same place..	Do.	Trailokyamalladeva	Śaka 987, Viśvāvaṇ, Paushya, Śu. saptaṃsi, Sunday, Uttarayana-Saṅk-rānti	Do. ..	Registers grant of the village of Kadakola in the district of Muttage 30 in Kōgali 500 by Bijjaladeva, for worship, offerings, etc., to the temple of Nōlambēśvara at Arasiya-kere, for feeding ascetics and for education, while Viśhṇuvarddhana-Maharāja-Vijayadityadeva, ruling Kadambali 1,000, Kōgali 500 and Ballakunde 300 was encamped at this place on his way for the conquest of the south, under the orders of the king.
279	On a third slab in the same place..	Do.	Tribhuvanamalladeva	Ch. Vik. 37 Nan-dana, Pushya, Śu. di. 11, Monday, Uttarayana-Saṅk-rānti, Vyatipāta.	Do. ..	Records the gift of the tax called vaddarāvula and two gardens, made in the presence of Varēśvara-Pandita, for festivals and offerings to the temple of Nōlambēśvara at Arasiyakere in Muttage 30 a subdivision of Kōgali 500. States that the mahāsamantadhipati Anantapālāyya was in charge of the same tax over the 7½ lakhs (country), that his subordinate the mahāpradhāna Madirajarasa was in charge of Panavase 12,000, Halasiga 12,000 and Nōlambavadi 32,000 and the latter's subordinate the Daṇḍanayaka Pāyamarasa was managing Nōlambavadi 32,000 and that Chamuṇḍamayya-Nāyaka was, under the orders of the last, in charge of Kadambalike 1,000 and Kōgali 500.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
280	On a pillar in the front maṇḍapa of the same temple.	Vijaya-nagara	Krishnarāya-Mahārāya	Śaka 1449, Sarvajit, Śrāvaṇa, Śu. di. 10.	Kanarese ..	Records that Timmarasa, son of Raṅgadasa, ruling over Arasikere, repaired the sluice of the tank in the village, under the orders of Nāgarasa who was governing the Koṭṭaru-stane and was the agent of Rayasa Naraṅappa, son of Timmarasa of the king's gold treasury. The last was in charge of Nonaban-Arasikere in Koṭṭaru-stane.
281	On a slab lying in a field to the south of Anijigere.	Hoyasā	Vira-Narasimhadēva, 'who established the Chōlakingdom.'	Śaka 1145, Chitrahann, Pushya, Ba. aṣṭami, Monday, Uttarāyana-Sankramana, Vyatipāta.	Do. ..	Gift of land for offerings and lamps to the temple of Kalidēva at Kūchegola in Uchohaṅgi 30, by Pallava-sāvanta of Asagōdu, a subordinate of the mahāpradhana Ammaṇṇa-Dannāyaka.
282	On a slab set up near the Isvara temple at Srinivāsa-pura hamlet of the same village.	Western Chālukya	Pratāpachakravartin Jagadekamalladēva	[Pramādi], Kārtika, Amāvasa, Monday, Solar eclipse.	Do. ..	Much damaged. Records gift of land, for offerings and worship, to the temple of Arṣeśvara at Kūchegola by Jagadekamalla-Vira-Paṇḍyadēva.
283	On a slab set up near the Āṇjanāya-svāmin temple at Rajabavana-halli.	Vijaya-nagara.	Vīrapratāpa Dēvarāya-Mahārāya, 'ruling at Vijayanagara.'	Śaka 1341, Vikāri, Kārtika Śu. di. [1], Sunday ..	Do. ..	Records that, under the orders of the king, Hariyappa, son of Lakṭappa gave rent-free lands to Siṅṅappa, son of Viṭṭarsu and others for having constructed a tank and founded a village called Hariyasaṃ[dra] to the east of Nonabana-Arasiyakere by reclaiming the forest.
284	On a hero-stone lying in a field to the north of Uchohaṅgi-durga.	..	....	....	Do. ..	Mutilated. Refers to the attack made on the fort of Uchohaṅgi and the death of Madava who is said to be of the Yadava family and the mahāsāvanta of Ballaba. Kāñchipuri is mentioned.
285	On the pedestal of a dhvajastambha to the north of the same village.	..	....	Śaka 1630, Sarva-dhari, Śrāvaṇa, Śu. di.	Do. ..	States that Sureśvara Hiryaṇṇa of Tambarahalli set up this lamp-pillar to the goddess Uchohaṅgama.
286	On a slab set up near the Tavakadeśvarasvāmin temple in the same village.	Western Chālukya.	Trailokyamalladēva	Śaka 986, Krōdhi, Chaitra, Paurṇima, Sunday.	Do. ..	Records a grant of land and tank in Uchohaṅgi fort made by Bijjaladēva in the presence of Kageśvara-Paṇḍita to the temple of Gaḷageśvara while Viṣṇuvarddhana-Maharaja-Vijayadityadēva was ruling Nolembavadi 32,000. Accounts for the origins of the four names Meghanātha, Kanakagiri, Uttuṅgaparvata and Uchohaṅgi by which the last mentioned place was called in the Kṛita, Trēta, Dvāpara and Kaliyuga respectively.
287	On a slab set up near the Kallē-varisvāmin temple at Rama-ghatta.	Do. ..	Tribhuvanamalladēva	Ch. Vik. 48, Śubha-krit, Uttarāyana-Sankranti.	Do. ..	Much damaged. Registers grant of land to the temple at Ravaghatta by the Mahāmaṇḍalēśvara Tribhuvanamallā-Raya-Paṇḍyadēva made at the request of the commander of the elephant forces in the presence of Harimarasa who had consecrated with his funds the temple of Rāmeśvara at Trikoṭa. Also registers grant of money for a lamp by the Mahāmaṇḍalēśvara Chāṭṭarasa and others.
288	On a slab set up near the Āṇjanāya-svāmin temple at Chatna-halli.	Vijaya-nagara.	Vīrapratāpa Krishnarāya-Mahārāya ..	Śaka 1446, Svabhāna, Kārtika, Śu. di. 12, Monday.	Do. ..	Registers the grant made on the banks of the Tuṅgabhadra for the merit of the king, of the village of Chāṭanahalli situated in the Uchohaṅgi-vāṇṭe which was a <i>śūḍyāṅka</i> of Viṣana-ravutta, son of Murāri-ravutta to Nārāyaṇa-Bhaṭṭa, son of Dēvaru-Bhaṭṭa.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
289	On a slab set up near the Kallesvarasvamin temple in the same village.	Western Chalukya.	Pratāpachakravartin Jagadekamalladeva.	9th year, Kaba-ya, Jeeṣṭha, Śu. di. 13, Monday, Lunar eclipse, Vishu-Saṅkrānti.	Kannara.	Refers to the construction of an old agrahara, tank and the temple of Nagesvara and registers a gift of land made in the presence of the Śiva-Brahmin Uyyakonda-Bhaṭṭa of Pulpallāra for bath, offerings, <i>pavitra</i> festivals in the month of Chaitra, lamp, worship and repairs to the temple, by the <i>Dandanayaka</i> Gujaya-Raya-Pāṇḍyadeva, who was ruling over the Uchchaṅgi-naḍu for his own merit and that of Jagadekamalla-Vira-Pāṇḍyadeva ruling Nolambavāḍi 32,000. Records also a grant of land for feeding Brahmins in a <i>matha</i> for the merit of Raya-Pāṇḍyadeva and Sovaladevi.
290	On a slab set up near the Kallesvarasvamin temple at Punabagatta.	Do.	Trailokyamalladeva	Śaka 974, Nandana, Pūshya, Śu. di. 1, Thursday, Uttarayana-Saṅkrānti.	Do.	Registers gift of land for offerings to the temple of Mahadeva at Hosagere by Nolamba-Mahadevi, wife of Trailokyamalla-Iṭṭa-Nolamba-Pallava-Permmarāḍi-Narasimhadeva.
291	On a slab set up near the Kallesvarasvamin temple at Nandikamba, hamlet of the same village.	Do.	Do.	Śaka 974, Nandana, Magha, Amāvasya, Sunday, Uttarayana-Saṅkrānti.	Do.	Records grant of the village of Pulibeyaghatta made in the presence of Sōmesvara-Pāṇḍita, to the temple of Kadambesvara, by Kaṭeya Nāṭayarasa, ruling the Kadambalige 1,000 and born in the family of Mayūravarmman.
292	On a slab set up in the tank-bed at Hire-Megalageri.	Do.	[Trailokya]malladeva	Śaka 981, Vikari, Śravana, Pōnnime, Lunar eclipse, Vishu-Saṅkrānti.	Do.	Damaged. Gift of land to the temple of Svayambu-Ka[ḍi]deva at Meganageri by the Mahamandalesvara Singanadeva, who was ruling over Uchchaṅgi 30.
293	On the same slab	Do.	Trailokyamalladeva	Śaka 983, Plava, Jeeṣṭha, Amāvasya, Sunday, Solar eclipse.	Do.	Gift of land to the temple of Svayambhu-Kalidevasvami at Meganageri situated in Kadambalige 1,000, by Pergeḍe-Dandanayaka and Kesimayya-Dandanayaka.
294	On another slab in the same place	Do.	Jagadekamalladeva	Śaka 943, Durmati	Do.	Damaged. Mentions the Mahasamantadhipati Dandanayaka Polamayya. Below this is a damaged record which mentions the king and the Śaka year 956, Śrīmukha, and which registers a grant of land for offerings and lamps.
295	On the same slab	....	....	Śaka 975, Vijaya, Ashadha, Śu. di. 3, Sunday.	Do.	Records a gift of land to the temple of Svayambhadeva at Meganageri by Jagadekamalla-Nolamba-Brahmadhi- <i>[ra]</i> ya.
296	On a slab set up near the Basavadevarasvamin temple in the same village.	....	....	Khara, Chaitra, Śu. bidige, Thursday.	Do.	Damaged. Records that while the Mahamandalesvara Vijaya-Pāṇḍyadeva the younger brother of Vira-Pāṇḍya and the son of Raya-Pāṇḍya by his queen Sōmadevi was ruling over the Nolambavāḍi 32,000 from his residence at Uchchaṅgi, his subordinate Govinda-Dandanayaka made a grant of land to the temple at Megana[geri]. Vijaya-Pāṇḍya's chief minister was Vanavanmuvēnda of Velaiyambakkam.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
297	On a hero-stone set up near the Sankaralingasvamin temple at Sirastahalli.	Rashtrakuta(P)	Vallabha(P)	Śaka 8 *	Kanarese ..	Damaged. Seems to state that Ayyapayya was ruling Masavadi and Kogali.
298	On a slab set up in the same place	Western Chalukya	Trailokyamalladeva	Śaka 970, Sarva-dhari, Magha, su. di. 5. Sunday, Uttarayana-Sankranti.	Do. ..	Records that while Narasimhadēva was ruling the Kogali 500, Kadamtalige 1,000, Balakunde 300 and Sindavadi 1,000, Nanniya Butabbarasi, Kekarasa and the 120 mahajanas of Sirivejli granted in the presence of Vidyānidhi-Pandita, disciple of Tejōnidhi-Pandita, land to the temple of Sankharadēva in that village.
299	On another slab set up in the same place.	....	....	Subhanu	Do. ..	Incomplete. Records that Aimmadi-Nolamba was ruling Kogali and Kadambali countries.
300	On a slab set up near the Lingalaya well in the same village.	....	....	Śaka 1461, Vikari, Bhadrapada, su. di. 15.	Do. ..	Registers the construction of the Lingalaya well by Bayakara Ramappayya for the merit of his son Lingalaya.
301	On the same slab .. .. .	....	....	Śaka 1461, Vikari, Nabhas.	Sanskrit and Kanarese.	Gives the genealogy of Ramayamantri who obtained the government of the Kōṇḍavīḍu country from Achyutadevaraya. His several acts of charity are enumerated such as the building of temples, construction of tanks, etc.
302	On a slab set up near the Gopala-krishnasvamin temple at Timmalapuram (Hospet taluk, Bellary district).	....	....	Śaka 1461, Vikari, Bhadrapada, su. di. 12.	Kanarese ..	Registers the construction of the temple of Gopinatha by Bayakara Ramappayya for the merit of his parents Hiriya Timmarasayya and Hiriya Lakkalissamma.
303	On the same slab .. .. .	....	....	....	Sanskrit and Kanarese.	Copy of No. 301 above.
304	On a slab set up near the Mallikarjuna temple in the same village.	....	....	Śaka 1461, Vikari, Bhadrapada, su. di. 1 [3].	Kanarese ..	Registers the construction of the temple of Mallikarjuna by Namassivaya, the officer of Bayakara Ramappayya, for his own merit.
305	On the same slab .. .. .	....	....	....	Sanskrit and Kanarese.	Copy of No. 301 above.
306	On a slab set up near the Śiva temple in the same village.	....	....	Śaka 1461, Vikari, Bhadrapada, su. di. 12.	Kanarese ..	Registers the construction of the temple of Pachēvara, Ammēvara and Krishnēvara by Bayakara Ramappayya for the merit of his uncle Bacharasayya, his aunt Ammājamma and his brother Krishnappa.
307	On the same slab TINNEVELLY DISTRICT, TENKASI TALUK.	....	....	....	Sanskrit and Kanarese.	Copy of No. 301 above.
308	On west wall of the central shrine in the Kailasanatha temple at Marandai.	Pandya ..	Jatavar[man] alias Tribhuvanachak[ra]-vartin Kulase[kharadēva].	13 + 10th year ..	Tamil ..	Damaged and stones missing. Registers a gift of land for offerings, to the temple of Kailasamudaiya Nayanar at Marantaya[nallur] alias Vikrama-Pandyaapuram in Mullinaḍu.
309	On the same wall	Do. ..	Śrivalabbhadēva	7th	Do. ..	Records that the temple of Śrikavilasamudaiyar at Marantayanallur alias Vikrama-Pandyaapuram in Mullinaḍu, was built of stone by a certain Malai-Amudūcheyda-Māni-Paguvayan of Kiliyar.
310	On the north wall of the same shrine.	Do. ..	Jatav[ar]man alias Tribhuvanachakra-vartin Kulasekharadēva.	2nd	Do. ..	Registers a gift of money (apai-achēnu) for a lamp, by a merchant and a few other residents of the city of Marantayanallur.
311	On the same wall	Do. ..	Do. do.	[2]nd	Do. ..	Gift of money for lamps and offerings to the same temple.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
312	On the south wall of the mandapa in front of the same shrine.	Pandya ..	Maṣavarman alias Tribhu[va]na[ohakra]-vartin dyadeva.	5 + 1st	Tamil ..	Stones out of order. Provides for lamps to the shrine of Kuṇṇamerinda-Pillaiyar in the same temple.
313	On the same wall	Chōla ..	Parakōsarivarman	Lost	Vatṭeluttu ..	Registers a gift of land for offerings to the temple of Tiruṇāṇa-Viṇṇagar-Perumanāḍigaḷ at Maṇḍāyanallūr a brahmadeya in Kaḷakkūḍi-naḍu.
314	On the west wall of the same mandapa.	Pandya ..	Sundara-Pandyaadeva	8th year	Tamil ..	Stones missing. Seems to register a gift of land for a flower-garden.
315	On the north wall of the same mandapa.	Do. ..	Mā[ṣavar]man alias Tribhuvanachakra-vartin Sundara-Pandyaadeva.	* + 1 + 1st	Do. ..	Begins with the introduction முதற்பெயர். Gift of land for offerings to the shrine of Vinayaka-Pillaiyar at Kuṇṇacchi alias Virakera[la]nallūr situated to the west of Maṇḍāyanallūr.
316	On the same wall	Do. ..	Maṣavarman alias Tribhuvanachakra-vartin Kuḷasekharadeva, 'who was pleased to take every country'	2[1]st	Do. ..	Seems to register the assignment of the incomes of arecanuts and betel-leaves by the mudalis and nagarattars of Vikrama-Pandyaapuram to the temple of Kailasamuḍaiya-Nāyanar at that village.
317	Do.	Do. ..	Do. ..	22nd year	Do. ..	Gift of land for a lamp to the same temple.
318	On the same wall	Do. ..	Maṣavarman alias Tribhuvanachakra-vartin Sundara-Pandyaadeva, 'who took and presented the Chōla country.'	5 + 1st year	Do. ..	Stones out of order. Registers a gift of land for morning-offerings to the image of Kuṇṇamerinda-Pillaiyar which was set up in the temple of Kailasamuḍaiya-Nāyanar at Maṇḍāyanallūr alias Vikrama-Pandyaapuram, by Araśeṇḍaḍevan.
319	Do.	Do. ..	Sundara-Pandya, 'who took and presented the Chōla country.'	....	Do. ..	Stones out of order. Seems to register a gift of money.
320	On a stone set up near the same village.	Do. ..	Ati[ra*]raṇaṇ Sivalamaṣaṇ ..	....	Do. ..	Records gift of land in Maṇḍāyanallūr as a devadāna to the temple of Tirukkūṇṇalamuḍaiyar and Seṇbhagadevi-Nachchiyār, for worship and offerings.
321	On a slab set up near the dam at Nettur.	..	....	(Kollam?) 902, Plavaṅga, Vaidasi, 29.	Do. ..	States that the dam was constructed by a certain Nāraṇapayyaṇ a resident of Sokkanadapuram which was a hamlet of Neṭṭūr.
322	On a stone set up in the Kammālar street in the same village.	..	....	Śaka 1[61]8 [Raudri] (wrong), Arpaśi, 16.	Do. ..	Records certain restrictions imposed on industrial classes inhabiting the street Ati[ra*]raṇaṇ-perunderu at Neṭṭūr, in Kuṇṇamaṇi-naḍu, by those who had lent money to them.
323	On a boulder in the tank near Kaduvetti.	Pandya ..	Maṣavarman alias Tribhuvanachakra-vartin Sundara-Pandyaadeva, 'who was pleased to distribute the Chōla country.'	11th year	Do. ..	Gift of land under Parāntakappēreri to the temples of Arikesari-Īśvara and Īyakkāṭṭāśvara at Kaḷakkūḍi in Kaḷakkūḍi-naḍu.
324	Fragments in the ruined Śiva temple at Kilakkalangaḷ.	Do. ..	Maṣavarman [alias Tribhuvana]ohakra-vartin Sundara-Pandya[deva].	2nd	Do. ..	Mentions Kullaga-naḍu. Another fragment in the same temple mentions Kaduvettiṇallūr and a third the measuring rod called Sundarapāṇḍiyan-kōl.
325	On a slab now worshipped as Maḍasami at Kalunirkulam.	Do. ..	Jaṭṭavarman alias Tribhuvanachakra-vartin Kōṇe[ṛmai]kōṇḍaṇ Perumaḷ Aḷaṅgaṇ-Perumaḷ Ativiraṇaṇ alias Śrīvallaḅhaḍeva.	Śaka 150[8], [2]3rd year, Vyaya, Uttarāyana, Vasantaritu, Mēsha, 7 ba. di. daśami, Sunday, Vanjakaṛaṇa, Avittam.	Do. ..	Commences with the words Bhuvanaiḱavira, etc., and registers a gift of land in Kalunarkulam alias Kuṇṇumbalanallūr situated in Kuṇṇamaṇi-naḍu for a service called Śrīvallaḅhaṇ-ṣaṇḍi institute in the temple of Tirukkūṇṇalamuḍaiya-Nāyanar, by the king who is said to have been born in the asterism Punarvasu.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
326	On the south wall of the central shrine in the Vira-Pandyaśvara temple at Surundai.	Pandya ..	Perumal Kulasekharadēva	Śaka 148[1], [9]th year, Siddharitthi, Tai 17.	Tamil ..	Damaged. Seems to make provision for repairs to the temple of Vira-Pandya-Ichchuramudaiya-Nayinar at Rajasuriyanallur in Karumara-naḍu.
327	On the same wall .. .. .	..	....	Śaka 1480, Kalayukti, Kārttigai.	Do. ..	Records that a merchant constructed the ardba-maṇḍapa and the Kapōḍakavari.
328	On a stone set up in front of the same temple.	Pandya ..	Alagan Perumal Aktivirāmaṇ alias Srivallabhadēva.	Śaka 1[4]9[2], 8th year, Pramōḍuta, Tai 10.	Do. ..	Damaged. Seems to provide for repairs to the temple.
329	On the south wall (inside) of the first prakāra of the Kalamegha-Perumal temple at Tirumohur, (Madura taluk, Madura district).	Do. ..	Māḡavarman alias Tribhuvanachakravartin Kōnerinmaikōṇḍaṇ.	....	Do. ..	Unfinished. Registers the gift of the village of Śirukunrattūr in Sengudi-naḍu, for repairs to the temple of the god (Paramasvāmin) at Tirumōḡur in Ten-Paṇḍu-naḍu.
330	On the same wall	Do. ..	Jatavarman alias Tribhuvanachakravartin Sundara-Paṇḍyadēva.	7 + 1st year, Vairāṣi, 21.	Do. ..	Damaged. Gift of land to the shrine of Tiruvali-Ālvan set up in the same temple, by a certain Gāṅḡya. Part of the inscription is peeled off at the right side.
331	Do. .. .. .	..	Tribhuvanachakravartin Kōnerinmaikōṇḍaṇ.	8th year	Do. ..	Registers the gift of the village of Kumārapavitra-chaturvedimaṅgalaṁ which was a brahmadēya in Venbil-naḍu, for repairs to the temple of the god (Paramasvāmin) at Tirumōḡur.
332	Do.	Pandya ..	Jatavarman alias Tribhuvanachakravartin Sundara-Paṇḍyadēva.	8th year and 287th day.	Do. ..	Registers a gift, for the same purpose, of the village of Viranārayana-chaturvedimaṅgalaṁ separated from Tenṇir-Tiruveḍagaṁ in Pāṇḍuṇ kurraṁ.
333	Do.	Do. ..	Māḡavarman alias Tribhuvanachakravartin Kulasekharadēva, 'who was pleased to take all countries.'	40th year and 131st day.	Do. ..	Gift of the village of Pannattāṅkōttai for offerings to the shrine of Vēlanātha, built by Sundarapaṇḍiyachōḷa-kōṇar in the name of the king.
334	On the north wall of the Pallikōṇḍa-Perumal shrine in the same temple.	..	....	..	Do. ..	Records that the Brahmans of Kundavai-chaturvedimaṅgalaṁ should provide for the offerings of the god when taken in procession for marriage in the month of Mārgaḷi and during the hunting festival, according to the scale fixed for daily offerings in the temple.
335	On a pillar in a maṇḍapa in front of an empty shrine in the same temple.	Pandya ..	Kulasekharadēva	13 + 5th year ..	Do. ..	Gift of money for service in connexion with the temple.
336	At the entrance into the maṇḍapa in front of the central shrine in the Subrahmanya temple at Tirupparankunram, same taluk and district.	Do. ..	Tribhuvanachakravartin Sundara-Paṇḍyadēva], 'who took the Chōḷa country.'	..	Do. ..	Consists of four fragmentary inscriptions which appear to register a gift of land. Mentions the king's officer Maḷavarāyaṇ.
337	On the east wall of the first prakāra (inside) of the Govardhani-Amman shrine, in the same temple.	..	Tribhuvanachakravartin Kōnē[ri]nmaikōṇḍaṇ.	42 + 1st year ..	Do. ..	Gift of land as a devādāna to the shrine of Tirukkāmakkōṭṭam, constructed in the temple of Tirupparāṅgunramudaiya-Nayanaṇ, by Śēṇḍappiḷai.
338	On the same wall .. .. .	..	....	Do. ..	Do. ..	Records a similar grant of one veli of land to the same shrine, by the king (Ulagudaiya-Nayinaṇ).
339	Do.	Pandya ..	Māḡavarman alias Tribhuvanachakravartin Kulasekharadēva, 'who took every country.'	2nd year, Kartika, Śu. di. shashthi, Sunday Hasta.	Do. ..	Gift of land to the shrine of Tirukkāmakkōṭṭattu-Āḷudaiya-Nāchchiyar in the temple of Tirupparāṅgunramudaiya-Nayanaṇ, by the assembly of Srivallabha-chaturvedimaṅgalaṁ.

B.—Stone inscriptions copied in 1918—cont

No.	Place of inscription.	Dynasty	King.	Date.	Language and alphabet.	Remarks.
340	On the gōpura near the Pudumandapa at Madura, same district and taluk.	Nayaka	Virappa-Nayaka, son of Viśvanātha-Nayaka.	Śaka 1503, Vikrama, Aḍi, 2.	Tamil	Damaged. The income in the shape of taxes received in the treasuries of the Nayaka and Śokkanātha, on account of the Rāmēśvaram temple, having been previously distributed between the temple of Rāmanāthadēva and the Ariyar-Pāñchadēsiyar in the proportion of 2 to 3, it was now decided on the representation of Sandiraśegara-gurukkaḷ and his disciple to give 700 poṇ to the temple.
341	On the west wall of the shrine attached to the Ujjal-mandapa in the Ranganātha temple at Srirangam (Trichinopoly taluk and district).	Chōla	[Rajar]ajadēva (I)	24th year	Do.	Fragment. Mentions Vēmtarrūr alias Avāninar[aya]nabaturvēdimāṅgalam and seems to register a gift of 14 <i>kaḷaṅṅu</i> of gold, by the assembly of Tiruvaramgam, for offerings to the temple.
342	On the same wall	Do.	Rajarājake [sarivarman] [Rajarāja I]	....	Do.	Fragment. Seems to register a gift of gold for offerings.
343	Do.	Do.	Rajarāja (I)	....	Do.	Do. Seems to register a gift of gold by one of the generals of the king.
344	Do.	Do.	Parakeśarivarman alias Rajendra-Chōla	....	Do.	Do. do.
345	On a stone built into the floor near the same shrine.	Do.	Parakeśarivarman, 'who took Madura and Ilam (Ceylon).'	[40]th year	Do.	Much damaged and worn out.
346	On the north wall of the central shrine in the Sundarēśvara temple at Palur (same district and taluk).	Do.	Rajakeśarivarman	5th year, Kaṇṇi, Lunar eclipse.	Do.	Registers a gift of land for offerings to the temple of Parameśvara at Tiruppaluvūr in Viḷattūr-nāḍu, by the chief Mahimālaya-Irukkuveḷ alias Parantaka Viśaśōlan.
347	On the same wall	Do.	Do.	8th year	Do.	Gift of land by a native of Adavattūr in Uraiyūr-kūṇṇam for the bathing of the god in the same temple.
348	Do.	Do.	Do.	5th year, Kaṇṇi, Lunar eclipse.	Do.	Gift of land by the chief mentioned in No. 346, for offerings to the same temple.
349	Do.	Do.	Do.	6th year	Do.	Gift of land by a native of Karaikkūḍi in Viḷattūr-nāḍu for singing <i>tiruppadiyam</i> in the same temple.
350	On the north, west and south walls of the same shrine.	Do.	Rajakeśarivarman (alias Tri)bhuvaṇa-chakravartin Kuḷōt[taṅga]-Chōladēva.	39th "	Do.	Unfinished and stones missing. Seems to register the gift of the villages of Paḷuvūr alias Rajendrasōlanallūr in Viḷattūr-nāḍu and Enādimāṅgalam alias Kanavadinallūr, under the orders of Śēdirājar, as a <i>brahmodēya</i> to 108 Brahmins. Mentions Āyirattai in Paṇḍyakulaśanivalānāḍu.
351	On the west wall of the same shrine.	....	Tribhuvanachakravartin Kōṇērimel-konḍaṇ.	21st "	Do.	Damaged. Seems to register a gift of land as a <i>janmakkāṇi</i> to the headman of Paḷuvūr in Viḷa-nāḍu, a subdivision of Rajagambira-vaḷanāḍu.
352	On the south wall of the same shrine.	Chōla	Parakeśarivarman	3rd "	Do.	Gives a list of lands presented for offerings, to the temple of Nakkar-Parameśvara at Paḷuvūr in Viḷattūr-nāḍu.
353	Do. do.	Do.	Parakeśarivarman, 'who took Madura and Ceylon.'	40th "	Do.	Gift of gold for a lamp to the temple of Parameśvara at Paḷuvūr, by the queen Adittan Kaṇṇaḷi-piattī. Mentions the gold weight called <i>Viḍēlvīḍugu-kal</i> .
354	Do. do.	Do.	Rajakeśarivarman	....	Do.	Gift of land for worship to the same temple by Madan Ārūjigai, a native of Tiruvellaṇai.
355	Do. do.	Do.	Parakeśarivarman	3rd year	Do.	Gift of land for worship in the same temple.
356	Do. do.	Do.	Rajakeśarivarman	10th "	Do.	Gift of land to the same temple.
357	Do. do.	Do.	Do.	6th "	Do.	Do.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
358	On the south wall of the same shrine.	Chōla	Parakēsarivarman	3rd year	Tamil	Registers a gift of land for offerings to the same temple, by a native of Karaikkūḍi in Viḷattūr-naḍu.
359	On the same wall	Do.	Rājakēsarivarman	6th	Do.	Gift of land for making flower-garlands to the same temple.
Tanjore district, Shiyall taluk.						
360	On the south wall of the central shrine in the Brahmapurīśvara temple at Shiyall.	Chōla	Tribhuvanaśakravartin Virarajendra-dēva.	7th year	Tamil	Gift of land in Kidaraṅḡondaśōlanallūr, the southern hamlet of Śūpādādūḷi-śaturvēdimangalam, for offerings to the temple of Tiruttōṇipuramuḍaiyār and Periyanaśobiyār at Tirukkaḷumalam, a brahmadēya in Rājaraja-vala-naḍu, by Uḍaiyañcheḍḍan Tālī alias Chōlendrasīṅga-viḷupparaiyan of Karuppur.
361	On the same wall	..	Tribhuvanachakravartin Kōṇērinmaikondaṇ.	6th year and 193rd day.	Do.	Registers a gift of land situated in Mattūr, a village of Mattūr-naḍu which was a subdivision of Uyyakkondar-vala-naḍu, for worship to the image of Aḷuḍaiya-Pillaiyār set up in the temple by Uyyavandan Rājaviśeḥḥadiri, one of the servants of the king. Mentions Tirukkaḷatti-Uḍaiyan of Jayaṅḡondaśōla-maṇḍalam and states that Chōlendrasīṅga-Muvēndavelān was the Royal Secretary.
362	Do.	Chōla	Tribhuvanaśakravartin [Rājara]jadēva.	17th year and 458th day.	Do.	Gift of a gold vessel (vaṭṭil) for drinking, to the temple of Tiruttōṇipuram at Tirukkaḷumalam, in Tirukkaḷumala-naḍu, a subdivision of Rājadhīraja-vala-naḍu.
363	Do.	Do.	Tribhuva[nachakra]vartin Virara[jendra-de]va.	6th year	Do.	Built in at the right side. Gift of land for two lamps by a native of Palaiyanūr in Jayaṅḡondaśōla-maṇḍalam to the same temple.
364	On the north and west walls of the maṇḍapa in front of the same shrine.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōjadēva, 'who was pleased to take Madura, and the crowned head of the Pāṇḍya.'	14th	Do.	Registers a gift of land by purchase for a flower-garden, to the temple of Tiruttōṇipuramuḍaiya-Nayanār at Tirukkaḷumalam which was a brahmadēya in Tirukkaḷumala-naḍu, a subdivision of Rājadhīraja-vala-naḍu by two ladies who were the daughter and grand-daughter of Kuṅṅaṅḡiḷan, a resident of Anaṅgūr in Naḍuvil-naḍu alias Rājaraja-vala-naḍu, for their own merit and for the merit of their husbands and descendants. Mentions Palaiyanūr in Menmalai-Palaiyanūr-naḍu, a subdivision of Jayaṅḡondaśōla-maṇḍalam. Perumūr in Venṇi kūrṅam, a subdivision of Śūttamali-vala-naḍu and Oḷu-garai alias Kulōttuṅgaśōlanallūr in Mattūr-naḍu, a subdivision of Rājaraja-vala-naḍu.
365	On the north wall of the same maṇḍapa.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōjadēva 'who took Madura.'	9th year and 176th day.	Do.	Gift of land for lamps to the same temple. Refers to the revenue survey conducted in the 16th year of the reign of Kulōttuṅga-Chōjadēva 'who abolished tolls.'
366	On the south wall of the same maṇḍapa.	Pāṇḍya	Tribhuvanachakravartin Kōṇērinmaikondaṇ.	....	Do.	Gift of land in Rājendraśōlanallūr and Tirukkaḷumalam, for the service of Rājakkapaṇyan-śāndi instituted in the name of the king by the chief of Ponparri in Naḍuvil-kūrṅa, a subdivision of Mīḷalai-kūrṅam, a district of Pāṇḍi-maṇḍalam. Provides also for offerings to the images of Rājakkapaṇyanār and Maratakaśobaiyār, set up by the chief. Refers to the 18th year of Pandara-Pāṇḍya, the elder brother of the king.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
367	On a slab built into the floor of the inner circuit in the same temple.	Pallava ..	[Saka]abhuvaachakravartin Peruñjiñ-gadeva.	....	Tamil ..	Fragment. Gift of land for the recitation of the tiruppadiyam.
368	On another slab built into the same floor.	Chōla ..	Tribhuvanaachakravartin Raja[rājadeva?]	2nd year	Do. ..	Refers to the 35th year of the reign of Kulōttuṅga-Chōladeva, the temple of Rājarājēsvaramūḍaiya-Nayanar and Tirukkalumalam in Rājadhira-ja-valanaḍu.
369	On six other slabs in the same place.	....	....	....	Do. ..	One of them refers to Tiruvali alias Mummudiśōḷa-[chaturvēdimangalam]. Others refer to gifts of land.
370	On the north wall of the platform round the Brahmapuriśvara temple.	....	....	Śaka 1313, Pra-jāpati, Makara, śu. di. tṛitiya Friday, Śadaiyam.	Do. ..	Gift of land for the Tirujñānaśāmbandan-maḍam in the same temple.
371	On the same wall .. .. .	....	....	Śaka 1300 (mistake for 1308) Rudhirōdgari, Karttigai, 18.	Do. ..	Damaged and built in. Seems to register a gift of land.
372	On the west wall of the same platform.	....	....	Siddharthi, Tula, ba. di. Thursday.	Do. ..	Built in, in the middle. Registers a gift of land as a dēvadāna.
373	On the same wall	Vijaya-nagara.	Viruppaṇa, son of Harihara	Śaka 1315, Śri-mukha, Marga-sira, śu. di. pañchami, Karttigai, 25, Friday.	Do. ..	Allotment of 240 mā of land belonging to Tillaiviḍaṅganallur and situated between the Kolliḍam and the Kaveri, for various temple purposes.
374	On the north wall of the Jñāna-sāmbanda shrine in the same temple.	Chōla ..	Tribhuvanaachakravartin Chōladeva.	Kulōttuṅga- 10th year, Māsi, śu. di. 9, Wednesday, Mrigaśirsha.	Do. ..	Records that the assembly of Tulaichohaṅgaḍu, in Akkuraḍu, a subdivision of Jayaṅgaḍaśōḷa-valanaḍu having assembled in the Mummudiśōḷa-pērambalam of this village, sold land for offerings to the temple of Aḷudaiya-Pillaiyar.
375	On the same wall	Do. ..	Tribhuvanaachakravartin Rājarājadeva ..	12th year, Meśha, ba. di. Monday, Uttiraḍam.	Do. ..	Records a sale of land by the members of Virāśōḷanallūr-parigraha, for offerings to the shrine of Maṅgaiyarkka-raśi-Nāchohiyar, in the shrine of Aḷudaiya-Pillaiyar at Tirukkalumalam.
376	Do.	Do. ..	Tribhuvanaachakravartin Virarājendra-deva.	6th year, Mīna, ba. di. tṛitiya, Thursday, Sittirai.	Do. ..	Relates to the exchange of land made by the devakanmis of Aḷudaiya-Pillaiyar at Tirukkalumalam, a brahmadeya of Tirukkalumala-naḍu, a subdivision of Rājadhira-ja-valanaḍu, with a native of Veḷūr in Tirunāraiya-naḍu, a subdivision of Kulōttuṅgaśōḷa-valanaḍu.
377	Do.	Do. ..	Tribhuvanaachakravartin Chōladeva.	Kulōttuṅga- 12th year	Do. ..	Records a similar exchange of land.
378	Do.	Do. ..	Do. do.	17th	Do. ..	Gift of land by the assembly of Kulōttuṅgaśōḷa-chaturvēdimangalam for offerings and a flower-garden, to the shrine of Aḷudaiya-Pillaiyar.

B.—Stone inscriptions copied in 1918--cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
379	On the south wall of the same shrine.	Chōla	Tribhuvanachakravartin deva.	Rajadhiraja	11th year	Tamil .. Registers a gift of land for offerings to the shrine of Āḷudaiya-Pillaiyar, by Atkoṇḍanayagan Naṭṭapperume] the headman of Venmali.
380	On the same wall	Do.	Tribhuvanachakravartin Chōladeva.	Kulottunga	3rd year, Simha, ba. di. Navami, Monday, Puraḍam.	Do. .. Records a sale of land by the assembly of Tirukkaḷumalam, for offerings to the same shrine.
381	Do.	Do.	Do.	Do.	4th year	Do. .. Gift of land for setting up images (?) and restoring those that had been already set up and had suffered damage.
382	On the north wall of the maṇḍapa in front of the same shrine.	....	....	....	....	Do. .. Gives a list of lands granted to the temple at Tirukkaḷumalam.
383	On the same wall	Chōla	Tribhuvanachakravartin Chōladeva, 'who was pleased to take Madura, Iḷam (Ceylon) Karuvūr and the crowned head of the Pāṇḍya'.	Kulottunga	27th year	Do. .. Gives a list of lands in Tirumullaivayil, a hamlet of Tiruvali alias Ediriliṣōḷa-chaṭurvedimaṅgalam, in Rajadhiraja-vāḷanaḍu, which were purchased at various times for the temple of Āḷudaiya-Pillaiyar.
384	On the north wall of the same maṇḍapa.	....	....	....	....	Do. .. Fragment. Seems to register a gift of land for offerings to the same shrine.
385	On three pillars in front of the same maṇḍapa.	....	....	....	....	Do. .. Records the names of the donors of these pillars. They are Aranūr Inaiḥchayappan and Akaravallavan
386	Right of entrance into the east prakara of the same shrine.	....	....	....	....	Do. .. Registers a gift of land at Tiruvakkūr, for offerings, repairs and a flower-garden, to the same shrine.
387	On the east wall of the same prakara.	....	....	....	....	Do. .. Stones out of order. Seems to register a gift of land for the teachers who gave instruction in tiruvisai (music).
388	On the south wall of the same prakara.	Chōla	Tribhuvanachakravartin Rajarajadeva	Do.	3rd year, Kumbha, ba. di. saptami, Monday, Anḷam.	Do. .. Fragments. Gift of money for repairs to the first prakara of Āḷudaiya-Pillaiyar, by a native of Gaṅgaikoṇḍaṣōḷapuram.
389	On the north wall of the first prakara of the Brahmapuriśvara temple.	Do.	Do.	Do.	2nd year and 219th day.	Do. .. Gift of land by purchase for a flower-garden by a native of Anaṅgur in Naḍuvil-naḍu.
390	On the same wall	Do.	Do.	Do.	24th year, [Kum]-bha, śu di. pañchami, Monday, A[nḷam].	Do. .. Gift of land for a flower-garden by a native of Nalūr.
391	On the south wall of the same prakara.	Pallava	Chakravartin Peruñjiṅgadeva	Do.	18th year, Makara, śu. di. daśami Wednesday, [Rōhiṇi].	Do. .. Stones out of order and damaged. Seems to register a gift of land to the temple of [Tiruttōṇi]puramuḍaiyar.
392	On the east wall of the same prakara.	Chōla	Rajakesarivarman alias [Rajarajadeva]	Do.	7 + 1st year ..	Do. .. Much damaged and stones out of order. The introduction commences with the words <i>Peruñjiṅgadeva</i> , etc. Seems to record a sale in public auction of a land situated in Panāṅguḍi a hamlet of Tiruvali alias Munnuḍiṣōḷa-chaṭurvedimaṅgalam, in Rajadhiraja-vāḷanaḍu, to the temple of Tiruttōṇipuramuḍaiyar and the shrine of Tiruvēṇkaḍuḍaiyar set up in it by a certain Kalinga- <i>rayan</i> . Mentions the Royal Secretary (<i>Paṇḍita</i>) Neriyaḍaichōḷa-Muvēndaveḷan.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
398	On the same wall	Chōla ..	Tribhuvanachakravartin [Raja]rajadeva	7 + 1st year and 317th day.	Tamil ..	Damaged. Records sales, in public auction to the temple, of lands belonging to certain persons who proved themselves to be traitors. Mentions the Royal Secretary Neri-yudaiachōhōja-Muvendavelan.
399	Do.	Pallava ..	Sakalabhuvanaachakravartin Kōpperuñjīngudeva.	19th year, Makara, śu. di. Chaturdaśi, Wednesday.	Do. ..	Damaged. Built in at the end and stones missing. Seems to register a gift of land by purchase, by a native of Kōḍalūr in Jayanṇṇṇachōhōja-vaḷanaḍu. Mentions Olai-yamaṅgalam in Ven[neiyur]-naḍu.
396	Do.	Do. ..	Do. do.	19th year	Do. ..	Built in at the end and damaged. Refers to the transaction mentioned in No. 394 above.
396	Right of entrance into the inner eastern gōpura of the same temple.	....	....	Śaka 1410, Kīlaka, Tula, ba. di. Wednesday, Makha.	Do. ..	Records that Kōneridēva-Maharaja made the villages belonging to the temple at Śigālī, as sarvamānya-grants in order that worship and offerings may be conducted.
397	Left of entrance into the same gōpura.	Vijayana-gara.	Virapratapa Krishṇadeva-Maharaja ..	Śaka 1433, Prajā-pati, Mēsha, śu. di. Tritiya, Friday, Śvati.	Do. ..	Damaged. Seems to record a sale (i.e., lease) of a certain land and houses, on an annual payment of 10 poṇ (by the tenants?), to the temple.
398	On the right and left sides of the same entrance.	Do.	Venkaṭadeva-Maharaja	Śaka 1520, Viḷambi, Sīmha, śu. di. Saptami, Monday, Anṛadha.	Do. ..	Built in at the beginning and middle. Seems to register a gift of land to the temple on the occasion of the abhisheka of Apardddharapa.
399	In the same place .. .. .	....	....	Śittirai-Vishu ..	Do. ..	Records a grant made by Ramappa-Nāyaka, son of Kōḍal Vasavapa-Nāyaka.
400	On the south wall of the platform round the central shrine.	Vijayana-gara.	Viruppapa-Uḍaiyar	Śaka 1319, Iṣvara, Paṅguni 11.	Do. ..	Built in at the beginning. Seems to register a gift of land to a private individual for building a maṇḍapa.
401	In the same place .. .. .	....	....	....	Do. ..	Records the birudas of Viṭṭhaladeva-Maharaja. Traces the genealogy of Viṭṭhala from certain mythical kings through the Western Chālukyas, etc., and mentions the conquests of some of his ancestors.
402	On the south wall of the central shrine in the Anḍanāthar temple at Talarankoil.	Chōla ..	Tribhuvanachakravartin Rajarajadeva ..	3rd year	Do. ..	Gift of money for a lamp and a lamp-stand, to the temple of Vibhishapāśvaramuḍaiyar at Tirukkaḷumalam in Tirukkaḷumala-naḍu, a sub-division of Rajadhiraja-vaḷanaḍu.
403	On the north wall of the central shrine in the Kōdarēśvara temple at Pudutturai.	....	....	15th ,, ..	Do. ..	Registers a tax-free gift of land in Śivapaśasekharanallūr for the requirements of the temple of Tirukkedarēśvaramuḍaiyar constructed in Vikkiramāśolanallūr a hamlet of Ediriliśōla-chaturvēdimāṅgalam in Tiruvali-naḍu, a sub-division of Rajadhiraja-vaḷanaḍu, by a certain Gaṅḡayaraja of Annavayil in Serrūr-kurram a sub-division of Kulōttuṅgaśōla-vaḷanaḍu.
404	On the west wall of the same shrine.	....	....	15th year and 122nd day.	Do. ..	Relates to the transactions recorded in No. 403, above.

B.—Stone inscriptions, copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
405	On the south wall of the same shrine and mandapa in front of it.	Chōla ..	Tribhuvanaachakravartin Chōlādēva. Kulōttunga-	8th year	Tamil	Records that the assembly of Tiruvali alias Edirilōla-chaturvēdimangalam acquired by purchase and made tax-free certain lands, required for various purposes connected with the temple of Tirukkedaramudaiyar.
406	On the north wall of the central shrine in the Ranganatha-Perumal temple at Tirunagari.	Vijayanagara.	Krishnadevaraya-Maharaya	Śaka 1439, Iśvara. Pushya, śu. di. Paurṇami.	Do.	Refers to the king's conquests and the remission of taxes made by him in favour of a number of Viṣṇu and Śiva temples in the Chōla country.
407	On the same wall .. .. .	....	.. ..	....	Do.	Gives a list of Brahmins who recited the Veda in the temple of Ulaguyyavirirundarūliya-Nayanar Vaiyālali-manavāla, and the shares of lands given them.
408	Do. .. .. .	....	....	....	Do.	Gift of land, cows and vessels for offerings to, and a special service conducted in, the temple of Vaiyālali-manavāla-Perumal.
409	Do.	Vijayanagara.	Viruppana-Udaiyar, son of Harihararaya-Maharaya,	Śaka 1[3]08, Kṣhaya, Kārttigai, śu. di. prathamai, Sunday.	Do.	Registers a list of śaivamānya grants made to the temple of Vayalali alias Manavālar at Tirunagar alias Vighnēvaranallūr in Rajadhiraja-vaṇaṇa which comprised the tract of land between the Kaveri and the Kolliḍam.
410	On the south wall of the central shrine in the Tiruttālamudaiyar temple at Tirukkolakkal.	Chōla ..	Tribhuvanaachakravartin Tirubhuvana-vīradēva, 'who having taken Madura and Ilam (Ceylon), was pleased to perform the anointment of heroes and victors.	3[5]th year.. ..	Do.	Built in at the end. Seems to record that owing to the default made by a person who held the land belonging to the temple of Tirukkolakkavudaiya-Nayanar in Tirukkalumala-naḍu, the income was found to be insufficient to meet the expenses of the temple for the second half-year and that the land was re-sold in favour of a fresh tenant for an increased rate of rent.
411	On the east wall of the first prakāra in the Sivalokanathasvāmin temple at Tiruppongur.	Pallava ..	Śakalabhuvanaachakravartin Kōpperuñjin-gadēva.	2nd year, Makara, ba. di. Chatur-dāsi, Thursday, Hasta.	Do.	Unfinished. Registers a gift of land by a native of Kuṇuchōbi in Kiliyūr-naḍu, a sub-division of Paṇḍikula-śami-vaṇaṇaḍu, for offerings, bathing, garlands, etc., to the temple of Sivalokamudaiya-Nayanar at Tirupponkūr in Tiruvali-naḍu, a sub-division of Rajadhiraja-vaṇaṇaḍu.
412	On the same wall	Chōla ..	[Tribhu]vanaachakravartin [Rāja]raja-dēva.	11th year	Do.	Stones out of order. Registers a gift of land to the shrine of Vikkīramaśōli[śavara]mudaiya-Nayanar built on the northern side of the second prakāra of the same temple, by a certain Vikkīramaśōlan alias Vayanatṭaraiyaṇ of Marudūr.
413	Do. .. .. .	....	....	....	Do.	Built in at the end and stones out of order. Gift of land by purchase for lamps to the same temple.
414	Do. .. .. .	....	Tribhuvanaachakravartin	Vṛiśchika, ba. di. Aṣṭami, Wednesday.	Do.	Built in at the end and stones out of order. Gift of land to the same temple.
415	Do.	Chōla	Tribhuvanaachakravartin Kulōttunga-Chōlādēva, 'who was pleased to take Madura'.	Aṣṭami, Wednesday.	Do.	Fragment. Seems to register a gift of land.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
416	On a slab in the Aiyandar-kulam at Perumangalam .	Nayaka ..	Achohyutappa-Nayaka	Śaka 1505 Subhanu, Masi 8.	Tamil ..	Registers a gift of land and taxes accruing from the village of Perumangalam for the bathing of the god Ohidam-bareśvara, by Al-gapperumai-Pillai for the merit of the king.
417	On a slab built into the north wall of the Marudappar temple at Maruvattur.	....	....	....	Do. ..	Mentions the extent of wet, dry and garden lands belonging to the temple of Marudisuramudaiyar.
418	On two pillars in the same temple..	....	....	....	Do. ..	One of them states that the reconstruction and consecration (kumbhabhisheka) of the god was made by a certain Sōmasundra-Tambiran belonging to the temple of Veļur, on Monday Avani 12, Aṅgīrasa. The other mentions Saohobudanandadeśigar, the 16th disciple of the Dharmapuram matt.
419	On the steps in front of the Subrahmanya shrine in the Vaidyanāthasvāmin temple at Vaidisvarankoyil.	....	....	....	Do. ..	Records that shutter of the sluice at Sattainadapuram measured 35 inches in length and 8 inches in breadth.
420	Right of entrance into the Tirukulam, in the same temple.	....	....	Śaka 1692, Kali 4871, Vikṛita, Vaigasi.	Do. ..	Records that the tank, Nachohiyar shrine and its mandapa, were completely renovated when Kaḍērayar was governing the Sigali-śirmai, and during the management of the Vaidyanāthasvāmin temple by Muttukkumarasvāmitambiran, a disciple of Sivajñānadesika-Sambandar of the Dharmapuram matt.
421	In the same place, left side ..	....	....	....	Do. ..	States that the wall of the second prakara, the tirumaligaipatti, the court-yard of the Amman shrine and the tatti-suri-mandapa were repaired and completed in the month Avani of the year. Śaka 1689, corresponding to Kali 4868 and Sarvasidhi.
422	On a slab built into the floor near the accountant's seat in the same temple.	....	....	Piṅgala, Vaigasi, 4, Monday, Chatur dasi, Svati, Simha-lagna.	Do. ..	Registers a deed granted to Saṅkarabaragiri Reṅgopanditar by Ambalavana-tambiran, the agent of the temple of Vaidyanathasvāmin.
423	On the east gopura (inside) of the same temple.	Nayaka ..	Achohyutappa-Nayaka	Śaka 1505, Subhanu, Masi 3.	Do. ..	Similar to No. 416, above. Registers the gift of taxes accruing from [Ma]nnippallam in Tiruvālipparra.
424	On the north wall of the central shrine in the Velūdaiṇātha temple at Tirukkurugavur .	Chōja ..	Chakravartin Kulōttuṅga-Chōladeva ..	15th year ..	Do. ..	Gift of land for offerings to the image of Chandrasekhara-deva set up in the temple of Tirukkurugavur-Mahadeva in Tiruvāli-nadu, a sub-division of Rajadhiraja-vaṇadu, by a certain Sattan Mandai one of the paṭṭinavar of Manpaikondasōla-paṭṭinam.
425	On the same wall	Do. ..	Kulōttuṅga-Chōladeva	38th ..	Do. ..	Records the gift of a lamp to the temple of Tiruvelladai-Mahadeva at Tirukkurugavur in Tiruvāli-nadu, a sub-division of Rajadhiraja-vaṇadu.
426	Do.	Do. ..	Vikrama-Chōladeva	10th ..	Do. ..	Gift of a lamp to the same temple by a native of Kiranur.
427	Do.	Do. ..	Chakravartin Kulōttuṅga-Chōladeva ..	33rd ..	Do. ..	Gift of sheep for lamps to the same temple.
428	On the north and west walls of the same shrine.	Do. ..	Tribhuvanaachakravartin Kulōttuṅga-Chōladeva.	24th ..	Do. ..	Do. Do.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
429	On the same walls	Chōla ..	Rajakesarivarman Tribhuvanachakravartin Rajadhirajadeva, 'who was pleased to take Madura and Ilam (Ceylon).'	14th year ..	Tamil ..	Registers an order of the assembly of Triuvāli alias Ediriśōla-chaturvedimaṅgalam, reducing the rent, both in kind and in money, to be paid by persons holding temple lands.
430	On the west wall of the same shrine.	Do. ..	Rajakesarivarman	4th ,, ..	Do. ..	Records remission by the assembly of Poygaikudi, of the taxes due on the lands granted to the same temple.
431	On the same wall	Do. ..	.. .. sarivarman	10th ,, ..	Do. ..	Damaged. Seems to register a gift of land.
432	On the south wall of the same shrine.	Do. ..	Parakesarivarman	1 st th ,, ..	Do. ..	Registers gift of lamps to the temple of Tiruvellaḍai-Āṇḍar at Tirukkurugāvūr.
433	On the same wall	Do. ..	Do.	15th ,, ..	Do. ..	Registers gift of lands at Kaḍalvayil to the same temple, by Semban Arulan Uttamanīdialias Uttamaśōla-Muvendavejar.
434	Do.	Do. ..	Do.	13th ,, ..	Do. ..	Registers a gift of land by the donor of No. 433 above, to nine persons for beating drums in the temple of Tiruvellaḍai-Mahādeva at Tirukkurugāvūr in Tiruvāli-naḍu. Mentions Kaṇivayil in Tiruvāṇḍūr-naḍu.
435	Do.	Do. ..	Parakesarivarman alias Chakravartin Kulōttunga-Chōlādeva.	44th ,, ..	Do. ..	Gift of paddy by a native of Ilavanterri alias Sivacherana-śekharamaṅgalam in Vennaiyūr-naḍu, for offerings to the same temple.
436	Do.	Do. ..	Uḍaiyar Rajendra-Chōlādeva	10th ,, ..	Do. ..	Registers gift of lamps to the same temple.
437	On the north wall of the maṇḍapa in front of the same shrine.	Do. ..	Kulōttunga-Chōlādeva	13th ,, ..	Do. ..	Gift of land for offerings and lamps, to (the images of) the three mudalis set up in the prakāra of the same temple.
438	On the same wall	Do. ..	Parakesarivarman alias Chakravartin Vikrama-Chōlādeva.	5th year Karkāṭaka, su. di. Wednesday, Trayodaśi, Ut-tirattādi.	Do. ..	Incomplete. Registers a gift of land for feeding Śrīmahādevas (who are apurvis) in the Tiruchchirambalamuḍaiyaṅ-Maṭha, by Tiruchchirambalamuḍaiyaṅ alias Viḷuppadiṛajan, a resident of Perumbūr in Vēla-naḍu a sub-division of Kulōttungaśōla-vaṇanaḍu. The Assembly met together in the hall called Rajendrasōlan-Perambalam in Mummudiśōla-chaturvedimaṅgalam, a village in Rajadhiraja-vaṇanaḍu.
439	On the south wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Rajarajadeva.	19th year ..	Do. ..	Fragments. Mention the temple at Tirukkurugāvūr in Tiruvāli-naḍu, a sub-division of Rajadhiraja-vaṇanaḍu.
440	Below an image on the same wall..	....	....	..	Do. ..	Records the name Tapasi Venayiludaiyaṅ Iṭaṅḡilai Āraṇan
441	On a slab in the house of Mr. Vijayaraghavalu Naiduat Edamanal.	....	....	Kilaka, Vaigāsi, 28.	Do. ..	Gift of land for the midday festival in the temple of Velvidaiyappar at Tirukkurugāvūr.
442	On the north wall of the central shrine in the Svētaraṇyēśvara temple at Tiruvenkāḍu.	Do. ..	Rajarajakesarivarman alias Rajarajadeva	[2]5th year ..	Do. ..	Built in at the beginning and middle. Gift of 30 kāṇu for a lamp by queen Vanavan-Mahādeviyar alias Tribhuvana-Mahādeviyar.
443	On the same wall	Do. ..	Rajaraja-Rajakesarivarman	15th ,, ..	Do. ..	Built in at the beginning. Registers a gift of gold to the temple of Śrī-Tiruveṇkāḍudeva at Naṅḡr in Vaḍakkaṇai-Naṅḡr-naḍu.
444	Do.	Do. ..	Rajakesarivarman	6th ,, ..	Do. ..	Mentions the images made and jewels and vessels presented by Parantakan Mādeviyar alias Sembiyaṅ-Mādeviyar, the daughter of Maḷavaraiyar, the mother of Uttama-Chōla and queen of Gaṇḍarāditya, in the fourth and sixth years of Uttama-Chōla, in the fourth year of the reign of Rajakesarivarman, in the third and tenth years of Parakesarivarman and in the second year of Gaṇḍarādityadeva alias Mummudiśōlādeva.

B.—Stone inscriptions copied in 1918—cont.

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No. 1003, HOME (EDUCATION), 16TH AUGUST 1919

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
445	On the same wall	Chōla ..	Raja[raja]deva	[3]rd year ..	Tamil ..	Damaged and built in in the middle. Seems to record a gift of money by a native of Kunram in [Venni]-kōram, for the requirements of the temple.
446	Do.	Do. ..	Rajakēsarivarma alias Uḍaiyar ēri-Rajadhirajadeva.	[3] 4th ,, ..	Tē. ..	Gift of sheep for two lamps to the temple of Tiruveṇkaḍḍaiyar by Araiyan Nambanaṅgai, the mother of queen Trailokyaṁudaiyar.
447	Do.	Do. ..	Rajarajakēsarivarma alias Rajarajadeva	28th ,, ..	Do. ..	Built in at the beginning. Gift of gold for a lamp to the same temple by Nakkan Lokachintamaniyar, the mother of queen Villavan-Mahadeviyar. Naṅgūr-naḍu is stated to be a sub-division of Vaḍagarai-Rajendrasinha vaḷaṇaḍu.
448	Do.	Do. ..	[Rajendra-Chōla I]	4th ,, ..	Do. ..	Gift of sheep for lamps to the same temple by Rajaraja's queen Vānavanmadeviyar alias Tribhuvanamadeviyar, the mother of Rajendra-Chōla.
449	Do.	Do. ..	Rajakēsarivarma alias Rajarajadeva ..	28th ,, ..	Do. ..	Gift of gold for offerings to the image of Aḍavallār in the temple of Tiruveṇkaḍḍaiyar, at Naṅgūr in Naṅgūr-naḍu, a sub-division of Rajendrasinga-vaḷaṇaḍu, by Kūttan Virāpiyar, a queen of the king.
450	On the north, west and south walls of the same shrine.	Do. ..	Rajakēsarivarma alias Uḍaiyar ēri-Rajadhirajadeva.	30th ,, ..	Do. ..	Built in at the end. Records that Amalan Śeyyavaiyar set up the image of Pichchadevar, gave lands for its requirements, presented gold and silver ornaments, opened a charity house, and provided for its maintenance. The same person is said to have obtained lands for the temple from the king's father, 'who was pleased to take Pūrvadeśam, Gaṅgai and Kidāram.'
451	Do.	Do. ..	Do. do. ..	2[7]th ,, ..	Do. ..	Gift of gold and silver ornaments to the image of Pichchadevar by the donor mentioned in No. 450, above.
452	On the west and south walls of the same shrine.	Do. ..	Rajakēsarivarma alias Uḍaiyar ēri-Virarajendradeva.	2+1st ,, ..	Do. ..	Gift of taxes on certain villages for monthly festivals and offerings, to the temple of Tiruveṇkaḍḍaiyar at Naṅgūr in Naṅgūr-naḍu, a sub-division of Rajadhiraja-vaḷaṇaḍu, to be conducted on the birthday asterism Aśleṣha of the king. The regnal year "2+1" is repeated as "second year and the 234th day" in the body of the inscription.
453	On the same walls	Do. ..	Do. do. ..	3rd ,, ..	Do. ..	Gift of gold to the same temple for worship, offerings, festivals and feeding.
454	On the south wall of the same shrine.	Do. ..	Rajaraja-Rajakēsarivarma alias Rajarajadeva.	[24]th ,, ..	Do. ..	Registers a gift of gold for Źeṅgaḷunir-tiruvāṣṅai (an areola of red-lilies) and gold-flowers to the temple of Tiruveṇkaḍḍaiyar, by the servants (mūlaparivāra and mūlaparivāritṭēṇ) of the king.
455	On the same wall	Do. ..	Rajakēsarivarma alias Rajarajadeva ..	1[3]th ,, ..	Do. ..	Gift of money by the officers of the king for festivals in the month of Mārgaḷi.
456	Do.	Do. ..	[Rajakēsarivarma alias Rajarajadeva] ..	26th ,, ..	Do. ..	Gift of money for offerings and jewels to the image of Vṛishbhavahanadeva set up in the same temple by Kōlakkaṇ.
457	Do.	Do. ..	Rajarajakēsarivarma alias Rajarajadeva	27th ,, ..	Do. ..	Records the setting up of a copper-image of the goddess to Rishabhavahanadeva, by certain persons belonging to the Rajaraja-jananātha-teriṅja-parivāra.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
458	On the same wall	Chōla ..	[Rajadhiraja I]	29th year ..	Tamil ..	Gift of sheep for a lamp to the temple of Tiruvenkāḍaiyār.
459	Do.	Do.	[Parakeśarivarman alias] Rajendra-Chōladēva.	[3]rd „ ..	Do. ..	Gift of money for offerings, bathing, feeding etc., to the temple of Tiruvenkāḍadēva, by a cavalier of the king's troop who was a native of Aṭṭuppalī-Niyamam.
460	Do.	Do.	[Parakeśari]varman alias Rajendra-Chōladēva.	....	Do. ..	Built in. Seems to register a gift of gold by Uḍaiyapiraṭṭiyar Tribhuvana-Mahadēviyar, the mother of the king.
461	Do.	Do.	Parakeśarivarman alias [Ra]jendra-Chōladē[va].	....	Do. ..	Gift of sheep for a lamp.
462	Do.	Do.	Parakeśarivarman alias Rajendra-Chōladēva.	[3]rd year ..	Do. ..	Do.
463	Do.	Do.	Do. ..	4th „ ..	Do. ..	Gift of sheep for a lamp to the temple of Tiruvenkāḍadēva, by a servant of the queen.
464	Do.	Do.	Do. ..	....	Do. ..	Damaged. Gift of money for incense etc., by queen Nakkaṇ Karukkamandaḷ alias Pañchavan-Madēviyar.
465	On a pillar near the north wall of the same shrine.	Do.	Madiraikoṇḍa Parakeśarivarman	8 + 37th year ..	Do. ..	Gift of land for offerings to the temple of Tiruvenkāṭṭu-Perumāl, by a native of Keḍuṅgōḷur in Malai-naḍu. Mentions the gōśalai.
466	On the same pillar	Do.	Rajakēśarivarman	2nd „ ..	Do. ..	Gift of sheep for a lamp.
467	On the north wall of the maṇḍapa in front of the same shrine.	....	Tribhuvanaachakravartin Koṇṇeriṇmai-koṇḍaṇ.	5th „ ..	Do. ..	Gift of land for offerings in connection with a service instituted by a certain Vāṇādarāyar in the temple of Tiruvenkāḍaiyār.
468	On the same wall	Chōla ..	Tribhuvanaachakravartin Kulōttuṅga-Chōladēva.	45th „ ..	Do. ..	Records a sale of land by the assembly of Kaliyugakanna-chaturvēdimāṅgalam, in Adiyamaṅgai-naḍu a subdivision of Rajadhiraja-vaḷanaḍu, to the same temple. The assembly met in the hall called Rajadhiraja-chatuśśalai in the same village.
469	Do. .. .. .	....	Rajakēśarivarman alias Tribhuvanaachakravartin [Kulōttuṅga-Chōladēva].	....	Do. ..	Fragmentary. Contains only a portion of the historical introduction of the king and the names of the signatories.
470	On the west wall of the same maṇḍapa.	Chōla ..	Tribhuvanaachakravartin Rajarajadēva ..	15th year ..	Do. ..	Gift of land for offerings, flower-gardens etc., to the image of Dēvarganāyakaḍēva in the temple at Tiruvenkāḍu by the assembly of Kaliyugakanna-chaturvēdimāṅgalam in Adiyamaṅgai-naḍu.
471	On the same wall	Do.	Rajakēśarivarman alias Tribhuvanaachakravartin Kulōttuṅga-Chōladēva.	34th „ ..	Do. ..	Fragment. Fixes the amount of taxes that must be realised from certain temple lands.
472	Do. .. .. .	....	....	33rd „ ..	Grantha and Sanskrit.	Fragment.
473	On the east wall of the same maṇḍapa.	Chōla ..	Parakeśarivarman alias Tribhuvanaachakravartin Vikrama-Chōladēva.	10th „ ..	Tamil ..	Gift of land by purchase in Perundōṭṭam alias Kaliyugakanna-chaturvēdimāṅgalam in Adiyamaṅgai-naḍu, a sub-division of Rajadhiraja-vaḷanaḍu, for a maṭha established in the street called Vikramaśōlan-tiruvīdi. The king was seated on the steps in the south side of the pavilion called Vikramaśōlan-tirumaṇḍapa in the temple of Tiruvenkāḍaiyār in Nāṅṅar-naḍu, a sub-division of Rajadhiraja-vaḷanaḍu. Refers to the 44th year of the king's father Kulōttuṅga-Chōladēva.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.	
474	On the west wall of the Dakṣiṇāmūrti shrine in the same temple.	..	....	Āṅgīrasa, Vaigāśī 24.	Tamil ..	Registers a servamānya grant for expenses connected with the service called Nāgarasāṇ-sāndi instituted by a certain Manundikāṇḍan Akalanḥkan Nāgarasār.
475	On the same wall	Chōla ..	Chakravartin Kulōttuṅga-Chōla	32nd year	Grantha ..	Mutilated. Registers the gift of a perpetual lamp to Śvetarāyaśvara by a Brahman named Vyāsa.	
476	On the north wall of the Chandraśekhara shrine in the same temple.	Vijayana-gara.	Vīra-Viruppaṇa-Uḍaiyar, son of Harihararāya.	Śaka 1315, Śrīmukha, Mithuna, śu. di. dvitīya, Thursday, Pushya.	Tamil ..	Records that the village of Tiruvambalanallūr once granted to the temple of Tiruveṅkaḍaiyā-Nāyanār was in ruins and that Mallarasa, son of Annamarasa rehabilitated it under the name Virupparayan-paṭṭinam and set apart the monthly income from it, to the temple.	
477	On the north wall of the Gaṇeśa shrine in the same temple.	Chōla ..	Tribhuvanachakravartin Rajarājadeva ..	3rd year	Do. ..	Gift of money for a lamp to the shrine of Periyapillaiyar by a native of Ilaiṇḍi[r] in Veḷa-naḍu a sub-division of Kulōttuṅgaśōla-vaṇaṇḍu.	
478	On the west wall of the same shrine	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōladeva.	10th ,,	Do. ..	Gift of land by purchase for offerings to the same shrine, by a native of Ulaguyakkōṇḍaśōla-chaturvēdin-aṅ-galam.	
479	On the east inner gōpura of the same temple, right of entrance.	Do. ..	Rajarāja-Rajakēsarivarman	11th ,,	Do. ..	Registers a gift of gold by a native of Nāṅgūr.	
480	In the same place	Do. ..	Tribhuvanachakravartin Kōnerinmai-kōṇḍan.	2nd ,,	Do. ..	Damaged. Seems to register the gift of the village of Virasōlanallūr in Rajadhirāja-vaṇaṇḍu for the service of Adaiyavalainḍan-sāndi instituted in the temple at Tiruveṅkaḍu. Mentions Vijaya-Gaṇḍagōpala, the younger brother of Maḷavarāyār.	
481	Do.	Pāṇḍya ..	Jatavarman alias Tribhuvanachakravartin Ellarkku-Nayinār Sundara-Pāṇḍyadeva.	7 + 25th ,, ..	Do. ..	Gift of land in Tiruveṅkaḍu, for service, festivals, etc., instituted in the name of the king in the same temple.	
482	Do.	Chōla ..	Parakēsarivarman	10th ,,	Do. ..	Registers a gift of 25 kaḷaṅju of gold for a lamp to the temple of Tiruveṅkaḍu, by Śadīrayan Uttamaśīliyar, wife of Vannaḍuḍaiyār.	
483	Do.	Do. ..	Do.	Do.	Do. ..	Registers a similar gift of 25 kaḷaṅju of gold for a lamp.	
484	Do.	Do. ..	Do.	[10]th year	Do. ..	Much damaged. Seems to register gift of a lamp.	
485	Do.	Do. ..	Do. .. .. .	....	Do. ..	Much damaged. Gift of 90 sheep for a lamp to the same temple by a lady called Aruraṅ Ambalattadigal.
486	Do.	Do. ..	Do.	8th year	Do. ..	Registers a gift of land for a lamp to the same temple by a queen of Uttama-Chōla.	
487	On the same gōpura left side	..	Pāṇḍya ..	[Tribhuvana]chakravartin Kōnerinmai-kōṇḍan Śrīvalla[bha°]deva.	Damaged	Do. ..	Gift of land in Viranārayanaṇallūr and other places for the service of Maṇaṅgātṭan-sāndi instituted in the temple of Tiruveṅkaḍu, by Piṇḍhaṅ Maḷavarāyār.
488	In the same place	Pāṇḍya ..	Jatavarman Tribhuvanachakravartin Kulasekharadeva.	19th year and 267th day, śu. di. dvitīya, Wednesday, Aśvati.	Do. ..	Registers a gift of two vēli of land and certain taxes, for conducting the service of Valattuvalvittan-sāndi instituted in the same temple by Toppaimānār, after his own name.
489	Do.	Chōla ..	Rajarāja-Rajakēsarivarman	14th year, Āni, Monday, Tiruvōnam.	Do. ..	Gift of land for drummers.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
490	In the same place	Chōla	Parakēsarivarman.. .. .	10th year, Vaigāsi	Tamil ..	Gift of 30 kalāñju of gold for offerings to the temple of Tiruvenkāḍuḍeva, by a merchant of Adirāyamāṅgalyapura in Mērkā-naḍu.
491	Do.	Do.	Rajakēsarivarman	2nd year	Do. ..	Gift of land by purchase for offerings, to the temple of Tiruvenkāḍuḍeva, by a member of the community of Parthivasegaratterinjā-Kaikkōlar.
492	On the outer east gōpura of the same temple, right of entrance.	Pāndya	Vikrama-Pāndya .. .. .	....	Do. .	States that the entrance was called Vikkīrama-Pāṇḍiyan-tiruvaṣal.
493	In the same place	Vijayana-gara.	Virapratāpa-Kṛishṇaḍeva-Maharāya ..	Śaka 1436, Bhāva, Tula, śa. di. Uttāna - dvadaśi Monday, Rēvati.	Sanskrit in Grantha and Tamil.	Records the assignment of certain revenues to the temple of Svētāryanātha, by the king.
494	On the west inner gōpura in the same temple, right of entrance.	Pāndya	.. .. . [Kō]nō[rinmaikōḍān]	28th + 2nd year ..	Tamil ..	Much damaged. Seems to register a gift of land.
495	On the same gōpura, left side ..	Chōla	Parakēsarivarman	4th „	Do. ..	Seems to register gift of gold ornaments by a Kaikkōlan. Below this is engraved the latter portion of an inscription which relates to the reclaiming of a certain temple land and the fresh assignment of it on a higher rate of rent.
496	In the same place .. .. .	..	....	...	Sanskrit in Grantha.	Gift of sheep for four lamps to the temple at Svētavana.
497	Do.	Chōla	Parakēsarivarman, 'who took the head of the Pāndya (king).'	4th year	Tamil ..	Seems to provide for the maintenance of a flower-garden to the temple of Tiruvenkāḍuḍeva.
498	Do. .. .. .	..	Tribhuvanaśakravartin Kōnerinmaikōḍān.	7th „	Do. ..	Gift of land for conducting a service instituted in the temple by Kelaśekhara Tondaimanar.
499	Do.	Chōla	Rajārājako[sarivarman] (i.e., Rajarāja I)	....	Do. ..	Fragment. Seems to register a gift of sheep for a lamp.
500	On the outer west gōpura in the same temple; right side.	Do.	Tribhuvanaśakravartin Kulottuṅga-Chōḷuḍeva.	6th year	Do. ..	Fragment. Gift of land for a lamp.
501	On the same gōpura; left side ..	..	....	....	Sanskrit in Grantha.	Records that Sētu, Vadavār, Chidambaram, Gōkarṇam, Parapāpuri, Svētāryanam, Vataṭavī, Sōnadri, Kañohi, Srigiri, Kāḷahasti, Nagari, Kedari, Vārapāsi and Kailāsa are Mukti-sthalas
502	On the north wall of the first prakāra of the same temple.	Chōla	Tribhuvanaśakravartin Rajadhirājaḍeva	8th year	Tamil ..	Registers gifts of money by several individuals for bringing under cultivation certain temple lands which had been lying waste, the donees agreeing to meet certain items of expenses such as burning lamps, reciting Vedas during the processions of the god Devaganāyan and feeding Apurvins in the temple of Tiruvenkāḍuḍaiyar in Nāṅgūr-naḍu a subdivision of Rajadhirāja-vaḷanaḍu and also to pay the taxes on the lands.
503	On the same wall	Do.	Do. do. ..	Do.	Do. ..	Gift of land by purchase, in Tirunālālvayil for lamps to the same temple by a native of Vāgūr alias Alagiyaśōḷa-ohatarvedimaṅgalam which was a tāpiyūr in Vāḍagarai-Vēśalippaḍi, a subdivision of Naḍuvil-naḍu alias Rajarāja-vaḷanaḍu.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
504	On the same wall	Chola ..	Rajakēsarivarman alias Tribhuvanachakravartin Rajarājadēva.	4th year, Vri- śchika, Śu. di. daśami, Monday, Revati.	Tamil.. ..	The introduction commences with the words <i>Ṣṛiṣṭhānāy</i> etc. Registers a gift of land by purchase at Tiruppanaṅgaḍu for lamps to the same temple for the merit of Tiruvenkaṭṭunachobiyar, daughter of Araiyan Udaiyañcheydan alias Solakonār, the headman of Mattor and wife of Tayilunallaperumal alias Ilaṅgōvelār of Sendamaṅgalam in Rajendraśōla-valaṇaḍu.
505	Do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōladēva, 'who was pleased to take Madura, Ilam (Ceylon) Karuvūr and the crowned head of the Pandyā'	26th year, Karka- ṭaka, Śu. di. Trayodaśi, Wed- nesday, Uttira- ḍam.	Do	The introduction commences with the words <i>Ṣṛiṣṭhānāy</i> etc. Registers a gift of land by purchase, for lamps to the same temple by a native of Kunrattūr in Kunrattūr-naḍu, a sub-division of Puliyūr-kōṭṭam alias Kulōttuṅgaśōla-valaṇaḍu which was a district of Jayaṅgaḍaśōla-maṇḍalam.
506	On the west wall of the same prākāra.	..	Tribhuvanachakravartin Kōṇērinmaikōṇḍaṇ.	18th year and 207th day.	Do. ...	Records the assignment to the same temple, of income in kind and money from certain lands which were previously owned by three persons who had proved traitors and were therefore dispossessed of their holdings. Mentions the Royal Secretary Neriyañchobhōla-Māvendaḍēlan.
507	On the same wall .. .. .	..	Do. do.	36th year, Āvani 24, Mūla.	Do.	Gift of land in Rājārajanallūr, a hamlet of Talaichchaṅgaḍu which was a brahmadēya in the Eastern division of Jayaṅgaḍaśōla-valaṇaḍu, for offerings, festivals, processions etc., to the same temple.
508	Do.	Chōla ..	Rajakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōladēva.	4th year	Do.	The introduction commences with the words <i>Ṣṛiṣṭhānāy</i> etc. Records remission of taxes by the assembly of Iruskaiyūr, a brahmadēya in Nān[gar-naḍu], a sub-division of Rājādhirāja-valaṇaḍu, on certain lands which were given for a flower-garden to the temple of Tiruchchirambalamudaiyar at Perumbarrappuṇiyūr. The inscription was ordered to be engraved in the temple of Tiruvenkaḍudaiyar.
509	Do.	Pandyā ..	Mājavarman alias Tribhuvanachakravartin Parākrama-Pandyadēva.	5th year, Siṁha, ba. di. Navami, Friday, Rōhiṇi.	Do.	The inscription stops with the details of date.
510	Do.	Do. ..	Tribhuvanachakravartin Kōṇērinmaikōṇḍaṇ.	5th year and 334th day.	Do.	Gift of land and house sites to certain Brahmans for reciting the Vedas, for making a flower-garden and for providing offerings to the temple of Virapāṇḍiśvaraṇḍaiya-Nāyanār built in the name of the king by a certain Vaidya-chakravarti. The goddess is called Veyanatoḷi-Nachobiyar.
511	Do.	Do. ..	Do. do.	6th year and 200th day.	Do.	Gift of land for offerings, etc., in connexion with the service of Kaliyugaramaṇ-sandi instituted in the temple, in the name of the king and for the bathing of the god and the Nāyanmārs at the mouth of the river (Kāvēri).

B.-Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
512	On the same wall	Chōla ..	Parakēsarivarman alias Tribhuvanachakravartin Tribhuvanaviradeva 'who having taken Madura, Ilam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors.'	37th year, Mēsha, ba. di. Tritiya, Sunday, Mūla.	Tamil ..	The introduction commences with the words <i>குலோத்தங்க</i> . Registers a gift of land by purchase, by a native of Kulōttuṅgaśōla-chaturvēdimaṅgalam in Puṇāṅgarambai-nāḍu, a sub-division of Rājendraśōla-vaḷanaḍu, for lamps to the temple of Tiruveṅkaḍudaiyār.
513	On the south wall of the same prakāra.	..	Tribhuvanachakravartin Kōnerinmaikōṇḍan.	2nd year	Do. ..	Damaged. Seems to register the gift of the village of Abhimuktisūramaṅgalam, made at the instance of the king's officer Pallavarayar, to the same temple. Mentions the Royal Secretary Neriyudaichchōla-Muvēndavelan.
514	On the same wall	Pāṇḍya ..	Perumaḷ Śrīvallabhadeva	33rd	Do. ..	Unfinished. Records that up to the 32nd year of the king (i.e., Śrīvallabha) commencing from the time when Kōpperuṇjiṅgadeva was fighting against the Kannaḍiyas who were building fortresses on the north bank of the river Kaveri, the festivals of the temple were not conducted and that they were now ordered to be resumed. A certain Tondaimaṇār is stated to be an officer of this king and of Sundara-Pāṇḍyadeva.
515	On the east wall of the same prakāra.	Chōla ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadeva, 'who was pleased to take Madura, Ilam (Ceylon) Karuvūr and the crowned head of the Pāṇḍya.'	26th year, Rishabha, Monday, Mūla.	Do. ..	Gift of land under the name Kulōttuṅgaśōla-Pasali, in Tiruvali-nāḍu, for lamps to the same temple by a native of Pasali in Pasali-nāḍu, a sub-division of Maṇavil-kōttam which was a district of Jajāṅgondasōla-maṇḍalam.
516	On the same wall	Do. ..	Rājakesarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadeva.	2nd year	Do. ..	Damaged. The introduction commences with the words <i>குலோத்தங்க</i> . Seems to register a gift of land for lamps, to the same temple.
517	Do.	Do. ..	Vikrama-Chōḷadeva	6th	Do. ..	Gift of land for a lamp to the same temple by a Brahman lady of Vijayarājendra-chaturvēdimaṅgalam.
518	Do.	Pāṇḍya ..	Jatāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	2nd year, Makara, śu. di. Trayōḍasī, Friday, Mṛiga-sīrsha.	Do. ..	Gift of land by purchase, for a lamp to the temple of Tiruveṅkaḍudaiyār in Rājadhiraḷa-vaḷanaḍu, by a native of Poruvapur in Paṭṭiṇa-kurram a sub-division of Geyamanikka-vaḷanaḍu. Refers to a breach in the Kaveri at Tirupattūr and the consequent silting up of the surrounding fields.
519	Do.	Chōla ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadeva, 'who was pleased to take Madura, Ilam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.'	27th year, Sīrsha, ba. di. Trayōḍasī, Tuesday, Ayilyam.	Do. ..	Gift of land by purchase to the same temple for lamps, by a native of Kuppattūr in Kuppattūr-nāḍu, a sub-division of Puliyur-kōttam alias Kulōttuṅgaśōla-vaḷanaḍu which was a district of Jayāṅgondasōla-maṇḍalam. As the land was lying fallow for many years, the donor paid money for bringing it under cultivation.
520	Do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin [Kulōttuṅga-Chōḷadeva, 'who was pleased to take] Madura, Ilam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.'	26th year, Mēsha, śu. di. Pañchami, Wednesday, Punarvasu.	Do. ..	The introduction commences with the words <i>குலோத்தங்க</i> . Gift of land by purchase in Nelvayil, by a native of Alampakkam in Puliyur-kōttam alias Kulōttuṅgaśōla-vaḷanaḍu which was a district of Jayāṅgondasōla-maṇḍalam for lamps to the temple of Tiruveṅkaḍudaiyār. The donor also gave money for reclaiming the land.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
521	On the west wall of the first prakara of the shrine of the goddess Brahmaridhe.	Mahrātha (of Tanjore).	Tukkoji-Maharaja	Śaka 1652, Saumya, Vaigāsi 17, Friday.	Tamil ..	Records that the walls of the shrine of the goddess Periyānāyaki-Amman were constructed by Daṇḍāyudha-Paṇḍaram.
522	On the north and west walls of the central shrine in the Sivalōkatya-gar temple at Achchapuram.	..	Tribhuvanachakravartin Kōṇērīmmaikondaṇ.	16th year and 184th day.	Do. ..	Records the assignment of a fixed quantity of salt from the salt-pans at Mahipālakulakala-peralam for the requirements of salt, sandal-paste, incense etc., to the temple of Tirupperumanamudaiya-Mahadeva at Nallor in Vennaiyārnadu, a sub-division of Rajadhiraja-valanadu. Mentions the Royal Secretary Mahaiyappirayar.
523	On the west and south walls of the same shrine.	Chōla ..	Ra[jakesarivarman] .. .. .	....	Do. ..	Damaged. The introduction commences with the words <i>ṭṭṭṭṭṭṭ</i> . Seems to register a gift of land for the expenses of the same temple.
524	On the south wall of the same shrine.	..	....	2nd year and 85th day.	Do. ..	Much damaged. Seems to register a gift of land formed into the new village called Ediriliṣolanallūr, to the same temple for the maintenance of a matha.
525	On the north wall of the mandapa in front of the same shrine.	Pāṇḍya ..	[Ma]ravarman [Tribhuvanachakravartin] Parākrama-Pāṇḍya.	8th year, śu. di. pañchami, Wednesday, Pūshya.	Do. ..	Built in at the beginning. Refers to the 10th year of Kulōttuṅga-Chōladeva and to a land gift.
526	On the north wall of the first prakara of the same temple.	Chōla ..	Tribhuvanachakravartin Rajarajadeva ..	16+1st year, Rishabha, śu. di. Chaturthi, Saturday, Punarvasu.	Do. ..	Registers an order of the Mahājanas, exempting the temple lands from the payment of sabhāvinīyoga.
527	On the same wall	Do. ..	Do. do. ..	2nd year and 45th day.	Do. ..	Registers a gift of land by the assembly of Pañchavanmahadevi alias Kulōttuṅgaśōla-chaturvedimaṅgalam in Vennaiyārnadu a sub-division of Rajadhiraja-valanadu, for offerings to Aludaiyapillai and Sōkkiyar and for feeding Apārvinis during the service of Āyirattēnnūrguvaṇ-ṣāndi instituted in the temple of Sri-Kayilasamudaiyar of the same place. Refers to the 12th year of Karikala-Chōla and the 30th year of the reign of Tribhuvanaviradeva.
528	Do. *	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōladeva.	10th year, Makara, śu. di. Navami, Monday, Viśākha.	Do. ..	Registers an order of the king making the lands belonging to the temple of Tirunallūr-Perumanamudaiyar, tax-free as previously held. The sabha met in the treasury-hall of Sri-Kayilasamudaiyar at Pañchavanmahadevi alias Kulōttuṅgaśōla-chaturvedimaṅgalam in Vennaiyārnadu a sub-division of Vajagarai Rajadhiraja-valanadu.
529	Do	Do. ..	Tribhuvanachakravartin Rajarajadeva ..	18th year	Do. ..	Gives a detailed list of lands comprising the villages of Tirupperumananallūr and Tribhuvanaviramaṅgalam, which were given to the temple of Tirupperumanamudaiya-Nayanar. The former village was constituted out of lands separated from Sattamaṅgalam alias Sivacharanasēkharanallūr, a hamlet of Pañchavanmahadevi and the latter was formed from the lands attached to the same village, in the 30th year of the reign of the king's father (periyadevar) Tribhuvanaviradeva.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty	King.	Date.	Language and alphabet.	Remarks.
530	On the west wall of the same prakāra.	Chōla	Tribhuvanachakravartin Tribhuvanaviradeva, 'who having taken Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pandya, was pleased to perform the anointment of heroes and victors.'	32nd year and 327th day.	Tamil	Registers a gift of land to the shrine of Tirukkamakkoṭṭamudaiya-Nachchiyar constructed in the temple of Tirupperumanamudaiyar, by Chandrasēgarān Paṭṭabandivāṇan, the headman of Nerkuṇṇam in Pūliyar-kōṭṭam alias Kulōttuṅgaśōla-valanādu, a sub-division of Jayāṅṇḍa-Chōla-maṇḍalam. Mentions the Royal Secretary (Pēṇḍar Gaiyā) Neriyudaichoḷa-Mavendaveḷan.
531	On the same wall	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōladeva, 'who was pleased to take Madura and the crowned head of the Pandya.'	13th year, Vriśchika, ba. di. 26, Wednesday, Pushya.	Do.	Registers a gift of land by purchase in Śāttamaṅḍalam alias Sivacharanasēkharanallūr, a hamlet of Paṇchavanmahadevi, for a flower-garden, to the shrine of Aludaiya-Pillaiyar in the same temple, by a resident of Abhaiyamānikka-chocheri in the same village.
532	Do.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōladeva, 'who was pleased to take Madura, [Iḷam] (Ceylon) and the crowned head of the Pandya.	24th year	Do.	Records an order of Pirudigaṅgaraiyan of Purakkudi presenting lands (purchased) from the inhabitants of Nallūr alias Nagarīsurapperaḷam to the shrine of Paṇḍaikka-Āḍuvar in the temple of Tirupperumanamudaiyar.
533	Do.	Do.	Tribhuvanachakravartin Tribhuvanaviradeva, 'who having taken Madura Iḷam (Ceylon), Karuvūr and the crowned head of the Pandya, was pleased to perform the anointment of heroes and victors.'	36th year, Makara, su. di. Navami, Tuesday, Karttigai.	Do.	Registers a gift of land by purchase for feeding the spūrvins who come to worship in the same temple.
534	Do.	Do.	Vikrama-Chōladeva	3rd year	Do.	Records a gift of land by purchase, by the assembly of Parakramasōla-chaturvedimaṅḍalam in Vennaiyūr-naḍu, for feeding the mahēśvaras in the maṭha called Paraśamayakōlari-maḍam.
535	Do. .. .. .	..	Tribhuvanachakravartin Kulōttuṅga-Chōladeva, 'who was pleased to take Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pandya.'	24th	Do.	Registers a copy of an order issued by Pirudigaṅgaraiyar presenting lands for offerings and worship, to the shrine of Paṇḍaikka-Āḍuvar in the same temple.
536	On the south wall of the same prakāra	Pandya	Jatavarman alias Tribhuvanachakravartin Sundara-Pandyadeva.	9th year, Tula, su. di. Chaturthi Monday, Makha.	Do.	Records sale of land to a certain Kaṇḍan Sōlan Sōliyadaraiyan of Tanḍalai in the eastern division of Mūlalai-kōṇṇam which was a district of Paṇḍi-maṇḍalam, by two residents of Rajasūrya-chaturvedimaṅḍalam in Vennaiyūr-naḍu.
537	On the same wall	Do.	Do. do.	9th year, Tula, ba. di. Chaturthi, Monday, Makha.	Do.	Relates to the same transaction as is contained in No. 536, above.
538	Do.	Chōla	Rajakēsarivarman alias Tribhuvanachakravartin Rajadhirajadeva, 'who was pleased to take Madura and Iḷam (Ceylon).'	14th year	Do.	Commences with the words <i>சுலோகமுதலி</i> . Records an order of the assembly of Paṇchavanmahadevi alias Kulōttuṅgaśōla-chaturvedimaṅḍalam reducing the rate of varam and kaḍamai to be paid on lands by the cultivator and fixing the duties and privileges to be enjoyed by certain classes of persons.
539	On the east wall of the same prakāra	Do.	Rajakēsarivarman [Rajadhiraja II] ..	....	Do.	Unfinished and built in.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
540	On a slab near the dhvajastambha of the same temple.	Mahrāṭha (of Tanjore).	Ekōji-Maharaja	Śaka 1605, Kali 4784, Dundubbi, Sittirai 8, Thursday, śu. di. Sap-tami, Pushya.	Tamil ..	Gift of land to the temple of Śivalōkatyaḡar by private individuals.
541	On a slab near the village of Pulichchakkadu.	..	....	Śaka 1659, Pīṅgala, Māsi 5.	Do. ..	Records that the Poligars and others decided that the village of Pulichchakkadu was not required to be held by the Mahajanas but must be enjoyed by the temple of Sattainādapuram.
542	On the north and south walls of the Arunajāteśvara temple at Olaiyamputtur.	..	....	Śaka 1505, Tārana, Vaigāsi 15.	Do. ..	Stones out of order. Records that the repairs in the temple of Tiru-Arunisaramudaiyar were executed by Nalla-śevagapperumāl, son of Kaliyugārāma Ilattaraiyar Inakkunalla-Perumāl.
543	On a slab in the tank at the same village.	..	....	Sarvadhari, Aveni, 30.	Do. ..	Damaged. Records a parivartana given by Vaittiyanāda-Anṇaḡal, the agent of Vijayarāghava-Nāyakkaraiyan to the Mahajanas of Olaiyamaṅgalam.
544	At the entrance into the Sundarēśvara temple at Tirumailadi.	..	....	10th year.. ..	Do. ..	Fragment. Seems to register a gift of land for conducting the service called Vikkiramasoḡan-sandi instituted in the temple of [Trai] lokkiya-Mahādevīśaramudaiyar.
545	On nine fragmentary stones the east wall of the first prakara of the Nataraja temple at Chidambaram (Chidambaram taluk, South Arcot district); left of entrance.	..	....	....	Do. ..	One of the fragments mentions the name of the king Tribhuvanachakravartin Kulōttuṅga-Chōlādeva, two others contain part of the historical introduction of Kutottuṅga-Chōla I.; and the rest provide for offerings to the temple.
546	On the same wall	Pāṇḍya ..	Jatā[varman] .. .. .	....	Do. ..	Stones missing in the middle. Registers a gift of land as jivita to a number of persons who had to look after the garden called Sundarapāṇḍiyan-tiruttōppu and the street called Sundarapāṇḍiyan-teṅgu-tiruvidi. Mentions the king's officers Tennavan-Brahmarayar, Vikramasoḡa-Brahmarayar, Vikrama-Pāṇḍya-Brahmarayar, Jayatunga-pallavaraiyar, Villavarayar and Kurukulattaraiyar.
547	Do.	Do. ..	Māravarman Tribhuvanachak[ravartin] Kulaśekaradeva.	28th year and 190th day.	Do. ..	Stones missing in the middle. Registers an order of Kalīṅgarayan granting lands for the maintenance of certain flower-gardens one of which was called Aiyyanṇa-gaḡarai-tirunandavanam.
548	Do., on the left and right sides ..	Chōla ..	Tribhuvanachakravartin Rajarajadeva ..	10th year and 122nd day.	Do. ..	Gift of land for supplying pomegranates and offerings to the gods and goddesses in the temple.
549	Do., on the right side	Pāṇḍya ..	[Māravarman] Tribhuvanachakravartin Vikrama-[Pāṇḍyadeva].	6 + 1st year ..	Do. ..	Registers an order of Vaṅgattaraiyan. Gift of land for supplying plantain fruits.
550	On six fragments built into the platform forming steps in front of the entrance.	..	....	....	Do. ..	One of the fragments bears the regnal year 48. The others refer to gift of lands.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
551	On two other fragments collected from the same place.	...	....	...	Tamil ..	One of the fragments refers to the 8th year of Parakēśari-varman Tribhuva[nachakravartin Vik]rama-Choladeva (12th century) and mentions Nāṅṅur in Nāṅṅur-naḍu and another contains a portion of the historical introduction of Rājaraḍa I, (A. D. 985-1013).
552	On a slab kept in the compound of the Union Club at Tanjore and presented by Mr. N. K. Rama-swami Ayyar.	..	...	....	Do. ..	In archaic characters. Mentions Killikudi in Kilēngili-naḍu and seems to register a gift of gold.
553	On fragments in the Nāgaraja temple in the Kamalālayam-tank, at Tiruvārur , (Negapatam taluk, Tanjore district).	..	....	....	Do. ..	Some of the fragments seem to register a gift of land. One of them mentions the name Āgaravallabaṅ who was probably the donor of the stone.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north wall of the Sunda- rēśvarasvāmin temple at Sem- bedu (Gingee taluk, South Arcot district).	Vijayana- gure.	Sadasivadeva-Maharaya, son of Rangappa- Nayaka-Udaiyar 'who had received tribute from Ceylon.'	Śaka 1469, Pla- vaṅga, Rishabha, śu. di. Punarva- su, Monday.	Tamil ..	Records gift of the village of Sirramūr for offerings, lamps and daily worship to the temple of Tiru-Alagiya-Tambi- rānar at Viramikāmanallūr, a hamlet of Pakkam in Pak- kappattu on the north side of the Pennai (river), in Pala- kunra-kōttam, a subdivision of Jayangondac hōla-man- dalam, by Surappa-Nayaka and Vaiyappa-Nayaka, the sons of Poddu Nayaka.
2	On the same wall	Do.	Virapratapa Krishnadeva-Maharaya, 'who instituted the elephant hunt.'	Śaka 1403 (mistake for Śaka 1443), Vṛisha, Kumbha, śu. di. [Tri]tiya, Wednesday, Ut- tirattadi.	Do. ..	Records the lease of certain temple lands to Tinmappa- Nayaka, son of Obana-Nayaka who had repaired breaches in the tank at Sidampattu and constructed shrines for Alagiya-Āvaṇappilliyār, Vairava and Chandēśvara.
3	On the south wall of the same temple.	Do.	Do. do. ..	Śaka 1401 (mistake for 1441), Mōsha, śu. di. pañchami, Monday, Mṛiga- śrisha.	Do. ..	Records a transaction similar to No. 2 above.
4	On the same wall	Sāluva ..	Narasīṅgayadeva-Maharaja	Vikṛiti, Māsi 21 ..	Do. ..	Registers gift of taxes by Avasaram Annamarasaiyar for worship and repairs to the same temple.
5	On the south and east walls of the same temple.	Vijayana- gara.	Sadasiva-Maharaya	Śaka 1497, Yuva Rishabha, ba. di. Newmoon, Mon- day.	Do. ..	Registers a gift of taxes and land for lamps to the same temple by Krishnama-Nayaka.
6	On the west and south walls of the Agastyeśvara temple at Avalur (same district and taluk).	Do.	Achyutaiyadeva-Maharaya	Vikṛiti, Tai 13 ..	Do. ..	Seems to register a gift of house-sites and money, for the merit of the king, by the agents of Tiruveṅṅada-Anṇa- yan, to certain private individuals in order to form a maḍaviḷagam and for doing service in the temple of Aga- tyēśvara at Aviri-ūr.
7	On a boulder near a tank at Singa- varam (same taluk and district).	..	....	Virodhi, Āḍi 30 ..	Do. ..	Seems to register a gift of land for a garden to the temple at Siṅgapuram.
8	On the north and west walls of the central shrine in the Vishṇu temple at Dadapuram (Tindi- vanam taluk, same district).	Chōla ..	Rajakesarivarman alias Rajarajadeva ..	21st year	Do. ..	Gives a list of vessels and ornaments made of gold, silver and pearls and presented to the temples of Kundavai- Vinnagar, Iravikulamanikka-īśvara and Kundavai-Jina- laya, built by the princess Parantakan Kundavai-piratti- yar, daughter of Poṇmaligaittuṅṅinadevar, in the city of Rajarajapuram in Nallur-naḍu, a sub-division of Ven- kunra-kōttam. Mentions the office Parakramaśōla-Ma- vēndavēlar.
9	On the west wall of the same shrine.	Do. ..	Parakēsarivarman alias Rajendra-Chō- ladeva.	11th year	Do. ..	Stops with the mention of the king.

No. 1003, HOME (EDUCATION), 16TH AUGUST 1919

49

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
23	On the north wall of the central shrine in the Bhūmīśvarasvāmin temple at Markanāṁ (same taluk and district).	Chōla ..	Rajakēśarivarman alias Rajarajadēva ..	19th year	Tamil	Registers the gift of salt-pan for providing a lamp to the temple of Śrī-Bhūmīśvaratālvār at Rajarajappērālam in Maṇakkāṇāṁ (which was) a devadāna in Paṭṭiṇa-nāḍu, a subdivision of Oyma-nāḍu.
24	On the same wall	Do. ..	Parakēśarivarman alias Rajēndra-Chōla-dēva.	4th	Do.	Gift of the taxes on a salt-pan for 2 lamps to the temple of Tirupponichohuvaramuḍaiyar at Maṇakkāṇāṁ alias Rajarajappērālam. Refers to the gift mentioned in No. 23 above.
25	Do.	Saḷuva ..	Tamayadēva-Mahārāya, son of Bhuja-balarāya-Virapratāpa Saḷuva Nara-siṅgayadēva-Mahārāya.	Śaka 1421, Siddharthi, Mēsha, śu. di. Monday, Uttiram, dvādāśi.	Do.	Gift of a salt-pan to the temple at Marakkāṇāṁ alias Kaṇḍaradittanallūr, in Paṭṭiṇa-nāḍu, a subdivision of Oyma-nāḍu alias Viśaiyārāsēndiraśōla-vaḷanāḍu which was a district of Jayāṅgaḍaśōla-maṇḍalam.
26	On the west wall of the same shrine.	Chōla ..	Rajakēśarivarman alias Chakravartin Kulōttuṅga-Chōladēva.	4th year	Do.	Damaged. The introduction begins with the words <i>உகை</i> <i>சென்ற</i> etc. Seems to register a gift of cows for a lamp to the temple of Tiru-Bhūmīśvaramuḍaiyar. Mentions Eyirpaṭṭiṇāṁ alias Vikkiramāśōla-chaturvēdimāṅgalam.
27	On the same wall .. .. .	.. ..	....	Khara, Purattadi 16,	Do.	Much damaged. Seems to record a gift of land by purchase, for worship to the same temple, by a resident of Alattar.
28	On the west and south walls of the same shrine.	Chōla ..	Rajaraja-Rajakēśarivarman	17th year	Do.	Records that the officer Ārūran Udaiyadivakaran Arumoli-Muvēndavēḷāṇ of Araisūr while stationed at Paṭṭiṇāṁ in Paṭṭiṇa-nāḍu, a subdivision of Oyma-nāḍu, received a complaint that the expenses of the temple of Bhūmīśvara-dēva were not conducted since the grant of the devadāna of Maṇakkāṇāṁ and fixed a fresh scale of expenses after due enquiry. States that the birth-day asterism (<i>சென்ற</i>) of king Rajarajadēva was Śadaiyan.
29	On the south wall of the same shrine.	Do. ..	Parakēśarivarman alias Rajēndra-Chōla-dēva.	8th	Do.	Gift of 24 sheep for two twilight lamps and of money for offerings on Sunday, by a native of Pērūr on the north bank (?) in Veśalippaḍi to the temple of Bhūmīśvara-muḍaiya-Mahādēva at Paṭṭiṇāṁ in Paṭṭiṇa-nāḍu, a subdivision of Oyma-nāḍu.
30	On the same wall	Do. ..	Rajakēśarivarman Uḍaiyar Śrī-Vijaya-rajēndradēva.	35th	Do.	Records a sale of land for flower-garlands, offerings and lamps to the same temple by the assembly of Eyirpaṭṭiṇāṁ which was a brahmadeya in Paṭṭiṇa-nāḍu as a subdivision of Tambittuṇaiśōla-vaḷanāḍu in Jayāṅgaḍaśōla-maṇḍalam.
31	On the east wall of the maṇḍapa in front of the same shrine.	Vijayana-gara.	Viruppapa-Uḍaiyar, son of Vira-Ariyana-Uḍaiyar.	Raktakshi, Margali.	Do.	Obstructed by images. Seems to record a gift of land for worship and repairs to the temple at Marakkāṇāṁ alias Kaṇḍaradittanallūr in Paṭṭiṇa-nāḍu, a subdivision of Oyma-nāḍu alias Vijaiyārājēndraśōla-vaḷanāḍu. Mentions the pradhani Vaṅgappa-Uḍaiyar and the officers Muttaraśar and Saṇḍaraśar.
32	On the north wall of the same maṇḍapa.	Do.	Viruppapa-Uḍaiyar .. .. .	.... śu. di. daśamī, Friday, Pushya.	Do.	Fragmentary. Seems to record a provision for lamps and lotuses to the same temple.

C.— Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
33	On the west and south walls of the same maṇḍapa.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.	16th year ..	Tamil ..	Records that a resident of Arampondai having accidentally shot a person, was required by the nāḍu and the Brahmans to give 12 sheep for burning a lamp in the temple of Tiruppūmīśvaramūḍaiya-Nayanar.
34	On the south wall of the same maṇḍapa.	Vijayana-gara.	Vira-Kaṁpanna-Uḍaiyar, son of Vira-Bukkaṇa-Uḍaiyar.	Kīlaka, Aṟpaṣi 12	Do. ..	Records an order of the pradhāni Somaiya-Dannāyaka, remitting the taxes in money due by certain classes of people inhabiting the tirumadaiṇḷagam and a new street in Marakkāṇam, in favour of the temple of Tiruppūmīśvaramūḍaiyar, for worship, lamps and repairs.
35	On the same wall .. .. .	....	....	Vijaya, Tai 1 ..	Do. ..	Registers a gift made by Erama-Reddi for the merit of Rāmabattar-Ayyan, to the temple of Tiruppūmīśvaramūḍaiya-Tambirāṇar, for worship and lamps.
36	Do. .. .. .	....	....	Kīlaka, Aḍi 1[4] ..	Do. ..	Damaged and built in. Registers the gift of a lamp. Mentions a certain Meyhōga-Nayakkar-Ayyan.
37	On the east and north walls of the Śaṅgar-maṇḍapa in the same temple.	....	....	Bahudhanya, Parattādi 20.	Do. ..	Built in in the middle. Gift of a portion of a salt-pan to a maṭha, by the Mudali of Marakkāṇam, for the merit of Tirumalai-Nayaka.
38	At the entrance into the same temple; left side.	....	....	Taraṇa, Aṟpaṣi 20.	Do. ..	Stones missing. Registers a gift of land to the temple of Tiruppūmīyappar-Tambirāṇar by the Mudali of Marakkāṇam, for the merit of Kumara-Kaḷattisuraiyan.
39	In the same place	Śaḷva ..	Naraṅgaḍēva	Chitrabhanu (expired) Svabhanu (current), Aṇi 15.	Do. ..	Gift of taxes for worship etc. to the temple by Eobchappa-Nayakkar, the agent of the king.
40	Do.	Vijayana-gara.	Immaḍi-Achyutaraya	Vīḷambi, Tai 7, Ardhōḍaya.	Do. ..	Damaged. Registers a sarvamanya gift of land made for the merit of Tirttārappan, to the same temple.
41	At the entrance; right side	Do.	Achyutaiyadēva-Maharaya	Nandana, Aṇi 4.	Do. ..	Damaged. Gift of a salt-pan to the temple of Tiruvakkīśvaramūḍaiya-Nayanar at Velūr and another at Kuṇimēḍu, by a certain Pōtti-Reddi and the Mudali of Marakkāṇam, for the merit of Rāmabattaraiyan.
42	In the same place	Do.	Mallikarjunaraya, son of Dēvaraya-Maharaya, 'who instituted the elephant hunt'.	Śaka 1384, Taraṇa, Kumbha, śu. di. Paurṇai, Monday, Makha.	Do. ..	Registers the gift of Vijaiyāṣayanallūr as a devadāna to the temple of Tiruppūmīśvaramūḍaiya-Nayanar in Muṇḍāṟṟappāṇṇu, by the residents of Oḷugarai alias Kulōttuṅga-śōḷanallūr in Mattar-nāḍu.
43	Do.	Do.	Immaḍi-Achyutadēva-Maha[raya]	[Vīḷa]mbi, Tai 5, Ardhōḍaya.	Do. ..	Damaged and built in. Registers the gift of the village Puḍuppaṭṭu, to the same temple, for worship and repairs, by Tittaraiyan for the merit of Rāmabattar-Ayyan.
44	On the east wall of the ruined Śiva temple near Kandaḍu (same and district).	Do.	Kṛṣṇadēva-Maharaya	Śaka 1445, Taraṇa, Tai 15, Monday, Pushya.	Do. ..	Gift of Kavaṇippakkam, a hamlet of Kandaḍu as a devadāna to the temple of Ekamranātha by Kaḷattisuraiyar, son of Tirumalai-Nayakkar.
45	On the north wall of the same taluk temple.	....	....	Saumya	Do. ..	Registers an order of Kakkai Nayaka of Kandaḍu to a Kaikkōḷa to set up an image of Piḷaiyar called Tirukkara-[vōl]-Piḷaiyar and to receive certain privileges.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
23	On the north wall of the central shrine in the Bhūmīśvarasvāmin temple at Markanāṁ (same taluk and district).	Chōla ..	Rajakēsarivarman alias Rajarajadēva ..	19th year	Tamil	Registers the gift of salt-pan for providing a lamp to the temple of Śrī-Bhūmīśvarattalvar at Rajarajapperaṇam in Maṇakkāṇam (which was) a dēvadana in Paṭṭiṇa-naḍu, a subdivision of Oyma-naḍu.
24	On the same wall	Do. ..	Parakēsarivarman alias Rajendra-Chōla-dēva.	4th ,,	Do.	Gift of the taxes on a salt-pan for 2 lamps to the temple of Tirupūmichohuvaramuḍaiyar at Maṇakkāṇam alias Rajarajapperaṇam. Refers to the gift mentioned in No. 23 above.
25	Do.	Saluva ..	Tamayadēva-Maharāya, son of Bhujabalarāya-Vīrapratāpa Saluva Narasiṅgayadēva-Mahārāya.	Śaka 1421. Siddharthi, Mēeba, su. di. Monday, Uttirām, dvādasi.	Do.	Gift of a salt-pan to the temple at Marakkāṇam alias Kaṇḍaradittanallūr, in Paṭṭiṇa-naḍu, a subdivision of Oyma-naḍu alias Viśaiyaraśēndiraśōla-valānaḍu which was a district of Jayāṅgaḍa-chōla-maṇḍalam.
26	On the west wall of the same shrine.	Chōla ..	Rajakēsarivarman alias Chakravartin Kulottuṅga-Chōladēva.	4th year	Do.	Damaged. The introduction begins with the words <i>புது</i> <i>பெரு</i> etc. Seems to register a gift of cows for a lamp to the temple of Tiru-Bhūmīśvaramuḍaiyar. Mentions Eyirpattinam alias Vikkiramāśōla-chaturvēdimaṇ-galam.
27	On the same wall .. .. .	.. ..	....	Khara, Purattadi 16,	Do.	Much damaged. Seems to record a gift of land by purchase, for worship to the same temple, by a resident of Alattar.
28	On the west and south walls of the same shrine.	Chōla ..	Rajaraja-Rajakēsarivarman	17th year	Do.	Records that the officer Arūran Udaiyavakaran Arumolī-Mūvēndavēlan of Araiśūr while stationed at Paṭṭiṇam in Paṭṭiṇa-naḍu, a subdivision of Oyma-naḍu, received a complaint that the expenses of the temple of Bhūmīśvara-dēva were not conducted since the grant of the dēvadana of Maṇakkāṇam and fixed a fresh scale of expenses after due enquiry. States that the birth-day asterism (<i>பெரி</i>) of king Rajarajadēva was Śadaiyan.
29	On the south wall of the same shrine.	Do. ..	Parakēsarivarman alias Rajendra-Chōla-dēva.	8th ,,	Do.	Gift of 24 sheep for two twilight lamps and of money for offerings on Sunday, by a native of Perūr on the north bank (?) in Veśalippādi to the temple of Bhūmīśvaramuḍaiya-Mahadēva at Paṭṭiṇam in Paṭṭiṇa-naḍu, a subdivision of Oyma-naḍu.
30	On the same wall	Do. ..	Rajakēsarivarman Uḍaiyar Śrī-Vijayarajendradēva.	35th ,,	Do.	Records a sale of land for flower-garlands, offerings and lamps to the same temple by the assembly of Eyirpattinam which was a brahmadeya in Paṭṭiṇa-naḍu as a subdivision of Tambittunaichōla-valānaḍu in Jayāṅgaḍa-chōla-maṇḍalam.
31	On the east wall of the maṇḍapa in front of the same shrine.	Vijayanagara.	Viruppaṇa-Uḍaiyar, son of Vira-Ariyaṇa-Uḍaiyar.	Raktakehi, Margali.	Do.	Obstructed by images. Seems to record a gift of land for worship and repairs to the temple at Marakkāṇam alias Kaṇḍaradittanallūr in Paṭṭiṇa-naḍu, a subdivision of Oyma-naḍu alias Vijaiyaraśēndiraśōla-valānaḍu. Mentions the pradhani Vaṅgappa-Uḍaiyar and the officers Muttarasār and Saundarasār.
32	On the north wall of the same maṇḍapa.	Do.	Viruppaṇa-Uḍaiyar .. .. .	.... su. di. daśami, Friday, Pushya.	Do.	Fragmentary. Seems to record a provision for lamps and lotuses to the same temple.

C.— Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
33	On the west and south walls of the same maṇḍapa.	Chōla	Tribhuvanachakravartin Kulōttuṅga-Chōlādēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.	16th year ..	Tamil ..	Records that a resident of Arampondai having accidentally shot a person, was required by the naḍu and the Brahmans to give 12 sheep for burning a lamp in the temple of Tiruppūṁśvaramudaiya-Nāyanār.
34	On the south wall of the same maṇḍapa.	Vijayana-gara.	Vira-Kampanna-Udaiyar, son of Vira-Bukkana-Udaiyar.	Kilaka, Appasi 12	Do. ..	Records an order of the pradhāni Sōmaiya-Dannayaka, remitting the taxes in money due by certain classes of people inhabiting the tirumadaiṇḍalam and a new street in Marakkanaṁ, in favour of the temple of Tiruppūṁśvaramudaiyar, for worship, lamps and repairs.
35	On the same wall .. .. .	....	....	Vijaya, Tai 1 ..	Do. ..	Registers a gift made by Erama-Reddi for the merit of Ramabattar-Ayyan, to the temple of Tiruppūṁśvaramudaiya-Tambirāṇar, for worship and lamps.
36	Do. .. .. .	....	....	Kilaka, Āḍi 1[4] ..	Do. ..	Damaged and built in. Registers the gift of a lamp. Mentions a certain Meyhōga-Nayakkar-Ayyan.
37	On the east and north walls of the Śaṅkar-maṇḍapa in the same temple.	....	....	Bahudhanya, Pārattadi 20.	Do. ..	Built in in the middle. Gift of a portion of a salt-pan to a maṭha, by the Mudali of Marakkanaṁ, for the merit of Tirumalai-Nayaka.
38	At the entrance into the same temple; left side.	....	....	Tarāṇa, Appasi 20.	Do. ..	Stones missing. Registers a gift of land to the temple of Tiruppūṁṣiappan-Tambirāṇar by the Mudali of Marakkanaṁ, for the merit of Kumāra-Kaḷattisuraiyan.
39	In the same place	Śaḷva ..	Narasīṅgādēva	Chitrabhanu (expired) Svabhanu (current), Āṇi 15.	Do. ..	Gift of taxes for worship etc. to the temple by Eochappa-Nayakkar, the agent of the king.
40	Do.	Vijayana-gara.	Immaḍi-Achyutarāya	Vilambi, Tai 7, Ardhōdaya.	Do. ..	Damaged. Registers a sarvamanya gift of land made for the merit of Tiruṭṭarappan, to the same temple.
41	At the entrance; right side ..	Do.	Achyutaiyadēva-Maharāya	Nandana, Āṇi 4.	Do. ..	Damaged. Gift of a salt-pan to the temple of Tiruvakkisaramudaiya-Nāyanār at Velūr and another at Kunimēdu, by a certain Pōtti-Reddi and the Mudali of Marakkanaṁ, for the merit of Ramabattaraiyan.
42	In the same place	Do.	Mallikarjunarāya, son of Dēvarāya-Maharāya, 'who instituted the elephant hunt'.	Śaka 1384, Tarāṇa, Kumbha, śu. di. Paurṇai, Monday, Makha.	Do. ..	Registers the gift of Vijaiyārāyanallur as a devadāna to the temple of Tiruppūṁśvaramudaiya-Nāyanār in Muṇḍūrappanru, by the residents of Oḷugarai alias Kulōttuṅga-śōḷanallur in Mattur-naḍu.
43	Do.	Do.	Immaḍi-Achyutadēva-Maha[rāya] ..	[Vila]mbi, Tai 5, Ardhōdaya.	Do. ..	Damaged and built in. Registers the gift of the village Puḍuppaṭṭu, to the same temple, for worship and repairs, by Tittaraiyan for the merit of Ramabattar-Ayyan.
44	On the east wall of the ruined Śiva temple near Kandaḍu (same and district).	Do.	Kṛishṇadēva-Maharāya	Śaka 1445, Tarāṇa, Tai 15, Monday, Pushya.	Do. ..	Gift of Kavanippakkam, a hamlet of Kandaḍu as a devadāna to the temple of Ekāmaranātha by Kaḷattisuraiyar, son of Tirumalai-Nayakkar.
45	On the north wall of the same taluk temple.	....	....	Saumya	Do. ..	Registers an order of Kakkai Nayaka of Kandaḍu to a Kaikkōḷa to set up an image of Piḷḷaiyar called Tirukkāra-[vōḷ]-Piḷḷaiyar and to receive certain privileges.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
46	On the south wall of the same temple.	..	....	[Vil]ambi, Margali 20,	Tamil	.. Built in at the beginning. Seems to register the gift of a portion of a salt-pan by the residents [of Kandaḍu] to the temple of Tiruvakkisura[mudaiya]-Tambirapar at Velur.
47	On the same wall .. .. .	..	Sakalalōkachakravartin Rajanarayana Sambuvaraya.	18th year, 6u. di. prathama, Śadaiyam.	Do.	.. Built in in the middle. Records a gift of land in Vaniyappattu alias Sembiyan-Karappār in Muññōrupparu by the residents of Kandaḍu alias Tiruchchirambalanallūr in Oymā-naḍu alias Vijaiyaraḍendra-vaḷanaḍu, as a dēvadana to the temple of Kakkanag[ī]suramudaiyar.
48	On a granite slab laying in a field at Nochchikulam, hamlet of Kunimedn (same taluk and district).	..	....	....	Dutch	.. The grave of Maria De Wiesser "wife of Gerrit Westrenen, book-keeper in the Company, who died in [A.D.] 1703;" (see Gazetteer of the South Arcot District, Volume I, page 362-) Above the inscription is engraved a circular seal-like figure.
49	On a slab set up in front of the inner gōpura in the Vēttairāyaperumāl temple at Alattur (same taluk and district).	Vijayana-gara.	Sadaśivaiyadēva-Chōḷa-Maharaya ..	Śaka, 1470, Kīlaka, Sittirai 10, Uttirām, 6u. di. daśami Sinhala-gna, Friday.	Tamil	.. Damaged. Gift of the right of Kaval of Alattor and other villages to the temple of Vēttaiyirayan, by a certain Uyyalanallan Timmaiyan.
50	On the east wall of the central shrine in the Āḍavallēsvaram temple at Munnur (same taluk and district).	Chōḷa ..	Tribhuvanachakravartin Tribhuvanaviradēva.	38th year and 251st day.	Do.	.. Records a gift of land at Vanniyanallūr by the king, at the request of a certain Vattarayan, for a festival in Avani named after the king and for repairs, to the temple of Āḍavalla-Nayanār at Muññōr alias Rajanarayana-chaturvēdimaṅgalam in Oymā-naḍu alias Vijaiyaraḍendra-vaḷanaḍu, a subdivision of Jayangondachōḷa-maṇḍalam. The Royal Secretary (tirumandiravōlai) was Rajanarayana-Mūvendavelan.
51	On the same wall	Gajapati ..	Dakshina Kupileśvarakumāra-Mahapatra, son of Ambira (Hamviradēva).	Śaka 1386, Tarana, Mithuna, 6u. di. tritiya, Thursday, Pushya.	Do.	.. Registers a gift of land for "Ahamvirabhōga" festival (P) and repairs to the temples of Tirumūlattanamudaiya-Mahadēva and Perumāl Purushōttama in the same village.
52	On the east, north and west walls of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Rajarajadēva ..	10th year	Do.	.. Records a tax-free gift of land by purchase, at Viḷuvur, by Ammaiappan Siyan Pallavandan alias Rajanarayana Sambuvarayan to the temple of Āḍavalla-Nayanār, for celebrating the hunting festival of the god in the month of Sittirai.
53	On the north and west walls of the same shrine.	Saluva ..	Narasingaraya-Udaiyar	Śaka 1388, Vyaya, Margali 9.	Do.	.. Gift of land for offerings, festivals and a flower-garden, to the temple of Mūlattanamudaiya-Nayinar at Muññōru, by Tammarasār the agent of Annamarasār, who was the avataram of the king.
54	On the same walls	Pandya ..	Jatavarman Tribhuvanachakravartin Vira-Pandyaḍēva.	10th year	Do.	.. Gift of the village of Viḷuvur surnamed Āḍavallakūttanallūr with all its taxes, for a festival in the month of Masi and for worship and repairs, to the temple of Āḍavalla-Nayanār at Muññōr by the people of the naḍu.

C. -Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
55	On the south wall of the maṇḍapa in front of the same shrine.	Chōla ..	Tribhuvanachakravartin Rajarajadeva ..	18th year	Tamil ..	Gift of three lamps by a lady and her two daughters living in Śilachintāmaṇi-parigirah in Nāḍuvil-nāḍu, to the temple of Uḍaiyar Sri-Mūlaśthānamuḍaiyar.
56	On the same wall	Do. ..	Do. ..	....	Do. ..	Built in at the right end. Seems to record a gift of land by purchase, by an oilmonger of [Mu]ḍigondusōlapuram for forming a street.
57	Do.	Do. ..	Do. ..	13th year ..	Do. ..	Gift of certain taxes for a flower-garden and other requirements, to the temple of Mūlaśthānamuḍaiyar by Seṅgeṇi Ammaiyaṇṇa Rajaraja-Sāmbuvarayan.
58	Do.	Do. ..	Do. ..	17th ,, ..	Do. ..	Built in at the bottom. Gift of land for a lamp to the same temple by a certain Tiruvanaṅgadevaṇ, the headman of Kōṅṇūr.
59	Do.	Do. ..	Tribhuvana. rajadeva.	8th ,, ..	Do. ..	Built in. Gift of land by purchase. for worship on Amāvāsya days, to the same temple by a native of Tiṭṭai-chēri.
60	Do.	Pāṇḍya ..	Jatavarman alias Tribhuvanachakravartin Vira-Pāṇḍyadeva.	5th ,, ..	Do. ..	Gift of Koḍukkanpaṭṭu and Nallaṇji, hamlets of Kilīṇālūr, with their names changed into Sittirameḷinallūr, for worship and repairs to the temple of Aḍavalla-Nayanar by the people of Nagaraiḱkaṭṭu-nāḍu.
61	Do.	Chōla ..	Tribhuvanaachakravartin Rajarajadeva ..	18th ,, ..	Do. ..	Gift of four cows for a lamp to the temple of Mūlaśthānamuḍaiyar, by a native of Pērūr in Puliyūr-kōṭṭam.
62	On the east wall of the same maṇḍapa.	Pallava ..	Sakalabhuvanaachakravartin Peruṇjiṅgadeva.	3rd ,, ..	Do. ..	Records the confirmation by Alagiya Pallavaṇ Virarayan alias Kaachchiyarayan, of gifts made by Aiyadevar for worship and repairs to the temple.
63	On the same wall	Chōla ..	Tribhuvanaachakravartin Tribhuvanaviradeva, 'who having taken Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and of victors'.	33rd ,, ..	Do. ..	A similar confirmation by Kūḍal-Ālappirandan Alagiya Pallavaṇ alias Kaḍavarayan, of gifts made by his grandfather.
64	Do.	Do. ..	Tribhuvanaachakravartin Kulōttuṅga-Chōladeva, 'who was pleased to take Madura, Iḷam (Ceylon), Karuvūr and [the crowned head of the] Pāṇḍya'.	....	Do. ..	Built in in the middle. Records that a native of Kīraṇūr constructed the walls of the maṇḍapa called Māḍavarayan-maṇḍapa in the second prakāra of the temple and gave lands [for a flower-garden].
65	Do.	Do. ..	Rajakesarivarman alias Tribhuvanaachakravartin Kulōttuṅga-Chōladeva.	11th year ..	Do. ..	Begins with the introduction of Uḍaiyar etc. Gift of land by purchase, to the temple of Mūlaśthānamuḍaiya-Mahadeva, by a certain Palakappan Kaman Tiravagattēvaramuḍaiyan, a native of Irāiyūr in Kūṇra-nāḍu, a subdivision of Uṇṇukkaṭṭu-kōṭṭam, for offerings to the image of Uḍaiya-Pillaiyar which he had set up in the temple.
66	Do.	Do. ..	Tribhuvanaachakravartin Kulōttuṅga-Chōladeva	30th ,, ..	Do. ..	Records a gift by the individual mentioned in No. 65 to the assembly of Muṇṇūr alias Rajanarayana-chaturvēdi-maṅgalam for strengthening the bund of the big tank of the village wherever necessary.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
67	On the same wall	Chōla ..	Parakēsarivarman alias Tribhuvanachakravartin Rājārāja[ra*]dēva.	7th year	Tamil ..	Gift of land in Emapperūr alias Madhuranfakanallūr in Kādaiyūr-naḍu, for a lamp to the temple of Mūlaśthanamudaiya-Mahadēva, by a certain Munniyan Mikāmapallavaraiyan, a resident of Tirukkōvalūr in Kurukhai-kurram, a subdivision of Milaḍu alias Jananātha-vaḷanaḍu, in expiation of the sin of an accidental death of a native of Māmbakkam, in Viḷupparaiya-naḍu through the donor's nephew.
68	Do	Chōla ..	Kulōttunga-Chōladēva	Nāḷa, Arpaṣi 10 ..	Do ..	Modern. Gift of land by a certain Tirumahi-Nayaka.
69	On the north wall of the same mandapa.	Chōla ..	Kulōttunga-Chōladēva	11th year	Do ..	Records a sale of land for 8 kaṣu by Yajña-Bhaṭṭa of Paṣiṇḍipuram, one of the members of the aluṅgana of Muñṇūr, to certain Brahmans for maintaining half a lamp, which was presented by a shepherd to the temple of Mūlaśthanamudaiya Mahadēva.
70	On the same wall	Do. ..	Tribhuvanachakravartin Rājārājadēva ..	18th year	Do. ..	Gift of 16 cows for another half lamp by the grandson of the donor mentioned in No. 69. Refers to Kulōttunga-Chōla by the name 'Sokkapperumal.'
71	On the north and west walls of the same mandapa.	Do. ..	Tribhuvanachakravartin Rājadhira-jadēva.	11th „	Do. ..	Gift of taxes for repairing the "Ediraganayan-tirunāligai" and other structures in the temple and for repairs by Sengeṇi-Ammāi-Apṇan Siyan Pallavaṇḍan alias Rājānarayan-Sambuvarayan mentioned in No. 52 above.
72	On the same walls	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rāja[raja*]dēva.	15th year, Simha, ba. di. ekādaśi, Monday, 'tiruvādirai.	Do. ..	The introduction begins with the words முருகபெருமான் etc. Gift of 9 kaṣu by Ariyan Andan Kumalākara-Bhaṭṭan for a lamp to the shrine of Viśvēśvaradēva built by him in the western prakāra (tiruchchurra) of the temple of Aḷudaiyar Sū-Mūlaśthanamudaiyar.
73	Do.	Do. ..	.....	5th year	Do. ..	Gift of land made tax-free, in Sirupādi alias Kulōttunga-śōḷanallūr by Siyan Pallavaṇḍan Ediriśōḷa-Sambuvarayan, under the orders issued by the king at the instance of Gaṅḡeyarayan and others, to the temple of Adavallār. Mentions the Royal Secretary Minavan-Muvēndavelan.
74	On the west wall of the same mandapa.	Chōla ..	Tribhuvanachakravartin Rājārājadēva ..	15th „	Do. ..	Gift of land by purchase for offerings and lamps to the image of Viśvēśvaradēva set up in the temple of Mūlaśthanamudaiyar, by Ariyan Kamalākara-Bhaṭṭa; See No. 72 above.
75	On the same wall	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttunga-Chōladēva.	12th year and 130th day.	Do. ..	The introduction begins with the words புகழ்வான், etc. Records a royal gift of lands at Nagar alias Dinachintamaninallūr constituting them into a new village under the name Kulōttungaśōḷanallūr. Mentions the Royal Secretary Aśāṇchala Muvēndavelan.
76	On the same wall	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rājārājadēva.	14th year	Do. ..	The introduction begins with the words முருகபெருமான், etc. Gift of money for a lamp to the temple of Mūlaśthanamudaiyar at Muñṇūr alias Rājānarayanabaturvedimaṅgalam in Oyma-naḍu alias Vijaiyarājendra-vaḷanaḍu which was a subdivision of Jāyaṅḡondachōla-maṇḍalam, by a native of Rājasimhapuram in Tirumu-naippādi-naḍu, a subdivision of Rājārāja-vaḷanaḍu.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
77	On the same wall	Chōla ..	Tribhuvanachakravartin Tribhuvana- viradēva.	*4th year ..	Tamil ..	Built in. Seems to record a gift of land for a lamp to the temple of Āḍavalla-Nayanar, by a native of Pattūr in Pattina-nādu.
78	At the top of the entrance into a vacant shrine in the west prakara of the same temple.	..	....		Do. ..	Records that Ariyan Anḍān Kama'akarabattān set up the image of Viśveśvaradēva and repaired the temple.
79	On the west wall of the same prakara (inside).	Vijayan- gura.	Virupakshadeva-Maharaya, son of Virapratapa Deva-Maharaya.	Śaka 13[90], Sarvadhāri, [Pañ- guni] 20.	Do. ..	Much damaged. Records a gift of land to the temple of Āḍavalla-Nayanar at Muñṇūr by Annamarasa-Ayyan, the agent of Saluva Narasiṅgaraya-Udayar, for worship and festivals. Refers to a maṇḍapa built by Tammaraya-Ayyan in the same temple.
80	On the south wall of the same prakara (inside).	Pallava ..	Sakalabhuvanachakravartin Peruñjiṅga- dēva.	12th year ..	Do. ..	Gift of land by purchase for 10 lamps to the temple of Āḍavalla-Nayanar at Muñṇūr alias Rajanarayana-chaturvedimaṅgalam, by a certain Mādevan Kulōttuṅgaśōla-Muvendavelan of Ambar in Amber-nādu, a subdivision of Uyyakkondar-vaṇadu in Śōla-maṇḍalam.
81	On the same wall	Chōla ..	Rajarajadēva	[2]nd ..	Do. ..	Records that a certain Periyānāchohiyar of Kayirūr set up the image of Periya-Vinayakuppillaiyar and gave land for offerings and lamps to it. States that she also built the śōpana-maṇḍapa in front of the Dakṣiṇāmūrti shrine.
82	On the same wall (outside)	Saluva ..	Narasiṅgayyadēva-Maharaya	Vyaya, Purattadi [2]4.	Do. ..	Built in at the bottom. Seems to record the appointment of a person by Tammarasa, the agent of Annamarasar, who was the avasaram of the king to look after the lamps in the same temple.
83	Do.	Pāṇḍya ..	Majavarman Tribhuvanachakravartin Parakrama-[Pāṇḍya]dēva.	5th year, Purattadi.	Do. ..	Built in at the beginning. Seems to register a gift of land for worship and offerings to the temple of Āḍavalla-Nayanar.
84	Do.	Vijaynaga	Mallikarjunaraya	Śaka 1389, [Vya- ya], Mithuna, śu di. Monday, daśami, Tiruva- dirai.	Do. ..	Gift of land by purchase, for a flower-garden, to the same temple by a native of Sōladiyākuranallur alias Liṅgaḍupakkam in Urukkaṭṭu-kōttam, a subdivision of Jayaṅḡondachōla-maṇḍalam.
85	Do.	Pallava ..	Sakalabhuvanachakravartin Peruñjiṅga- dēva.	10th year ..	Do. ..	Damaged. Seems to record a gift to the temple of Āḍavallanayanar at Muñṇūr alias Rajanarayana-chaturvedimaṅgalam in Oyma-nādu, a subdivision of Jayaṅḡondachōla-maṇḍalam, by Kaḍal-Ālappirandān Dēvaramaḷagiyān alias Vānaraya.
86	On the same wall	Chōla ..	.. .. . Tribhuvanaviradēva ..	3 * year and 357th day.	Do. ..	Built in and intercepted by pillars. Seems to provide for repairs to the temple.
87	Do. .. .. .	..	....	Naḷa, Arpaśi ..	Do. ..	Do. Seems to record the construction of a car and a gift of land to the same temple by Kaṇḷaṇa-Nayaka for the merit of Tirumalai-Nayaka.
88	On the east wall of the ruined Kamaḷakshi Amman shrine in the same temple.	Do. ..	Tribhuvanachakravartin Tribhuvanavira- dēva	33rd year ..	Do. ..	Records a gift of money and land to the temple, by Āḷudaiyan Āḷagiyadēva alias Kaḍuveṭṭi of Nerukuppai, for the expenses of the car festival.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	Name of king.	Date.	Language and alphabet.	Remarks.
89	On the west wall of the same shrine.	..	Tribhuvanachakravartin Kōnerinmai-konḍan.	23rd year	Tamil ..	Gift of land, made tax-free, for the expenses to the shrine of Tirukkāmakkōṭṭamudaiya Periya-Nachchiyar in the temple of Aḍavallār.
90	On the same wall .. ..	..	....	Piṅgaḷa, Tai 10 ..	Do. ..	Gift of land, house and house-site to a private individual, by the temple authorities. Mentions Kañjaṇa-Nayaka.
91	At the entrance into same temple; right side.	..	....	....	Do. ..	Records that the entrance was (called after) Tirumalirun-jolai-ninraṇ Maḷavarayan of Nalḱaruchchi in Paṇḍi-maṇḍalam.
92	On the east and north walls of the deserted Viṣṇu temple in the same village.	Gajapati ..	Dakṣhiṇa-Kapileśvara Kumāra Mahapatra, son of Ambiradeva.	Śaka 1386, Tārana, Mithuna, śu. di. tritiya, Thursday, Pushya.	Do. ..	A copy of No. 61, above.
93	On the north wall of the same temple.	Paṇḍya ..	Jatavarman Tribhuvanachakravartin Vira-Paṇḍyadeva.	10th year, Dhanus, śu. di. prathama, Monday, Punarvasu.	Do. ..	Records a tax-free gift of Śingavanēndal, a hamlet of Muñḱāra, with its name changed into Purushōttama-nallār, by the people of Ōyma-naḍu, for worship and repairs to the temple of Purushōttamam alias Sittira-mēli-Vinnagar-Emberumal.
94	On the same wall	Do. ..	Do.	13th year, Mārgaḷi 21.	Do. ..	Records a tax-free gift of land for worship and repairs to the same temple by Tiruvananṭiśa-Bhaṭṭa-Sōmayaji of Kundur.
95	Do. .. ..	..	....	....	Do. ..	Records that some construction or repairs (செய்யுண்) were executed by Perumāppillai, the son of Viḷandaippillai of Valluvappakkam.
96	On the north and west walls of the same temple.	Saluva ..	Narasiṅgadeva-Maharaya	Vyaya, Karttika 30.	Do. ..	Records the appointment of a certain shepherd as a koyil-kuḍi to the temple of Perumal Sittiramēli-Vinnagar-Emberumal, by Tammaraśar, the agent of Annamaraśar.
97	On the west wall of the same temple.	Paṇḍya ..	Māgarvarman Tribhuvanachakravartin Sundara-Paṇḍyadeva.	13 + 1st year ..	Do. ..	Worn out and incomplete. Mentions Vikrama-Paṇḍya Mavulivāparayar.
98	At the entrance into the same temple; left side.	..	....	....	Do. ..	Records that the doorway (tirunilaikkal) was the gift of Araḷapperumal of Vaṅgippuram.
99	On the west wall of a deserted structure called Śambandapperumaḷkōyil, in the same village.	..	....	Nala, Tai 5 ..	Do. ..	Records that the work (i.e., the construction of the build-ing) was done by Kañjaṇa-Nayaka, son of Timmu-Nayaka, one of the Kannaḍiya-Nayakas of Marudaraśar-paḍaividu.
100	On the south wall of the central shrine in the Tirumukhiśvara temple at Veḷur (same taluk and district).	Vijaya-nagara.	Kṛṣṇadeva-Maharaya .. ..	.. .. Tai 10.	Do. ..	Records the gift of a village as a devadana to the temple of Tiruvakkīśuramudaiya-Nayinar, by a certain Kāmu-Nayaka in the name of the king. Villavarayar figures as a signatory.
101	On the east and north walls of the same shrine.	..	....	..	Do. ..	Stones missing. Gift of a land by Karaṇikkam Tittar-Pillai, for the merit of Viravasanta-Nayaka, for festivals in the temple of Tiruvakkīśuramudaiyar. Signed by Villavarayar.
102	On the north wall of the same shrine.	Vijaya-nagara.	Kṛṣṇadeva-Mahārāya	Vyaya, Tai 6 ..	Do. ..	Gift of land for a lamp to the shrine of Iḷaya-Nayinar, by Virappapa-Nayaka, son of Ellappa-Nayaka, in the name of the king.
103	On the east wall of the maṇḍapa in front of the same shrine.	Chōḷa ..	Tribhuvanachakravartin ; 'Madura and ;	..	Do. ..	Fragment. Seems to record a gift by Śēngēṇi Ammai-yappaṇ, for repairs to the temple.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
104	On the same wall	Vijayana- gara.	Achutaraya	Virodhi, Avani 20.	Tamil ..	Gift of a hamlet Mulliyappanagaram as a devadana to the temple by the king. Signed by Kunrapperrumal and Villavarayar.
105	On the north wall of the same mandapa.	Do.	Achutadeva-Maharaya	Khara, Adi 1	Do. ..	Stones missing at the end. Gift of the village Kuppam as a devadana to the temple by the king for the merit of Saluvakkapakkkar. Signed by Tittar-Pillai and Villavarayar.
106	On the north and west walls of the same mandapa.	Chola ..	Tribhuvanachakravartin Chola- deva.	Kulottunga- 11th year	Do. ..	Gift of cows made at the instance of the residents of several districts, for a lamp, to the temple of Tiruvagnisvaramudaiya-Mahadeva at Velur alias Virudarajabhayanakaranallur in Oyma-na-du, by a native of Kaduvanpakkam for having shot his uncle with an arrow mistaking him for an animal.
107	On the west wall of the same mandapa	Do. ..	.. .. nachakravartin Rajarajadeva ..	10th ,,	Do. ..	Fragmentary. Seems to register a gift of lamp to the same temple by a certain Siriyan for a similar accidental death of an individual, while hunting.
108	On the same wall .. .. .	..	.....	Hevilambi, Adi 14, Shashthi, Friday, Hasta.	Do. ..	Records that a certain Tittar, a native of Savundiriya- 40lapuram in Asta-na-du, a subdivision of Jayangondhola- mandalam built the nritta-mandapa and Nayakar-tiru- viruppu, in the temple of Tiruvakkisuramudaiya-Nay- nar at Velur, in order to please Kalahastisvara, his tutelary deity.
109	On the west wall of the Subrah- manya shrine in the same temple.	Vijayana- gara.	Sadasivadeva-Maharaya	Sobhakrit, Arpasi 5.	Do. ..	Registers a tax-free gift of the village of Parangani in Velur-sirmai, for worship and repairs to the temple of Tiruvakkisuramudaiya-Tambiranar, by a certain Nagu- Reddiyar. Records that Vitthaladeva-Maharaja was governing the country.
110	On the north, west and south walls of the same shrine.	Chola ..	Tribhuvanachakravartin Chola- deva.	Kulottunga- 13th year	Do. ..	Stones out of order. Records a gift of 48 sheep made at the instance of the Bhattas, for a lamp to the temple of Tiru-Agnisvaramudaiya-Mahadeva at Velur alias Viruda- rajabhayanakaranallur in Oyma-na-du alias Vijayarajen- dra-vaiana-du, a subdivision of Jayangondhola-manda- lam by two residents of the village, for having killed a buffalo which had spoiled their crop.
111	On three pillars built into the walls of the same temple.	Do. ..	Parakesarivarma alias Rajendra-Chola- deva.	[20]th ,, ..	Do. ..	The inscription is exposed only on one side of each pillar, the other sides being covered by the walls. Seems to register a gift of land for worship and offerings, to the temple of Tiru-Agnisvara at Velur in Ma[ni]-na-du, a subdivision of Oyma-na-du in Jayangondhola-mandalam.
112	On a wall on the south side of the same temple.	....	....	....	Do. ..	Records that this mandapa was built by Periya-Nagu-Reddi, son of Periya-Erama-Reddi.
113	On the west and south walls of the central shrine in the Tiru- virunda-Perumal temple in the same village.	Vijayana- gara.	Mallikarjuna-Maharaya, son of Viraprata- pa Devaraya-Maharaya.	Saka 1383 ..	Do. ..	The inscription has been mostly erased by a chisel. Seems to register a gift of taxes. Mentions Munittoru-pattu in Oyma-na-du alias Virudarajabhayanakaran-vaiana-du.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
114	On the west, south and east walls of the maṇḍapa in front of the same shrine.	Chōla ..	Tribhuvanaachakravartin Choḷadeva. Kulōttuṅga	3rd year	Tamil	Records a royal order made at the instance of Villavarayan granting the three villages Mambakkam, Kurogūr and Navappakkam clubbed together and re-named Kulōttuṅga-śolunallūr as a tax-free devādāna, for meeting the expenses in the temple of Kulōttuṅgaśōla-Vinnagar-Ālvar at Velūr alias Virudarajabhayaṅkaranallūr, in Oyma-naḍu alias Vijayarajendra-vaṇaṇḍu, a subdivision of Jyaṅgondachōla-maṇḍalam. At the time of making the grant the king was seated on his throne which was set up underneath a pearl canopy in the coronation hall of his palace at Vikramaśōlapuram.
115	On the same walls .. ..	....	Tribhuvanaachakravartin Kōṇerinmai-Koṇḍaṇ.	Do.	Do.	Relates to the same grant as the above. Mentions the officers Kulōttuṅgaśōla-Gāṅgēyaraṇ and Villavarayan.
116	On the east wall of the same maṇḍapa.	....	....	Śobhakṛit, Āvapi 15.	Do.	Damaged. Mentions Periya-Nagu-Reddi, son of Eṇama-Reddi of Tiruchchuravi-Omandūr and the temple of Tiruvirunda-Perumāl.
117	On the east and north walls of the same maṇḍapa.	Vijayanagara.	Virapratapa Vira-Bokkappa-Uḍaiyar, son of Harihararaya.	Śaka 13[2]5, Svabhānu, Tula, ba. di. dvadaśi, Friday, Uttirām.	Do.	Records that the devādāna villages of Navappakkam, etc., formerly granted to the temple, had been ordered to be brought back under cultivation and worship and festivals conducted regularly in the temple of Kulōttuṅgaśōla-Vinnagar-Ālvar at Velūr alias Virudarajabhayaṅkaranallūr.
118	On the north wall of the same maṇḍapa.	Saluva ..	Naraśiṅgaraya-Uḍaiyar	Śaka 1393, Kharu, Makara.	Do.	Appointment of a certain Irakkadakkōṇ of Kommaḍipattu as a tiruvilakku-kudi to the temple of Tiruvirunda-Perumāl, by avasaram Annamarasayyar, to secure conquests (P) (tirtha-vijaya) to the king.
119	At the entrance into the same temple; right side.	....	....	....	Do.	Records that the door-way (tirunilaikkal) and steps were made by Tiruvachchalan of Karumavūr.
120	On the four faces of a slab set up near the same temple.	Chōla ..	Tribhuvanaachakravartin Vikrama-Chōladeva.	11th year	Do.	Records a sale of land by the assembly (ūr) of Velūr alias Virudarajabhayaṅkaranallūr, to Ačchanilaiyan, the headman of Pagaḷ, for being granted to the temple of Rajanarayana-Vinnagar-Ālvar.
121	On the same slab	Do. ..	Tribhuvanaachakravartin Rajarajadeva ..	9th	Do.	Incomplete. Seems to record a sale of land by the assembly of Velūr to a native of Keraḷantaka-chaturvedimaṇḍalam in Tirunarayūr-naḍu, a subdivision of Śōla-maṇḍalam, for being presented to the temple of Kulōttuṅgaśōla-Vinnagar-Ālvar.
122	On a stone set up in the Jaina temple street, in the same village.	Vijayanagara	[Achyuta]deva-Maharaya	Śaka 1453, Virōdhikṛit, Kumbha, śa. di. trayōdaśi, Monday, Pūṣya.	Do.	Much damaged. Seems to register a gift of money for worship, to the temple of Tiruvakki-aṇḍa-Tambiraṇar at Velūr.
123	On another stone in the same street	Do.	Achyutayadeva	Vikṛiti. Āni 10.	Do.	Much damaged. Seems to register a gift of land by the king to the same temple for the merit of Vira-Vasanta-Nayaka.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
124	At the entrance into the central shrine of the Jaina temple in the same village; left side.	....	....	....	Tamil	In modern characters. Records the renovation of the temple by Jayasēna.
125	On the west wall of the central shrine in the ruined Siva temple at Olagapuram (same taluk and district).	..	....	....	Do.	Beginning lost. Gift of sheep for lamps to the temple of Arikulakēśari-Isvara at Olōkamādevipuram which was a city in [1]rayūr-naḍu.
126	On the south wall of the same shrine.	Chōḷa ..	Ra[jakēśariyarman], 'who [destroyed] the ships at Śalai.'	Lost	Do.	Stones missing. Seems to register a gift of land by purchase by Nakkaṇ Vayiramēgan for offerings and lamps to the shrine of Terkkil-vaśai, Śattāṇ.
127	On the same wall	Do. ..	Rajakēśariyarman	7th year	Do.	Built in in the middle. Seems to record a sale of land by the nagarattar of Ulakamādevipuram in Oyma-naḍu to Gaṅgaṇ-Ambalavaṇ Gaṇḍarādi[tt]aśōla-Viḷupparaiyaṇ of Kuṇḷalam in Gaṅgarasayira, for being presented to the temple for laying out a flower-garden. Mentions Kalikantaka-peruvaramba.
128	Do.	Do. ..	Tribhuvanachakravartin Vikrama-Chōḷadeva.	6th ,,	Do.	Gift of cows for a lamp to the temple of Śrikayilasaṁ-Arikulakēśari-Iohchuvaramuḍaiya-Mahādeva at Ulōgamādevipuram, by a merchant.
129	Do.	Do. ..	Rajakēśariyarman	3rd ,,	Do.	Gift of sheep for a lamp to the temple of Śrikailayattu-Paramasvāmigaḷ at Ulōgamādevipuram a taniyār in Oyma-naḍu, by Ambalavaṇ Gaṇḍarādittanār, a perundaram of the king, who built the temple.
130	Do.	Do. ..	Rajakēśariyarman alias Uḍaiyar śri-Rajamahēndradeva.	Do.	Do.	The introduction commences with the words <i>உருபு உருபு</i> . Records a sale of land by the nagarattar of Ulōgamādevipuram in Pērayūr-naḍu, a subdivision of Oyma-naḍu for being presented to the temple of Arikulakēśari-Isvaramuḍaiyar in order to meet the expenses connected with the shrine of Rajendrasōla-Viṭaṅkar built in it.
131	At the top of the entrance into the same shrine.	....	....	....	Do.	Records that Puttulaṇ Niraiaṇ Kulattāṇ of Mavandaputtūr in Tiromunaippaḍi, presented the sacred door.
132	On the south wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Jatavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	18th year, Kārttigai 11.	Do.	Records the gift of the revenues from the looms maintained in the Tirumaḍaviḷagam, for worship, to the temple of Arikulakēśari-Isvaramuḍaiya-Nayanār at Ulagamādevipuram in Oyma-naḍu alias Vijaiyaraḷendrasōla-vaḷanaḍu.
133	On the south and east walls of the same maṇḍapa.	Vijayana-gara.	Virapratāpa Devarāya-Maharāya ..	Śaka 1348, Pa-rābhava, Mēśa, ba. di. chaturdāsi, Saturday, Rēvati.	Do.	Gift of land for worship, offerings and lamps to the temple of Viṭṭaṇisuramuḍaiya-Nayinār at Ku[ma]rapuram alias Ulagamādevipuram in Muḍṇṇṇu-paṇṇu a subdivision of Oyma-naḍu alias Vijayaraḷendra-vaḷanaḍu, by Liṅgama-Nayaka the younger brother of Viṭṭaiya-Nayaka.
134	On the east and north walls of the same maṇḍapa.	Chōḷa ..	Parakēśariyarman Rajendra-Chōḷadeva	[2]4th year ..	Do.	Much damaged. Seems to record a gift of land by the nagarattar of Ulagamādevipuram in Pērayūr-naḍu, a subdivision of Oyma-naḍu for feeding 25 Brahmans in a śalai attached to the temple.
135	On the base of the bali-piṭha in front of the same temple.	....	....	....	Do.	Records that Sōlaman alias Ve[m]baṇ Āḍavaṇ alias Vidiḍaṅgaṇ, set up the Śri-piṭha.

No.	Place of inscription.	Dynasty	King.	Date.	Language and alphabet.	Remarks.
136	On a stone set up near the same temple.	....	....	....	Tamil ..	Damaged. Mentions Villavarāyār of Kōḍalur in Irūṅgōlap-paḍi, the agent of Iśura-Nāyaka and the temple of Arikulakēsarīśuramudaiya-Nayanār at Ulagamādevipuram.
137	On a side of the platform near a pond called Aykkūjam in the same village.	Chōla ..	Tribhuvanaśaḥkravartin Vikrama-Chōla-deva.	10th year	Do. ..	Gift of 4 cows for a lamp to the temple of Kōmaṇi-uṇḍar, by Arvalūṅḡiḷan Vidiṇḡaṅḡan Śiṇunambāḡiḡaḷ a merchant of Ulogamādevipuram in Oyma-naḡu.
138	On another side of the same platform.	Do. ..	Tribhuvanaśaḥkravartin Kulōttuṅga-Chōladeva.	3rd „	Do. ..	Registers a gift of land as a devādāna to the temple of Gōkaraniśuramudaiya-Mahādeva, by the nagarattar of Ulogamādevipuram.
139	On the north wall of the central shrine in the ruined Viṣṇu temple in the same village.	Do. ..	Tribhuvanaśaḥkravartin Vikrama-Chōla-deva.	12th „	Do. ..	Unfinished. Mentions Vaiḱōḡan Nārāyaṇan Kulūṅḡanilai alias Aḷaḡiyamaṇavaḷa and the temple of Aṇṇiḡiya-Viṇṇaḡar-Āḷvar at Ulogamādevipuram, a city in Oyma-naḡu alias Vijayarājendra-valanaḡu.
140	On the north, west and south walls of the same shrine.	Do. ..	Parakēsarivarman alias Rajendra-Chōla-deva.	5th „	Do. ..	Unfinished. Records grants of lands for offerings and śrībali to the temple of Aṇṇiḡiya-Viṇṇaḡar-Āḷvar in Lōkamahādevipuram in Pērayūr-naḡu, which had been made in previous years but had not been so registered hitherto. Mentions the tanks called Kalikaṇṭakappēreri and Gaṇḡaradittappēreri.
141	On the south wall of the same shrine.	Do. ..	Rajakēsarivarman alias Uḡaiyar śrī-Rajamahēndradeva.	3rd „	Do. ..	The introduction commences with the words <i>முதலாக</i> , etc. Records a sale of land by the nagarattar of Ulogamādevipuram, to a certain Sattan for being presented to the temple of Aṇṇiḡiḡai-Viṇṇaḡar-Viṇṇirundāḷvar, in order to meet its expenses. The sale-deed was drawn up by Samantabāhu-Āchārya, a worshipper of Sundarāśōḷaperumpallī of this town.
142	On the same wall	Do. ..	Parakēsarivarman alias Uḡaiyar śrī-Rajendra-Chōladeva.	24th „	Do. ..	Built in at the end. Mentions a palace-woman belonging to Rajendraśōḷadevar-Mummuḡiśōḷatterinda-tirumaṇṇa-nattar-velam.
143	On a slab set up near a well called Sāṇḍikkīṇaru in the same village.	....	....	....	Do. ..	Gift of land made by the villagers as a devādāna to the shrine of Aḷaḡiya-Piḷḷaiyar set up near the well called Kāḍalvaṇṇanārkōṇi.
144	On a slab set up in front of the Aiyāṇar temple in the same village.	Chōla	Rajakēsarivarman, 'who destroyed the ships at Salai.'	11th year	Do. ..	Gift of land for offerings to the shrine of Tēṇḡkil-vaśal-Mahāsattāṇar, by the Nagarattar of Ulogamādevipuram.
145	On three sides of a pillar lying in a field called Sattuppaṭṭa-kollai, in the same village.	Vijayana-gara.	Sadaśivadeva-Maharāya	Kartṭigai 26 ..	Do. ..	Gift of Sattakuppam, a hamlet of Ulagamādevipuram, in Muṇṇiṇṇurupparru, for worship and repairs to the temple of Tiruvakki-Iśuvaramudaiya-Tambiraṇar at Velūr, by Nāḡu-Redḡi under the orders of Kōṇḡamarasaiyyāṇ Timmarasaiyaṇ for the merit of Eṇṇ-Timmarasar, the agent of the king.
146	On the south wall of the central shrine in the Agastyēśvara svāmin temple at Kilīyanur (same taluk and district).	Chōla ..	.. . . . kēsarivarman .. ..	.. ..	Do. ..	Built in. Seems to register a sale of land by the assembly, to a certain Gaṅḡan Ambalavaṇ Gaṇḡaradittan of Kuvalālam in Gaṅḡarasaiyira, for being presented to the temple of Tiruvāṇṇiśvaradeva for śrībali, etc.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
147	On the south, east and north walls of the same shrine.	Chōla	Parakōsarivarman alias Udayar śri-Rājendra-Chōlādēva.	13th year	Tamil	Built in at the end and incomplete. Mentions Kilinalūr alias Kēralantaka-cha-turvēdimāṅgalaṁ a brahmādēya in Oyma-nāḍu, a subdivision of Jayāṅḍachōla-maṇḍalaṁ.
148	On the east wall of the same shrine	Do.	Parakōsarivarman	10th	Do.	Provides for offerings on Amāvāsya and Sankranti days to the temple of Tiruvagnīśvaramudaiyar at Kilinalūr, a brahmādēya in Oyma-nāḍu, by Parāśaraṇ Tiyag Sattan, a member of the Aḷaṅṅa of the village.
149	On the same wall	Do.	Parakōsarivarman [alias] Rājendra-Chōlādēva.	3rd	Do.	Damaged. Gift of 90 sheep for a lamp to the same temple by a Brahmapa lady.
150	On the north wall of the same shrine.	Do.	Parakōsarivarman alias Tribhuvanachakravartin Vikrama-Chōlādēva.	10th	Do.	Unfinished. The introduction commences with the words <i>Varṇa</i> , etc. Registers a gift of land by the assembly of Kilinalūr alias Ulaguyyavandaśōla-cha-turvēdimāṅgalaṁ in Oyma-nāḍu alias Vijaiyarājendra-valanāḍu, a subdivision of Jayāṅḍachōla-maṇḍalaṁ, for offerings to the temple of Tiruvagnīśvaramudaiya-Mahādēva of the village.
151	On the north and west walls of the maṇḍapa in front of the same shrine.	Do.	Rajakōsarivarman alias Udayar śri-Rajadhirājādēva.	26th	Do.	The introduction commences with the words <i>Śiva</i> , etc. Sale of land by the assembly of Kēralantaka-cha-turvēdimāṅgalaṁ to the temple of Tiruvagnīśvaramudaiya-Mahādēva, for the maintenance of a feeding house called Maṇḍadigal.
152	On the same walls	Do.	Udayar śri-Rajadhirājādēva	29th	Do.	Records another sale of land by the assembly, for the same purpose.
153	On the east wall of the same maṇḍapa.	Do.	Tribhuvanachakravartin Kulōttunga-Chōlādēva.	34th	Do.	Records that the assembly of Kilinalūr alias Ulaguyyavandaśōla-cha-turvēdimāṅgalaṁ in Oyma-nāḍu alias Vijaiyarājendra-valanāḍu, made certain lands tax-free in return for the interest on money lent to them from the treasury of Pichchādēva in the temple of Tiruvagnīśvaram in the same village.
154	On a slab lying in the kitchen of the same temple.	Vijayana-gara.	Mallikarjunaraya	Śaka 1372, Pramodata, Sittirai 15.	Do.	Damaged. Records that a certain chief Vijaiya-raya-Gāṅḍēya, son of Virupparaya-Gāṅḍēya built a splice and repaired three tanks of [Kil]ivalanallūr which had breached in a severe storm.
155	On the south wall of the central shrine in the Vaikunṭhavasā-Perumal temple in the same village.	....	Rajakōsarivarman	18th year	Do.	Records that the assembly of Kilinalūr in Oyma-nāḍu received 75 kaḷañju of gold from a native of Valudavūr in Valudavūr-nāḍu and agreed to feed daily 5 Brahmanas.
156	On the same wall	Chōla	Rajaraja-Rajakōsarivarman	16th	Do.	Records the gift of a kaḷam by a native of Perumbalamarudur in Śōla-nāḍu for convening the assembly of Kilinalūr a brahmādēya in Oyma-nāḍu.
157	Do.	....	Parthivendradhipativarman	13th	Do.	Gift of sheep for a lamp to the temple of Tigaittīral-Vishnugriha at Kilinalūr, by a certain Dandanayaka.
158	Do.	Pallava	Vijaiya-Nandivikramavarman	3rd	Do.	Records a gift of 300 sheep for lamps and of land for offerings, to the temple of Tigaittīral-Vishnugriha at Kilinalūr in Oyma-nāḍu, by Tigaittīral who had built it.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
174	On the east wall of the Varadaraja-Perumal temple at Tribhuvani (Pondicherry French settlements).	Chōla	Parakēsarivarman alias Rajendra-Chōlādēva (1).	5th year	Tamil	"This temple of Naduvil-Viranārāyaṇa-Vinnagar at Tribhuvanamahādevi-chaturvedimaṅgalam, a brahmadēya in Jayāṅgachōla-maṇḍalam, shall be under the protection of the regiments Śrī [Vaduvu]-Tillaiyalipperumbadai and Pallāyiravar of our lord Rajarajadēvar." Begins with the historical introduction திருவிராவர, etc.
175	On the east, north and west walls of the same temple.	Do. ..	Parakēsarivarman alias Tribhuvana-chakravartin Vikrama-Chōlādēva.	6th	Do.	Damaged and incomplete. Registers a gift of land for the temple site, a hall, temple premises and flower-garden, to the god Arulakara-Īśvaramudaiyār set up in the 5th year of Vikrama-Chōlādēva, by Arumbakkilāṇ Madarantakan Poppaambalakkūttan alias Perukōyil Tondaimānar residing in Manavil in Manavil-kōttam, a district of Jayāṅgachōla-maṇḍalam, for the prosperity of the king (Perumal) and the village. The gift was made at the command of the great assembly who were attending to the duties of the village of Tribhuvanamahādevi-chaturvedimaṅgalam, a brahmadēya, from the month of Karkāṭaka. The flower garden of (the image of) Parantakadēva set up in the temple of Rajarajīśvaramudaiyār is referred to incidentally. Begins with the historical introduction திருவிராவர, etc.
176	On the same walls	Do. ..	Rajakēsarivarman alias Rajadhirajadēva	80th year, Mīna, Wednesday, Uttiram.	Do. ..	Registers a gift of land for providing a sumptuous offering called after Rajendra-Chōla, to the god Naduvil Śrī-Viranārāyaṇa-Vinnagar-Ālvar, by Rajendrasōla-Maṇali-Vānarājar under the auspices of the great assembly of Tribhuvanamahādevi-chaturvedimaṅgalam which met in the maṇḍapa built by Sembian Uṇḍalanattu-Mūvendaveḷar for the merit of Rajendra-Chōlādēva. Tribhuvanamahādevi-chaturvedimaṅgalam is herein stated to have been an independent village (taniyūr) in Viḷupparaiya-nādu, a subdivision of Rajendrasōla-valanādu. Begins with the introduction திருவிராவர, etc.
177	On the north wall of the same temple.	Do. ..	Rajakēsarivarman alias Kulōttuṅga-Chōlādēva I.	[6]th year, Śimha, ba. di. Ekadāśī, Purnavaṣu, [Tuesday].	Do. ..	Much worn out. Begins with the introduction திருவிராவர, etc. Registers a gift of land by purchase for worship and offerings to the god Kolavaraha-Ālvan who is pleased to reside in the Śrikōyil. The gold was deposited in the treasury of the temple.
178	On the same wall	Do. ..	Rajakēsarivarman alias Kulōttuṅga-Chōlādēva I.	9th year, Rishabha, [śa]. di. Saptami, Aśleṣha, Thursday.	Do	Begins with the historical introduction திருவிராவர, etc. Registers a gift of land by purchase to the god Tiruvayindrapurattu-Ālvan. Herein Viḷupparaiya-nādu in which Tribhuvanamahādevi-chaturvedimaṅgalam was situated, is stated to have been a subdivision of Rajendra-valanādu.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
179	On the north and west walls of the same temple.	Chōla ..	Parakēsarivarma alias Uḍaiyar śri-Rajendradeva.	7th year, Mithuna, ba. di. chaturthi Thursday, Avit-tam.	Tamil ..	Begins with the introduction <i>ṭṭeṇṇa uḍai</i> , etc. Seems to record a gift of land to the temple of Tiruvayindrappur-[a]lvar].
180	On the west wall of the same temple.	Do. ..	Do. do.	6th year Vriśchika, ba. di. trayōdaśi, Tuesday, Svati.	Do. ..	Begins with the introduction <i>ṭṭeṇṇa uḍai</i> , etc. Registers the order of Pallavaṅ Pallavaraiyar the Secretary (tira-mandira-ōṣi), made at the request of Vāṇadhirajar the commander of the forces (senapati) that nobody except the residentiary Veḷḷaṣ of Vakkūr should levy or pay any kind of dues within the village and that those who do so will be considered to have transgressed the law. This order was engraved while Perumpuliyūr-Nambi was inspecting the temple business.
181	On the same wall	Do. ..	Do. do.	6th year, Mēsha, śu. di. trayōdaśi, Hasta, Thursday.	Do. ..	Registers an order of the assembly altering the classification of the land at Puttār alias Jananāthanallūr which had been already granted for the merit of Uḍaiyapirattiyār. Pirāntakan Uḷogamaḍeviyār. Refers to the kaḍai-ṭṭu of Villavarayar, . . . Mavendaveḷar, the adhikarin who is called "uncle" (ammān) and senapati Rajendra-Vayiragaraschōḷar. Commences with the historical introduction <i>ṭṭeṇṇa uḍai</i> etc.
182	On the south wall of the same temple.	Pallava ..	Sukalabbuvannachakravartin Kaḍavaṅ Avaṇi-aḷappirandaṅ Kō-Peruṇjiṅgaṅ.	....	Tamil and Grantha.	States that Avaṇi-aḷappirandaṅ constructed a temple for Hēramba-[Gaṇapati] on the banks of the tank at Tribhuvanamaḍevi. He repaired the embankment, the sluices and the irrigation channels of the tank.
183	On the same wall	Chōla ..	Parakēsarivarma alias Uḍaiyar śri-Rajendradeva.	7th year, Kanya, Sunday, Pūrva-shāḍha.	Tamil	Begins with the introduction <i>ṭṭeṇṇa uḍai</i> etc. Gift of land for offerings, worship etc., to the temple of Virāśōḷa-Vinnagar-Āḷvar by the great assembly of Tribhuvanamaḍevi-chaturvēdimangalam which assembled in the temple of Viranarayana-Vinnagar-Āḷvar.
184	Do.	Do. ..	Rajakēsarivarma alias Kulōttuṅga-Chōḷa-deva.	9th year, Karakaṭaka, ba. di. navami Rōhini, Thursday.	Do.	Stones out of order. Commences with the introduction <i>uḍaiyār uḍai</i> etc. Gift of land free of taxes and two house-sites, for feeding twenty Brahmans with sumptuous meals. The land was called Tribhuvanamaḍevi after this village. The great assembly met in the maṇḍapa called Uttama-Chōḷa-Viḷupparaiyaṅ-tirumaṇḍapam in front of the temple of Śrīkōyil Vinnagar-Āḷvar.
185	Do.	Do. ..	Rajakēsarivarma alias Uḍaiyar śri-Rajendra Chōḷadeva (Kulōttuṅga I).	3rd year ..	Do.	Damaged and incomplete. Commences with the introduction <i>ṭṭeṇṇa uḍai</i> etc. Mentions the adhikarin Uttama-Chōḷa Vāṇavarajar and Kuṣjaramalla-chaturvēdi mangalam.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
186	On the same wall	Chōla ..	Rajakēsarivarman alias Kulōttuṅga-Chōlādēva.	9th year, Mithuna, ba. di. tritiya, Thursday, Puraṭṭadi.	Tamil ..	Begins with the introduction புத்தமுத்தபுரளி, etc. Registers an order of the great assembly altering the classification of the land which was given to the image of Viṭṭirundaḷvar in the temple of Śrikōyil alias Viranarayana-Vinnagar-Ālvar for feeding twenty Brahmans.
187	Do.	Do. ..	Parakēsarivarman alias Uḍaiyar śri Rajendra-Chōlādēva.	29th year, Mithuna, Sunday, Viśakha.	Do. ..	Begins with the introduction திருமங்கலம், etc. Seems to record a gift of land for feeding the Śri-Vaiṣṇavas of the eighteen districts in the Rajendraśōḷa-maḍam.
188	On the south and east walls of the same temple.	Do. ..	Rajakēsarivarman alias Vijaiyarājendra-dēva.	35th year and 93rd day.	Do. ..	Begins with the introduction திவசேந்திர, etc. Gift of land to the Ālvar at Tiruvayindrapuram, by Perumbuliyūr Nilakanṭhan Nārāyaṇan of Sūrasūlamanichchēri altering the classification. Mentions the adhikarin Ahavamalla-Kulantaka-Mayendavelan.
189	On the north side of the base of the same temple.	Do. ..	Parakēsarivarman alias Uḍaiyar śri Rajendra-Chōlādēva.	16th year, Mithuna, Friday, Uttirattadi.	Do. ..	Begins with the introduction திருமங்கலம், etc. States that the village Varakkūr which was a devādāna of the temple of Nāduvil-Śri-kōyil Śri-Viranarayana-Vinnagar-Ālvar, was apportioned to 48 tenants after dividing the lands into six divisions generally. It was also stipulated that the tenants are not liable to pay any taxes except those due to the god of Nāduvil-Śrikōyil and to the tank Kokkilanadippperēri.
190	On the same wall	Do. ..	Rajakēsarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōlādēva.	49th year	Do. ..	Commences with the introduction புத்தமுத்தபுரளி, etc. Records that the land already given for worship to the temple of Ten-Tiruvēṅgaḍattemberuman at Tribhuvanadevi-chaturvedimaṅgalam, a brahmadēya in Viravāṭaravalanāḍu, a sub-division of Gaṅgaikondaśōḷa-valanāḍu, was inadequate and that additional lands were given. Stones displaced. Commences with the introduction திவசேந்திர, etc.
191	On the north, west and south sides of the same base.	Do. ..	Rajakēsarivarman alias Uḍaiyar śri Rajadhirāja.	33rd year and 191st day.	Do. ..	Do. Begins with the introduction திருமங்கலம், etc.
192	On the same sides	Do. ..	Parakēsarivarman alias Rajendra-Chōlādēva.	6th year	Do. ..	Gift of sheep for a lamp.
193	On the west side of same base ..	Do. ..	Rajakēsarivarman alias Kulōttuṅga-Chōlādēva.	48th	Do. ..	Stones displaced. Seems to record a gift of land to the temple of Viṭṭirunda-Perumal.
194	On the same side	Vijayanagara.	Viruppaṇa-Uḍaiyar	Śaka 1314, Yuva ..	Do. ..	Commences with the introduction திருமங்கலம், etc.
195	On the south side of the same base	Chōla ..	Rajendra-Chōlādēva	20th year	Do. ..	Damaged. Seems to register a gift of land by purchase, for supplying water and burning a lamp. The tank Kokkilanadippperēri figures among the boundaries of the land.
196	On a slab built into the floor of the mandapa in front of the same temple.	Do. ..	Rajakēsarivarman, 'who destroyed the ships at Kandaḷūr-Salai.'	10th	Do. ..	Commences with the introduction புத்தமுத்தபுரளி, etc. Gift of land, free of taxes, for conducting a festival to the temple of Tirunagīśvaramūḍaiya-Paramasvamin.
197	On the south wall of the same mandapa.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōlādēva.	5th	Do. ..	

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
198	On the same wall	Chōla ..	Rajakēsarivarman alias Chakravartin Kulōttuṅga-Chōladeva.	27th year, Karkāṭaka, su. di. dvitīyai, Pushya, Wednesday.	Tamil ..	Commences with the same introduction as in No. 197 above. Gift of land to [Pipa?]rai Tīranarāyaṇa-bhaṭṭan alias Kavikumudaachandra-panḍitaṇ of Mānakulaśāniccheṇi, by the great assembly of Tribhuvanamaḍēvi-chaṭturvēdimaṅgalam an independent village and a brahmadēya in Viravātara-vaḷanāḍu, a sub-division of Gaṅgaikōṇḍa-chōla-vaḷanāḍu as a recompense for having composed Kulōttuṅga-Chōla-charitai, a kavya glorifying the king (perumaḷ). The assembly was required to listen to the kavya as well.
199	On the south, east and north walls of the same maṇḍapa.	Do. ..	Rajakēsarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōladeva.	43rd year	Do. ..	Stones missing and displaced.
200	On the east wall of the same maṇḍapa.	Do. ..	Rajakēsarivarman alias [Kulōttuṅga]-Chōladeva.	4[3]rd ,, .. .	Do. ..	Do. do. Commences with the introduction <i>புழுவேதவெள்ள</i> , etc. Seems to record a gift of land for feeding tapasvins and Mahēśvaras.
201	On the same wall	Do. ..	[Rajakēsarivarman alias] Kulōttuṅga-Chōladeva.	[28]th year, Mēsha, ba. di. trayōḍaśi, Uttirāṭṭadi, Friday.	Do. ..	Much worn out. Begins with the introduction <i>புழுவேதவெள்ள</i> , etc. Prescribes certain rules regarding the cultivation of lands growing areca-palm.
202	On the east and north walls of the same maṇḍapa.	Do. ..	Rajakēsarivarman alias Tribhuvana-chakravartin [Kulōttuṅga-Chōladeva.]	Lost.. .. .	Do. ..	Stones missing. Commences with the introduction <i>புழுவேதவெள்ள</i> , etc. Gift of land by the assembly of Tribhuvanamaḍēvi-chaṭturvēdimaṅgalam for feeding sampradāyins, during the festival of the temple of Tirumarkōyil-Āḷvar, on New-moon days and Vishus and while offerings are made to the Āḷvar of Mērkōyil in the Vedantavēdya-maḍam.
203	On the same walls	Do. ..	Rajakēsarivarman alias [Kulōttuṅga]-Chōladeva.	48th year	Do. ..	Stones missing. Begins with the same introduction. Seems to register a gift of land for feeding the itinerant Sīva-yogins and Mahēśvaras in the Tirunāvukkaraśa-maḍam.
204	On the north wall of the same maṇḍapa.	Do. ..	[Rajakēsa]ri-varman alias Tribhuvana-chakravartin Kulōttuṅga-Chōladeva.	[4]3rd ,,	Do. ..	Fragments. Begins with the same introduction. Refers to the temple of Teṇ-Tiruvēṅgaḍattāḷvar at Tribhuvanamaḍēvi-chaṭturvēdimaṅgalam.
205	On the same wall	Do. ..	Tribhuvana-chakravartin Kulōttuṅga-Chōladeva.	43rd ,,	Tamil and Grantha.	Damaged. States that persons who are qualified to do the services of bhaṭṭavṛtti, kiḍai, aḍaiṭṭu, kōṭṭam, accountancy (kaṇakku), carpentry (taṇṇu) and others should take up such services in the village only. Those who engage themselves in these services beyond this village will be considered to have transgressed the law, to have committed a fault against the great assembly and to have ruined the village.
206	Do.	Do. ..	Rajakēsarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōladeva.	23rd ,,	Tamil ..	Commences with the introduction <i>புழுவேதவெள்ள</i> , etc.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
207	On the same wall	Chōla ..	Rajakēsarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōlādēva.	42nd year ..	Tamil ..	Commences with the same introduction. Records that the lands belonging to the temple of Emalattu-Durgaiyar Onkarasundariyar, situated in the eastern hamlet of this village with the temple flower-garden and tank, were registered as a village gift to the said goddess under class 12. This land was renamed Bhupalasundara-vilagam after demarcating the lands and fixing the boundaries.
208	On the side of the west veranda in the prakara of the same temple.	Do. ..	Parakēsarivarman alias Tribhuvana-chakravartin Vikrama-Chōlādēva.	9th	Do. ..	Commences with the introduction பூரதபூர, etc. Records a gift of land to the weavers for supplying certain cloths to the temple. It is said of these weavers that they were the offspring of a Brahman with a Vaiśya (woman) and that as authorized by the Āgamas and Smritis, they had the privilege of weaving and supplying cloths to temples and kings.
209	On the same side	Do. ..	Rajakēsarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōlādēva.	19th	Do. ..	Commences with the introduction பூதபூர விவரம், etc. The tax-free lands already granted to the temple of Udavi Tirumanikulī-Mahadēva in Merka-naḍu, a sub-division of Virudarājabhayānkara-vaṇaṇaḍu were found insufficient to meet the daily expenses, incense, etc.; and the great assembly made an additional grant of tax-free land in the village of Tribhuvanamadēvi-natarvēdimāṅgalam.
210	On the west side of the ruined maṇḍapa opposite the same temple.	Do. ..	Rajakēsarivarman alias Uḍaiyar śrī Rajadhirajādēva.	Makara, su. di. Wednesday, Ādra.	Do. ..	Commences with the introduction நிச்சைசை, etc. Gift of land as goldsmith's service-inam, to a goldsmith named Araṅgaṇ Komaran alias Rajadhiraja-perundattān who was required to do the work of a goldsmith for himself and for others within the village and its hamlets.
211	On a stone lying by the side of the same maṇḍapa.	Do. ..	Rajarajakēsarivarman, 'who destroyed the ships at Kandaḷūr-Salai.'	12th year	Do. ..	Much damaged.
212	On the sides of a pillar lying near the same maṇḍapa.	Do. ..	Rajakēsarivarman alias Chakravartin Kulōttuṅga-Chōlādēva.	13th year, Simha, ba. di. Monday, akāḍaṣi, Punarvasu.	Do. ..	The big men of the assembly decided that the tax antarayam should be levied on those who cultivated the lands.
213	On fragments lying round the same temple.	..	... alias Tribhuvanachakravartin Kulōttuṅga....	.. ..	Do. ..	....
214	On the north base of the Ubhaya-Nachohiyar shrine in the Gaṅga-varāheśvarasvāmī temple at Tirukkanji (French Settlements).	Pandya ..	Tribhuvanachakravartin Parakrama-Pandyādēva.	[4]th year, Mithuna, ba. di. Wednesday.	Do. ..	Fragmentary. Seems to record a gift of land to the temple of Gaṅgaivara-ninnār.
215	On a slab lying in the same temple	Chōla ..	Rajakēsarivarman Kulōttuṅga-Chōla I..	40th year	Do. ..	Records that the bank of the tank at Tribhuvanamadēvi-natarvēdimāṅgalam had breached and that Bhūtamāṅgalamudaiyaṇ Ūriyūraṇ Bhūpalasundaraṇ alias Sōla-kōṇār had it repaired. The stone revetment was constructed by Sēṅgalāṇḍaiyaṇ Araiyaṇ Tirumalapādi-Uḍaiyaṇ alias Malaiyappiyarājaṇ on behalf of the former. The revetment was called Kulōttuṅgaśōḷaṇ.

C.—Stone inscriptions copied in 1919—cont.

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No. 1003, HOME (Education), 16TH AUGUST 1919

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
216	On the same slab	Chōla ..	Rajakesarivarman Kulōttuṅga-Chōla (1)	44th year	Tamil ..	Refers to the same transaction and registers a gift of land by Solakōṇar for repairing the bank and constructing the stone revetment. The paddy accruing for the repair of the tank was being mixed up with the general dues from the village and the above noted repairs were not being attended to. In lieu of this paddy was now given land in Nettaippakkam alias Bhūpālaṇḍaranallūr, a hamlet of Tribhuvanamaḍevi-chaturvedimaṅgalam.
217	On the north wall of the central shrine in the Raṅganāthasvāmin temple at Tirumalpadi (Wandiwash taluk, North Arcot district).	..	Sakalalōkaśhakravartin Rajanārāyaṇa Sambuvarāya.	19th	Do. ..	Gift of certain taxes for burning lamps to the temple of Pallikōṇḍa-Perumāl at Tiruvāypadi in Ponnūr-paṇṇu.
218	On the north and west walls of the same shrine.	..	Sakalalōkaśhakravartin Rajanārāyaṇa ..	5th year, Ādi ..	Do. ..	Lost in the middle. Gift of land for worship, repairs and festivals to the same temple.
219	On the east, north, west and south walls of the same shrine.	Chōla ..	Tribhuvanachakravartin Kulōttuṅga-Chōladeva.	4[0]th year ..	Do. ..	Gift of land by purchase as devadāna, to the temple of Vikrama-Chōla-Viṇṇagar-Ālvar, by the residents of Tennārūr in Tennārūr-nādu, a sub-division of Palakurra-kōṭṭam a district of Jayamgondachōla-maṇḍalam.
220	On the west and south walls of the same shrine.	..	Sakalalōkaśhakravartin Rajanārāyaṇa ..	16th	Do. ..	Records that the various festivals in the temple of Pallikōṇḍa-Perumāl were to be conducted by collecting the dues from the persons who had undertaken to conduct these festivals.
221	On the same walls .. .. .	..	Do. do.	17th year, Ādi ..	Do. ..	Gift of taxes to the same temple for offerings.
222	Do. .. .. .	..	Sakalalōkaśhakravartin Rajanārāyaṇa Sambuvarāya.	4th year	Do. ..	Gift of land to the same temple.
223	On the north and west walls of the Tāyar shrine in the same temple.	Vijayanagara	Achyutadeva-Mahārāya, son of Vira-Naraṅgaḍeva-Mahārāya, 'who instituted the elephant-hunt.'	Śaka 1458, Durmukhi, Mithuna, śa. di. .. . Karttigai.	Do. ..	Gift of the village of Kilāṅgupram in Vedalsirmai, for the merit of Achyutadeva-Mahārāya by a resident of Kañchi-puram and by one of Tiruva[r]padi.
224	On the west wall of the same shrine	..	....	Parābhava, Maṣi ..	Do. ..	Gift of lands to the same temple with remission of taxes.
225	On the south wall of the same shrine.	..	....	Virōdhi, Vaigaśi ..	Do. ..	Of the eight shares of land in Kunrakkampūndi given to eight Śrī-Vaiṣṇava Brāhmanas as adhyayanāṅga, four shares were misappropriated by Vellaichohayan and others. These latter were punished for their misconduct and the four shares were equally distributed for conducting worship, etc., in the shrines of Nammālvar and Bhāṣyakarar.
226	On the rock near the maṇḍapa to the south of the same temple.	..	....	Manuatha Bhadrāpada, śa. di. 11.	Telugu ..	Mentions the god Ādi-Raṅganātha of Tiruppapadi and a certain Virana-Banta, a disciple of Lōgachārya.
227	On the side of a brindavana in the maṇḍapa of the Tirupallisvāmī-kōyil in the same village.	..	....	....	Do. ..	Gift of the terrace (koradu) by some private individuals.
228	On the north wall of the central shrine in the Taṭakapurisvara temple at Madam (same taluk and district).	Vijayanagara	Kampana-Uḍaiyar, son of Vira-Bokkapa-Uḍaiyar.	Śaka 1285, Śobhakṛit, Tula śa. di. trayodasi, Friday, Revati.	Tamil ..	Gift of land to Bhuvanēkabahudeva, a Mahēśvara of the temple of Kulandai-Aṇḍar at Madam by Gaṇḍaraguli Madha-Nayakar, [son of] pradhāni Sōmaya-dannāyaka.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
229	On the same wall	Vijaya-nagara.	Virapratapa Dévaraya-Maharaya	Saka 1355, Pramadicha, Kumbha, su. di. dasami, Monday, Tiruvonam (Śravana).	Tamil ..	Records the gift of Tirumugakkani to Amarakōṇar Kulandai-Āṇḍar, one of the Kuikkōḷars of the temple of Tiruvagnīśvaramudaiya-Mahādēva. Aramvalatta-Nachohiyar and his elder sister paid a visit to Dévaraya-Maharaya and procured this gift.
230	Do.	Pāṇḍya ..	Maravarman Tribhuvannachakravartin Vikrama-Pāṇḍyadēva.	7th year	Do. ..	Gift of the two villages Mala-ūru and Kōṇḍandapuram for the festival in the month of Āni, worship and other expenses in the temple of Tiruvagnīśvaramudaiya-Mahādēva at Kulattūr in Tennārrūr-nādu a sub-division of Palakunra-kōttam a district of Jayagōṇḍachōla-maṇḍalam, by the residents, Agambadiyars, Agambadi-Mudaliars and Pannattavar of Annamāṅgalapparru of this district.
231	On the west and south walls of the same shrine.	.....	.....	Saka 1406	Grantha ..	Records that Champa who was called Rājendra-Chōla gave a Brahman-village, free of taxes, to 24 Brahmanas for reciting the Vedas in the presence of Agniśa.
232	On the same walls	Vijayanagara	Dévaraya-Maharaya .. .. .	.....	Grantha and Tamil.	Built in. Gives the genealogy of the king from Saṅgama. Records a gift of land to the temple by the king at the request of Aramvalatta-Nachohiyar.
233	On the south wall of the same shrine.	..	Sakalalokachakravartin Sambuvaraya.	Rajanarasayan 7th year, Mēsha su. di. trayōdaśi Wednesday, Uttirām.	Tamil ..	Registers the appointment of Meykaval in the temple referred to in No. 230 above.
234	On the east wall of the maṇḍapa in front of the same shrine.	Chōla ..	Tribhuvannachakravartin Chōladēva.	Kulottuṅga-5th year	Do. ..	Gift of land for daily offerings to the temple of Agniśvara at Kulattūr, by Sēṅṅēni Nalāyiravan Ammaiyaṅṇan alias Rājendra-Chōla Sambuvarayan.
235	On the same wall	Do. ..	Kulōttuṅga-Chōladēva	44th	Do. ..	Middle portion lost and surface worn out. Seems to record a sale of land to the temple by the residents of Kulattūr. Mentions Ammaiyaṅṇan alias Rājendrasōlachchambuvarayan.
236	Do.	Vijaya-nagara.	Vira-Bukkana-Udaiyar, son of Vira Hariyana-Udaiyar.	Saka 1329, Pramadichi,	Do. ..	Gift of the village of Maḷavar to the temple of Agniśvaramudaiya-Mahādēva.
237	Do.	Chōla ..	Parakēśarivarmān alias Tribhuvannachakravartin Vikrama-Chōladēva.	6th year	Do. ..	Commences with the introduction <i>verse 400</i> , etc. Sale of land to a resident of Salukki by the residents of Kulattūr on behalf of the same temple.
238	On the north wall of the same maṇḍapa.	Do. ..	Tribhuvannachakravartin Rājārajadēva ..	4th	Do. ..	Incomplete. Gift of additional land for sandal-paste, to the temple of Tiruvagnīśvaramudaiya-Mahādēva at Kulattūr in Tennārrūr-nādu a sub-division of Palakunra-kōttam, a district of Jayagōṇḍachōla-maṇḍalam by Sēṅṅēni Ammaiyaṅṇan Attimallan alias Rājendrasōlachchambuvarayan.
239	On the same wall	Do. ..	Tribhuvannachakravartin Rājadhīrajadēva	3rd	Do. ..	Sale of land for a lamp to the temple of Kulandai-Āṇḍar at Kulattūr in Tennārrūr-nādu, by a native of Nāḍuvil-nādu.
240	On the north and west walls of the same maṇḍapa.	Pāṇḍya ..	Jatavarman alias Tribhuvannachakravartin Sundara-Pāṇḍyadēva.	13th	Do. ..	Gift of the village of Āliyar for daily worship and festivals in the temple of Agniśvaramudaiya-Mahādēva at Kulattūr.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
241	On the same walls	Chōla ..	Tribhuvanaachakravartin Kulottunga-Chōladēva.	5th year	Tamil ..	Damaged. Gift of paddy for the midnight service in the same temple.
242	Do.	Do. ..	Vikrama-Chōladēva	3rd „	Do. ..	Built in. Gift of land for feeding the devotees in the temple of Agnīsvaramudaiya-Mahadēva, by a Brahman residing in Vikramaśōla-chaturvedimangalam, an independent village in Paduvur-kōttam.
243	On the west wall of the same mandapa.	Vijaya-nagara.	Kampaṇa-Uḍaiyar son of Vira-Bokkapa-Uḍaiyar.	Parābhava, Dhanus, ba. di. eka-dasi, Sunday, Śōdi (Svati).	Do. ..	Registers the assignment of the service of the accountant of the temple of Kulandai-Andar, on one of the Mahēśvaras of the temple.
244	On the south wall of the same mandapa	..	Sakalalōkachakravartin Rajanārāyaṇa ..	6th year, Ādi ..	Do. ..	Assignment of the appointment of accountant of the interior section of the same temple.
245	On the same wall .. .. .	..	Sakalalōkachakravartin Rajanārāyaṇa-Sambuvarāya.	6th year Simha, su. di. prathama, Sunday, Makha.	Do. ..	Records a similar transaction in the temple of Agnīsvaramudaiya-Mahadēva.
246	Do.	Pandya ..	Tribhuvanaachakravartin Konērinmai-konda Sundara-Pandyaḍēva.	13 + 2nd year ..	Do. ..	Gift of land for worship and daily expenses in the same temple.
247	Do.	At Pandya	Maṇavarman Tribhuvanaachakravartin Vira-Pandyaḍēva.	....	Grantha ..	This inscription is engraved below No. 246 above and records that it was engraved at the instance of Hastimalla.
248	On a slab lying inside the same mandapa	Pandya ..	....	Doubtful	Tamil ..	Damaged.
249	On the south wall of the Svayambhulingam shrine in the first prakāra of the same temple.	..	....	....	Do. ..	This is the gift of pradhani Vittiappar, son of Apparasar.
250	On the north wall of the same prakāra.	Pandya	[Maṇavarman] Tribhuvanaachakravartin Vira-Pandyaḍēva.	4th year	Do. ..	Damaged. Gift of paddy and money for offerings and lamps to the image of Puvananāyakeśuramudaiya-Nayanar set up by one of the Naikkōlars of the village.
251	On the south wall of the same prakāra.	Vijaya-nagara.	Hariyaṇa-Uḍaiyar	Śaka 1305, Rudhirōdgari, Mina, su. di. pūṇai, (paur-pami), Monday, Uttirām.	Do. ..	Unfinished. Gift of land for worship by Uttama-Nambi Karuṣṭjirattanayan of Siru-Pulur in Viranarayana alias Sundara-Pandya-chaturvedimangalam in Śōla-maṇḍalam, to the shrine of Saptamatris set up by him in the temple of Kulandai-Andar.
252	On the east wall of the same prakāra.	Chōla ..	Tribhuvanaachakravartin Rajadhirajadēva.	11th year, Maṣi ..	Do. ..	Built in in the middle. Registers a political compact entered into between Seṅgeṇi-Mindaṇ Siyaṇ Pallavaṇḍan alias Sambuvarāyaṇ on one side and Seṅgeṇi Attirallaṇ alias Rajendraśōla-Sambuvarāya and Odavaṇ alias Rajagambirachambuvarāya on the other, by which it was agreed that they would not break the terms of the compact.
253	On the same wall	Do. ..	Tribhuvanaachakravartin (III).	3rd „	Do. ..	Gift of 32 cows for a lamp to the temple of 'Irovaṇṇīsvaramudaiya-Mahadēva at Kulattūr, by a native of Venkarpakkam in Mōṇḍur-naḍu a sub-division of Amūr-kōttam a district of Jyaṅgondasōla-maṇḍalam.
254	Do.	Do. ..	Tribhuvanaachakravartin Kulottunga-Chōladēva.	11th „	Do. ..	Registers a compact similar to that of No. 252 above between Kūdal-Araṣanarayanāṇ Alappirandaṇ alias Kaḍavarāyaṇ and Seṅgeṇi Virasōlaṇ Attimallaṇ alias Kulottungaśōla-Sambuvarāyar.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
255	On the same wall	Chōla ..	Tribhuvanachakravartin Chōladeva.	Kulōttunga- 2 [6]th year ..	Tamil ..	Gift of land in Kōḍandapuram in Injipeḍu-naḍu a sub-division of Palakunṇa-kōṭṭam for lamp to the temple of Tiruvagnīśvaramūḍaiya-Mahādēva.
256	Do.	Do. ..	Rajarajadēva	10th ,, .. .	Do. ..	Gift of cows for a lamp to the temple of Kulandai-Āṇḍar at Kulattor by Śendāmaraiḱkaṇṇaṇ Ṣolakōṇ, a veḷḷala of Urukkaḍu.
257	Do.	Vijaya-nagara.	Vira-Bokkanna-Uḍaiyar, son of Vira-Hariyanna-Uḍaiyar.	Śaka 1325, Svabhānu, Mēsha, ba. di. trayodasi, Monday, Śadaiyam.	Do. ..	Gift of two houses to a certain individual who was assigned as a servant in the temple of Kulandai-Āṇḍar.
258	Do. .. .. .	..	.....	Parthiva, Āṇi ..	Do. ..	Records the sale of a house-site to Bhuvanēkabahūḍēva, manager of a maṭha.
259	Do.	Chōla ..	Tribhuvanachakravartin Chōladeva.	Kulōttunga- 46th year ..	Do. ..	Built in below and at the end. Seems to record a gift of land to the temple of Agnīśvaramūḍaiyar for opening a flower-garden and digging a fresh-water-tank.
260	Do.	Vijaya-nagara.	Vira-Bokkanna-Uḍaiyar, son of Vira-Hariyanna-Uḍaiyar.	Śaka 1325, Svabhānu, Mēsha, ba. di. daśami, Monday, Śadaiyam.	Do. ..	Gift of the village of Maḷavūr free of taxes, by Vira-Puliya-rāya-Uḍaiyar, son of Vira-Bokkanna-Uḍaiyar, to the temple of Agnīśvaramūḍaiya-Mahādēva, for an offering, two perpetual lamps, twilight lamp, for festivals, worship, repairs and flower-garden.
261	On the east wall of the mahamandapa in the same temple.	..	.. . . . dēva-Maharāja	Āṅgira, Karttigai	Do. ..	Built in at the end. Seems to record a gift of land.
262	On the east wall of the Brihannayaki-Amman shrine in the second prakara of the same temple.	Do.	Vira-Bokkanna-Uḍaiyar, [son of] Vira-Hariyanna-[Uḍaiyar].	Śaka 132*, Parthiva, Makara-Saṅkrānti.	Do. ..	Gift of land for a lamp to be burnt at the service called Gaṅḡeyāṇ-ṣandi after the donor Rajarājaṇ Gaṅḡeyāṇ.
263	On the same wall .. .. .	..	.....	.....	Tamil verso ..	.....
264	On the west wall of the kalyānamandapa in the same prakara.	..	.....	Śukla, Karttigai 21.	Tamil ..	Assignment of Śidari-kaṇṇiyāṭṭhi (service) on a certain individual with the gift of land and distribution daily of the cooked rice attached to that office.
265	On the south wall of the same mandapa.	..	Sakalalōkaobhakravartin Rājānārāyaṇa Sambuvarāya.	12th year ..	Do. ..	Records that the mandapa was constructed by a dancing girl of the temple of Kulandai-Āṇḍar.
266	On the wall of the ruined shrine on the south side of the same prakara.	Vijaya-nagara.	Kampana-Uḍaiyar	Viśvavasu, Karakāṭaka, ba. di. Tritiya, Sunday, Avittam (Dhanishṭa.)	Do. ..	Registers the services of tirukkaiyōṭṭi and singing before the god in the name of certain devotees in (the temple of) Tirumudugunṇam.
267	On the left side of the outer gopura of the same prakara.	Do.	Kampana-Uḍaiyar, son of Vira-Bokkanna-Uḍaiyar.	Śaka 1285, Virōdhikrit.	Do. ..	Records that the gopura called Gaṇḍaragūḷimārāyaṇāyakkaṇ-tirugōpuram in the second prakara in the temple of Tiruvagnīśvaramūḍaiya-Mahādēva at Kulattor was the gift of Gaṇḍaragūḷimārāya-Nayakkaṇ, son of Sōmaya-Daṇṇāyakkar on the occasion of the capture by him of Venṇamaṅkōṇḍa-Sambuvarāyar and Rājagambirāṇ-malai.
268	On the right side of the same gopura.	Do.	Kampana .. .. .	.....	Tamil verse ..	Verse in praise of Bokkanna, Kampana and Sōmaya-daṇṇāyaka. Seems to record the construction of the gopura by Gaṇḍaragūḷi.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
269	On the same side.	..	....	....	Tamil	.. This gōpura and the doorway are the gifts of Tananḍar Arṇḍar.
270	On a slab set up by the side of the same gōpura.	Vijaya-nagara.	Virapratapa Achyutayadēva-Maharaya ..	Śaka 1452, Vikṛiti, Rishabha śu. di. dasami, Monday, Tiruvōnam (Śra-vaṇa).	Do.	.. Gift of certain taxes to the temple of Tiruvagnisvaram-udaiya-Mahadeva for conducting the mahapūja.
271	On the south wall of the same prakara.	Do.	Kampana-Udaiyar, son of Vira-Bokkanna-Udaiyar.	Krōdhi, Aippasi ..	Do.	.. Records that the walls of the second prakara of the Kulandai-Andar temple was built by Tirunallikilāṇ Nallakamban Tennavarayan of Ilaṅgadu.
272	Over an image of Durgā cut on the boulder called Rajakkal to the south of the same temple.	..	....	2 nd year ..	Do.	.. This is the Bhagavati cut by Naḍuṅṇilai.
273	On the same boulder	Chōla	Kulōttuṅga-Chōladeva	43rd	Do.	.. Gift of 48 sheep for $\frac{1}{2}$ lamp to the temple of Tiruvagnisvaram-Udaiyar, by Bhuvanāsōraṇ of Nariyanpakkam in Panaiyūr-nādu for having killed by mistake with an arrow while aiming at a deer Ponnaṇ Achchiruvāṇ of Saṅgarambakkam in Oyma-nādu.
274	Do.	Do.	Kulōttuṅga-Chōladeva	40th	Do.	.. Incomplete and damaged. Seems to refer to an accident similar to that of No. 273 above and records a gift of $\frac{1}{4}$ lamp.
275	Do.	Do.	Chakravartin Kulōttuṅga-Chōladeva ..	41st	Do.	.. Damaged.
276	Do.	Do.	Kulōttuṅga-Chōladeva	49th	Do.	.. Incomplete. Mentions the temple of Tiruvagnisvaram-Udaiyar.
277	Do.	Do.	Do.	43rd	Do.	.. Gift of 12 sheep for $\frac{1}{4}$ lamp to the same temple.
278	Do.	Do.	Do.	3[8]th,	Do.	.. Refers to an accident in a deer hunt as in No. 273 above and records a gift of $\frac{1}{4}$ lamp to be burnt in the Agnisvaram-Udaiyar temple.
279	Do.	Do.	Do.	38th	Do.	.. Refers to a similar accident as in No. 273 above and records a gift of $\frac{1}{4}$ lamp.
280	Do.	Do.	(Kulōttuṅga I) .. .. .	....	Do.	.. Begins with the introduction பெற்ற விசை . Seems to record a gift of lamp to the same temple.
281	Do.	Do.	Rajakesarivarman alias Rajendra-Chōladeva.	2nd year ..	Do.	.. Begins with the introduction பெற்ற விசை , etc. Seems to record a gift of lamp.
282	On the side of the veranda of the ruined mandapa in a field to the south of the same temple.	..	....	[Śaka] 1422, Raudri	Tamil verse	.. Registers that Chennaya Krishṇaya built a shrine for Śambandar at Kulandai.
283	On the side of a boulder called Sarukkamparai about a furlong to the south of the same village.	Pallava	Vijaya-Kampavikramavarman	26th year ..	Tamil	.. Gift of land by purchase for the maintenance of the tank (ēripaṭṭi).
284	On a rock near a pond called Vengalamma-kuttai in the same village.	Vijaya-nagara.	Kumara-Kampana	Ānanda, Ādi ..	Do.	.. States that this pond was dug by a certain Tiruppani-Nāchohiyar, a dancing girl of the temple.

C.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
285	On a rock near another pond called Appamalaiyān-kutṭai in the same village.	..	....	Śaka 14[9]4, Durmati.	Tamil	Records a gift of land by Sennaya -Krishnaya for burning four lamps and for fetching a potful of water for the sacred bath.
286	On the north wall of the central shrine in the ruined Śiva temple at Avur (Tiruvannamalai taluk, same district).	..	....	22nd year, Avani 31	Do.	Damaged. Seems to record a gift of land.
287	On the same wall .. .. .	..	Tribhuvanachakravartin Kōṇērimēl-kōṇḍan.	....	Do.	Incomplete. Seems to record a gift of land. Mentions Hoysala-nadu and Adappattu-Iakkappar.
288	On the west wall of the same shrine.	..	....	Śaka 1193, Dhanus, śu. di. prathamā, Friday, Mūla.	Do.	Incomplete. Seems to record a gift of land to the temple of Tiruvagattisvaramudaiya-Nayanār at Avur in Seṅguṇṇa-nadu of Vāṇagappadi on the northern bank of Pennār a subdivision of Rājaraṇa-vaṇaṇadu.
289	On the south wall of the same shrine.	Pāṇḍya	Tribhuvanachakravartin Kōṇērimēl-kōṇḍan Vikrama-Pāṇḍyadeva.	6th year, Paṅḡṇi.	Do.	Records an order of Mallaya-Dandaniyakkar. Gift of land for conducting a festival on the day of Punarvasu to the temple of Tiruvagattisvaram-Uḍaiyār at Avur in Singamalaiapparu.
290	Do.	Pallava	Sakalabhuvanachakravartin [Peruñjiṅga-dē]va.	32nd year, Mēsha, śu. di. prathamā, [Monday], Tiruvadilai (Ādra).	Do.	Damaged and incomplete. Mentions Manabharapa Sēdiyarayar and Tiruvagattisvaramudaiya-Nayanār.
291	On the east wall of the maṇḍapa in front of the same shrine.	Do.	Sakalabhuvanachakravartin Kōpperuñ-jiṅgadeva.	3[5]th year, Tula, śu. di. pañchami, [Thursday], Mūla.	Do.	Unfinished. Seems to record a gift of the image of Astradeva by the oil merchants (vāṇigar), who are introduced with numerous titles, to the temple of Tiruvagattisvaramudaiya-Nayanār of Avur in Sēdi-maṇḍalam on the northern bank of Pennār.
292	On the same wall	Hoysala	Vira-Ballaladeva .. .. .	....	Grantha	Incomplete.
293	Do.	Pāṇḍya	Maṇavarman Tribhuvanachakravartin Kō-ṇērimēlko[ṇḍan].....	....	Tamil	Damaged and stone taken off in the middle. Seems to register a gift of land.
294	On the north wall of the same maṇḍapa.	Vijayana-gara.	Vira-Kampāna-Uḍaiyār .. .. .	.. .. . Rakshasa, Mithuna, śu. di. caturthi, Sunday, Pushya.	Do.	Damaged. Gift of land.
295	On the same wall .. .. .	..	....	Vikrama, Vriśchi-ka, śu. di. catur-dasi, Friday Āvati.	Do.	Much damaged. Seems to record a gift of land to a certain number of Chaturvedibhaṭṭas and to the temple of [Vikrama]-Perumal.
296	Do.	Pāṇḍya	Maṇavarman Tribhuvanachakravartin Kulasekharadeva.	[20]th year, Tula, śu. di. tṛitiya, Monday, Rōhiṇi.	Do.	Records a gift of land.
297	On the west wall of the same maṇḍapa.	Vijayana-gara.	Kampāna-Uḍaiyār, son of Vira-Bukkaṇa-Uḍaiyār.	Śaka, 12[74], [Nan-dana], Kanya, śu. di. [Purnai] (Purnami), Mon-day, [Revati].	Do.	Seems to record a gift of a Brahman village called Sōmana-thapura-chaturvedimaṅḡalam in Sīṅgamalaiapparu in Sēdi-maṇḍalam in Seṅguṇṇa-nadu in Vāṇagoppadi on the northern bank of Pennār by Sōmappa, the pradhani of the king.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
298	On the same wall	Vijayana-gara.	Kampapa-Udaiyar	Śaka 128[8], Pa-rabbava, Makara, śu. di. Wednesday, Mṛigaśirsha.	Tamil ..	Registers a gift of land to a Brahman residing in Kūḍalur alias Poyyal Sridhara-chaturvedimaṅgalam for adhyayana on special days and during the festival in the temple of Tiruvagattisvaramuḍaiya-Nayanār at Āvūr of Śedimaṇḍalam alias Śiṅgamalaipparṇa.
299	On the south wall of the same maṇḍapa.	Pandya ..	Jatavarman Tribhuvanachakravartin Vira-Pandyadeva.	4th year, Makara, śu. di. pañchami, Monday, Revati.	Do. ..	Records the rate of taxes fixed on the various crops grown on the lands.
300	On the same wall	Pallava ..	Sakalabhuvanachakravartin Peruñjiṅga-deva.	32nd year, Mēsha, śu. di. prathama, Sunday, Mūla.	Do. ..	Gift of land for supplying sandal-paste and scented powder for bath to the same temple.
301	Do. .. .. .	..	....	....	Do. ..	Records a gift of white chauri by Sundara-Pandya-kōvalarayan.
302	Do.	Pandya ..	Jatavarman alias Tribhuvanachakravartin [Sundara]-Pandyadeva.	12th year	Do. ..	Fixes the taxes to be levied from the ryots residing in the village on the lands cultivated by them.
303	On a pillar by the side of the same maṇḍapa.	Do. ..	Vira-Pandyadeva	11th	Do. ..	This is the sacred maṇḍapa of Kuḍinayanār Naraśiṅgaḍēvar.
304	On the north wall of the Ganapati shrine in the same temple.	Vijayana-gara.	Kampapa-Udaiyar, son of Vira-Bokkapa-Udaiyar.	Viḷambi, Kumbha, ba. di. Friday, Mūla.	Do. ..	Records the gift of the village of Kuvakkōḷi as a hamlet of the village of Śōmanāthapura-chaturvedimaṅgalam.
305	On the west wall of the same shrine.	Do.	Do. do.	Viḷambi, Kumbha, ba. di. navami, Friday, Mūla.	Do. ..	Registers that Viśvēśvaraḍēva of Periyamaḍam at Tiruvannamalai made a gift of the village of Erpakkam to the mahajanas of Vaiyppūr alias Śōmanāthapura-chaturvedimaṅgalam, an agraḥāra in Śiṅgamalaipparṇa, in exchange for Kuvakkōḷi which belonged to him as the mahajanas secured an order of the king assigning the latter as a hamlet of Śōmanāthapura.
306	On the south wall of the same shrine.	..	Sakalalokaachakravartin Rajanarayanān ..	23rd year, Ādi ..	Do. ..	Gift of land free of taxes to a certain Brahman for conducting the worship in the temples of Vaippūr-Kuvakkōḷi, the hamlet of Śōmanāthapura-chaturvedimaṅgalam. Refers to Timappapar brother-in-law (of the king).
307	On the north, west and south walls of the same shrine.	Chola ..	Rajaraja-Rajakesarivarman alias Rajarajadeva.	24th year	Do. ..	Gift of land for offerings to the temple of Tirumadappara-Udaiyar at Āvūr in Vāṇagappādi on the northern bank of the Pennar at the request of Nallūḷaṇ Viṇṇi Attimalaṇ alias Araiyarabharanavāṇavēḷaṇ, while Rajarāja Vāṇakōvaraiyar was residing at Perumbarrappuliūr (i.e., Chidambaram). The letters appear to belong to a later date.
308	On the south wall of the Amman shrine in the same temple.	Vijayana-gara.	Mallikārjuna-Mahārāya, son of Dēvarāya-Mahārāya, 'who instituted the elephant hunt'.	Śaka 1371, Pramōduta, Makara, śu. di. dvadasi, Monday, Svati.	Do. ..	Gift of land free of taxes to Vāṇadarāyar by the temple of Tiruvagattisvaramuḍaiya-Nayanār at Āvūr.
309	On the west wall of the same shrine.	Do.	Dēvarāya-Mahārāya, son of Mallikārjunadeva-Mahārāya, 'who instituted the elephant hunt'.	Śaka 1405, Śobha-kṛit. . . . śu. di. sapthami, Pushya.	Do. ..	Middle stone completely peeled off. Seems to record gift of taxes to Vāṇadarāyar as arasukaval-vari.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
310	On the east wall of the same shrine	Saluva ..	Naraṅgaḍeṣa-Maharāya	Śaka 1393, Vikṛiti, Aippaṣi 13, trayō-dasi, Monday, Aśvati.	Tamil ..	Built in. Mentions Annavarasār agent of the king and the temples of Tiruvagattisvaramuḍaiya-Nayanār and Añjaleppa-Perumāl at Avūr and refers to Oḍḍiyar disturbance.
311	On a boulder in the central shrine in the ruined Viṣṇu temple in the same village.	Chōḷa ..	Tribhuvanaachakravartin Rajarajadeṣa ..	Doubtful	Do. ..	Seems to record a gift of dry land to the temple of Karumanikkattalvār at Avūr.
312	On a rock in a field at Pujaripatti, hamlet of Ilavampatti (Omāḷur taluk, Salem district).	Vijayana-gara.	Virapratapa Śriraṅgaḍeṣa-Maharāya ..	Kaliyuga 4756, Śaka 1577, Man-matha, Aṇi, 10, Paurṇami, Fri-day, Mūla.	Do. ..	Gift of the village of Ilavampatti which was renamed Kailasanathapuram for conducting festivals in the temple of Śrīkailāsarātha and Ammai Sivakāmi ar Taramaṅga-lam, by Immuḍikaṭṭi Mudaliyār, a member of the community of Vapaṅgamuḍi-Mudaliyars of the place.
313	On a slab near a Māriyamman temple in the same hamlet.	..	....	....	Do. ..	Gift of thirty kaḷaṅḷa of gold to (the temple of) Puḷaladeṣa by a private individual.
314	On the reverse of the same slab ..	..	....	....	Do. ..	Gift of five kaḷaṅḷa of gold to the same god by a private individual.
315	On the north wall of the central shrine in the Kailāsanātha temple at Taramaṅgalam (same taluk and district).	..	....	....	Do. ..	First section of the inscription is very much damaged. Records that certain portions of the temple were reconstructed and that certain images were set up and consecrated by Immuḍikaṭṭi-Mudaliyār of the Vapaṅgamuḍi-Mudaliyār community.
316	On the north wall of the prakāra of the same temple.	Mysore ..	Chikkadeṣarāya	Kaliyuga 4780, Siddharthi, Sit-tirai 10, Monday, sapṭami, Purnavasu.	Do. ..	Records that Kempayya, the son of Samayya of Mysore, and the agent of the king set up and consecrated the images of Subrahmanya and the Aravattumūvar in the temple.
317	On a slab on the road-side, 10½ miles from Dharmapuri on the Dharmapuri-Krishnagiri road (same district).	Vijayana-gara.	Vira-Bukkarāya	Parābhava	Do. ..	Records that the hamlet of Ponnāri was given by Ramayan, a local chief of Paḍaḍar-nāḍu in Edirilicōla-maṅḍalam for (the temple of) Ponnakkottar.
318	On the top of a hillock called Kūchakal near Puḷahallī, a hamlet of Bettamugalaḷam (Hosur taluk and same district).	Hoysala ..	Vira-Ramanāthadeṣa .. ..	....	Do. ..	Fragment.
319	On a hero-stone in Bairamaṅgalam (same taluk and district).	Do. ..	Tribhuvanaachakravartin Vira-Ramanātha-deṣa.	31st year, Karttigai	Do. ..	Mentions that Anṇaḷalai, son of . . . toruvaḷan, was killed by a tiger in a hunt.
320	On a boulder in a field near a heap of rocks called Nallagutta in the same village.	..	Vira Uḍaiyar	Śaka 1303, Dan-mati, Tai 12, trayōdasi, Fri-day.	Do. ..	Much damaged.
321	On a pillar in the maṇḍapa at the northern entrance into the Mal-leśvara temple at Bezvada (Bezvada taluk, Kistna district).	..	....	Śaka 1151, Magha-bahula, catur-dasi, Wednesday.	Telugu ..	Gift of 25 cows for a perpetual lamp to the god Malliśvara-Mahadeṣa (of) Bejavāḍa by Malli-Deṣati, son of Proli-Deṣati, of the fourth caste a descendant of Ghaḍikōṭa Guṇḍa, lord of Tumburu-nāḍu and a devotee of the god Joti-Siddhavaṭeśvara. The boyi that was to supply the daily ghee was granted 1 puṭṭi of land.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
322	On the same pillar .. ..	..	....	Śaka 1055, Uttara-yāna-saṃkrānti.	Telugu ..	Damaged. Records that a certain setṭi of the Parvatala family made provision for a perpetual lamp in the temple of the same god.
323	Do. .. ..	..	....	Śaka 1076	Do. (verse).	Gift of 55 sheep for a perpetual lamp to the same god by Kaṇṭamma who was the paternal aunt of Nāgarjuna, the treasurer (dhanadhyakṣa) of Boddana-Nārāyaṇa and who set up an image of the goddess Gauri for the god.
324	Do. .. ..	..	....	Śaka 1163, Śivarātri.	Sanskrit (verse) and Telugu.	Registers the gift of 25 cows for a perpetual lamp to the same deity by the Vaiśya Paruva Anni-setṭi of Goṇṭuru who was 'a lord of Penugonda' and belonged to the Penḍikula-gotra.
325	On a pillar near the same entrance.	Vijayana-gara.	Krishnadēva-Mahārāja	Yuva, Phalguṇa śu. 5, Thursday.	Telugu ..	Damaged. Refers to an edict set up under the orders of the king by Rāyasam Koṇḍamarasu with reference to the Koṇḍapalli and Koṇḍaviḍu provinces (rājya).
326	On a mutilated pedestal stone in the same temple.	..	....	....	Sanskrit (verse)	Fragment. Mentions a chief named Baḍa.
327	On the east face of the Nandi-pillar set up in front of the Mulaṣṭhān-śvara temple at Nādendla (Narasaraopet taluk, Guntur district).	[Koṇḍapaḍu-maṭi.]	Malla, son of Maṇḍa and Kundamba ..	Śaka 1069	Do.	Records the king's provision for a perpetual lamp in the temple of god Śiva at Nādindla. The king was the lord of 'Giripraṭhi (i.e., Koṇḍapaḍumara) which comprised 73 villages'.
328	In the same place .. ..	..	....	Śaka 1072, Uttara-yāna-saṃkrānti.	Telugu ..	Gift of sheep by Kunda [mā], the wife of Mahāmaṇḍalēśvara Maṇḍarāja to the same temple. See the above number.
329	On the left door-jamb of the northern entrance into the mukha-maṇḍapa of the same temple.	..	....	Śaka 1055, Uttara-yāna-saṃkrānti.	Do. (verse and prose).	Gift of 12 biruda-gadyās for a perpetual lamp in the same temple by Sūramā, wife of Buddanaḥōyi. The five pūjaris of the temple received the money and provided the necessary ghee for the lamp.
330	On the right door-jamb of the same maṇḍapa.	..	....	Śaka 1078, Uttara-yāna-saṃkrānti.	Telugu (verse and prose).	Registers the gift of 55 sheep made for a perpetual lamp in the same temple by Nārāyaṇa, the brother-in-law of [Ba]-dēya Nāgarāja, who was the son of Velāṇṭuri-Daṇḍanāyaka Vēmi-Nāyaka, a Brahman of the Mūlagbaṭika family and the Bhāradvāja-gotra. In the damaged verse portion is mentioned Goṅka-Bhōpati.
331	On the south-east pillar in the Kalyāna-maṇḍapa of the Trikoṭīśvara temple at Kotappakonda (same taluk and district).	..	....	....	Telugu ..	Damaged. Seems to register the gift of a lamp to the god Trikoṭīśvara-Mahādēva of Kāvuru by Daṇḍanāyaka Mumma [ha]-Nāyaka of the Chaturthakula.
332	On the north-west pillar in the same place.	..	....	Śaka 1[0]75, Vi-shu-saṃkrānti.	Do. ..	Gift of a perpetual lamp to the same deity by Datyana-Pregada Sōmana the mudiseli of Mahāmaṇḍalika Boddana-Nārāya.
333	On a slab set up near a well at Nambur (Guntur taluk, same district).	..	....	Śaka 1448, Vyaya, Chaitra, śu. 15, Thursday.	Do. ..	Registers the terms of the settlement of the land under the donative-tank (dharma-cheruvu) dug by Kommarāja at Namburu.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
334	To the left of the entrance into the mandapa before the central shrine in the Śrīkakeśvara temple at Srikakulam (Divi taluk, Kistna district).	....	....	....	Telugu	Damaged. Seems to register a gift of land made for a lamp to the god Srivallabha, Śrīkakolanu by a certain Malli-Nayaka.
335	On a pillar in the mandapa in front of the west gōpura of the Bhīmeśvara temple at Draksharama (Ramachandrapuram taluk, Godavari district).	Gajapati ..	Vīra-Mukunda-Gajapati Mahadeva ..	10th year, Makara, di. 6, kri, (i.e., Kṛishṇa) 7, Thursday, Akshaya, Pushya ba. 7, Thursday.	Do. ..	States that the king, while ruling from his throne at Kaṭaka (i.e., Cuttack) having conquered the Gauḍa (country) giving promise of favour to the Gauḍa king, and having performed the pearl tulapurusha and other donations at the Gaṅga(?) (Ganges), remitted the duties on the marriages in the twenty-seven sthalas attached to Rajamahendravaram.
336	On the upper tier in the east wall of the Bhīmeśvara temple at Bhīmavaram (Cocanada taluk, same district).	Eastern Chalukya.	Sarvalokaśraya Mahārāja. śrī-Vishṇuvardhana-	25th year, Vṛiśchika-saṅkrānti, Sunday.	Do. ..	Incomplete.
337	On the same tier	Do.	Do.	[6]5th year, Dhānusa, lunar eclip- se.	Do. ..	Incomplete. Records gift of a perpetual lamp to the god Chalukya-Bhīmeśvara. Mentions Uḍayar śrī-Rajendra.
338	On a mutilated image lying near the Buddhist ruins in Salihundam (Chicacole taluk, Ganjam district).	....	....	....	Nāgarī	Fragment. Seems to refer to some acharyōpadhyaya.
339 to 342	On the prabhas of four Buddhist images set up in the same village.	...	....	...	..	All these give the usual Buddhist formula beginning 'Yedharmma hetuprabhava', etc.

D.—List of photographs taken during 1918-19.

Number (continued from the last report)	Locality.	Description.	Size of negative.
508	Hampi ..	Stone lion in the Pampāpati temple	Half plate.
509	Do. ..	Krishnarāya and his two consorts (?) in the same temple.	Do.
510	Do. ..	Stone image of Sūryanārāyaṇa in the same temple ..	Do.
511	Do. ..	Do. Bhima (?) at the entrance into one of the Palace-gates.	Do.
512	Tadpatri ..	Sculpture in relief of a pig and a dagger in the Rāmēśvara temple.	Do.
513	Avanigadda ..	Pillars of front gōpura within the Vishṇu temple ..	Do.
514	Ganapēśvaram.	Stone image of Bhairava in the Śiva temple	Do.
515	Bezwada ..	Sculptural ornament of a group of women playing at <i>kōlāttam</i> in the Mallēśvara temple.	Do.
516	Drakshārāma ..	View of the Śiva temple and the tank	Do.
517	Do. ..	Another view do.	Do.
518	Do. ..	Stone model of a temple placed within the same temple.	Do.
519	Do. ..	Jaina (?) stone image in the same temple	Do.
520	Do. ..	View of the west gōpura of the same temple	Do.
521	Do. ..	Details from the same gōpura	Do.
522	Do. ..	Stone image of Subrahmanya (?) (two serpents entwined) in the same temple.	Do.
523-524	Do. ..	Bronze image of an elephant in the same temple ..	Do.
525	Do. ..	Do. Natarāja in the same temple	Do.
526	Do. ..	Do. three other deities (?) in the same temple	Do.
527	Do. ..	Stone inscriptions	Full plate.
528	Do. ..	View of the central shrine	Do.
529	Do. ..	Do. verandah round the central shrine	Half plate.
530	Bhimavaram ..	Stone image of a Yakshī (?) in the Śiva temple ..	Do.
531	Do. ..	Stone model of a temple in the same temple	Do.
532	Do. ..	View of Dhvajastambha outside the same temple ..	Do.
533-534	Do. ..	Stone pillar with an image and inscription placed within the temple.	Do.
535	Do. ..	Stone image of Lakshmi-Nārāyaṇa in the Vishṇu temple.	Do.
536	Do. ..	Stone image of Garuda-Nārāyaṇa in the same temple.	Do.
537	Do. ..	View of the base of the central shrine of the same temple.	Do.
538	Makhaliṅgam ..	Full view of the gōpura of the Sōmēśvara temple ..	Do.
539-541	Do. ..	Detail of sculptures from the same temple	Full plate.
542	Do. ..	Gateway of the second entrance of the Mukhaliṅgēśvara temple.	Do.
543	Do. ..	Stone image of Tāṇḍavamūrti in the same temple ..	Half plate.
544	Do. ..	Do. Adisēsha do.	Do.
545	Do. ..	Do. Mataṅgi do.	Do.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19, calculated by M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

NOTE.—The following abbreviations have been employed in these statements :

1. *Su.* and *sa.*, respectively, for *Suklapaksha* and *Bahupaksha*, the bright and dark fortnights of the lunar month.
2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D. 1510: Monday, Decr. 30: .94: .50 means that on the day in question the *tithi* quoted in the inscription ended at .94 of the day, i.e., 66½ *ghaṭikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at .50 of the day, i.e., 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "*Indian Ephemeris*" A.D. 1800-2000 by the author.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus, "A.D. 1289, Monday, Nov. 28: .70" is a convenient way of indicating the fact that a *tithi* ended at .70 of the day (42 *ghaṭikas* after sunrise) on Nov. 28 A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra* that is quoted in a record only commenced on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus:

"Wednesday 6 Ap. A.D. 1384: .68; *f.d.n.* 29" means that the *tithi* quoted in the inscription ended at .68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at .29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 25; *f.d.t.* .08; *f.d.n.* .13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at .08 (= 5 *ghaṭikas* after sunrise) and .13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

4. An asterisk after the figure indicating a Śaka year (e.g. Ś. 1235*) means, as in Kielhorn's list of dates, that the year is current, not expired.

5. When it is necessary to distinguish the name of a *nakshatra* from that of a month and generally, as a useful convention, the names of *nakshatras* are printed between inverted commas, thus "Māgha" is the *nakshatra*, Māgha is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
CHOLAS.		
<i>Rājakesarivarman.</i>		
1918	346 and 348	5th year, Kanni, Lunar eclipse. Details not enough for verification.
<i>Rājakesarivarman Rājārāja I.</i>		
"	489	1[4]th year, Ani, Monday, Tiruvōnam = Monday, 5th June A.D. 999, which fell within the 14th year of the reign of Rajakesarivarman Rājārāja I, as determined by Kielhorn. Reign commenced between 25th June and 25th July A.D. 985. (Ep. Ind. Vol. IX, page 217.) On this day <i>nakshatra</i> Śravaṇa or Tiruvōnam ended about 38 <i>ghaṭikas</i> after mean sunrise.
<i>Parakesarivarman Rājendra-Chōla.</i>		
1919	187	29th year, Mithuna, Sunday, Viśākha. = Sunday, 22nd June A.D. 1040. On this day Viśākha <i>nakshatra</i> commenced at 7 <i>ghaṭikas</i> after sunrise, ending next day at 6 <i>ghaṭikas</i> after mean sunrise.
"	189	16th year, Mithuna, Friday, Uttirattādi. In Mithuna, A.D. 1027, at the beginning of 16th year, Uttirattādi commenced on Tuesday 27th June and ended on Wednesday 28th June. In Mithuna, A.D. 1028, at the end of the 16th year, the same <i>nakshatra</i> began on Sunday 16th June and ended on Monday 17th June. The date seems irregular.
<i>Rājakesarivarman Rājādhirājādēva I.</i>		
"	176	30th year, Mina, Wednesday, Uttirām. = Wednesday 2nd March A.D. 1048. In Mina A.D. 1047-48, which was the 30th year of this reign, <i>nakshatra</i> Uttirām or Uttara-Phalguni began on Wednesday 2nd March A.D. 1048 at 13 <i>ghaṭikas</i> after mean sunrise and ended next day at 12 <i>ghaṭikas</i> after sunrise.
"	210	Year lost, Makara, su. di. Wednesday, Tiruvādirai (Ārdra). Details cannot be verified for want of regnal year. Every three or seven years, Wednesday in any month would be a day of "Ārdra."

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>CHOLAS—cont.</i>		
<i>Parakēsarivarman Rājēndradēva.</i>		
1919	179	7th year, Mithuna, ba. di. 4, Thursday, Avittam. The day intended was apparently Thursday, 3rd June A.D. 1059, on which day nakshatra "Avittam" or "Sravishta" ended at 20½ ghatikas after mean sunrise. But the tithi was ba. 5 and not ba. 4 and it ended at 27½ ghatikas after mean sunrise. NOTE.—Ba. 4 probably an error for ba. 5.
"	180	6th year, Vriśchika, ba. di. 13, Tuesday, Svati. In 1057 A.D. which fell in the 6th year of the reign, Tuesday 25th November (= Vriśchika) was a day of "Svati," which nakshatra began at 3½ ghatikas after sunrise ending next day at 2 ghatikas after mean sunrise: but the tithi was the beginning of the 12th, not of the 13th in Bahula-paksha.
"	181	6th year, Mēsha, su. di. 13, Hasta, Thursday. = Thursday, 9th April A.D. 1058, on which day Śukla 13 ended at 36½ ghatikas after mean sunrise and nakshatra "Hasta" at 41½ ghatikas.
"	183	7th year, Kanyā, Sunday, Pūradam (Pūrvāśadhā). = Sunday, 27th September A.D. 1058, on which day nakshatra "Pūrvāśadhā" ended at 29 ghatikas after mean sunrise.
<i>Tribhuvanachakravartin Vīrarājēndradēva.</i>		
"	376	6th year, Mīna, ba. di. 3, Thursday, Śittarai. = Thursday, 12th Mar. A.D. 1069 on which day ba. 3 began at 54½ ghatikas after mean sunrise and nakshatra "Chitra" ended at 21 ghatikas after mean sunrise. The tithi was properly ba. 2 and not ba. 3.
<i>Rājakēsarivarman Kulōttunga-Chōla.</i>		
"	177	[6]th year, Simha, ba. di. 11, Punarvasu, [Tuesday]. Perhaps Tuesday, 8th September A.D. 1075, when Simha ba. 11 ended at 58 ghatikas but the day was one of Pushya (ending at 22 ghatikas), Punarvasu having ended on previous day.
"	178	9th year, Rishabha, su. di. 7, Āślēsha, Thursday. = A.D. 1079, 9th May, Thursday; f.d.t. 31; 63.
"	184	9th year, Karkātaka, ba. di. 9, Rōhini, Thursday. = A.D. 1079, 25th July, Thursday; 38; 93.
"	186	5th year, Mithuna, ba. di. 3, Thursday, Pūratādī. Mithuna, Pūratādī was a Monday in A.D. 1078 and a Saturday in A.D. 1079. The date seems irregular.
"	198	27th year, Karkātaka, su. di. 2, Pushya, Wednesday. No suitable date in A.D. 1096, 1097 or 1098.
"	201	[2]8th year, Mēsha, ba. di. 13, Uttirattādī, Friday. = A.D. 1098, 2nd April, Thursday; 48; 60.
"	212	13th year, Simha, ba. di. Monday, Ekādasi, Punarvasu. In A.D. 1083, Simha ba. 11 and Punarvasu fell on Saturday; but in A.D. 1082, Simha ba. 11 and Punarvasu fell on Monday ending at 79 and 48 respectively.
<i>Tribhuvanachakravartin Kulōttunga-Chōla.</i>		
1918	374	10th year, Masi, su. di. 9, Wednesday, Mrigasirsha. = Wednesday, 27th January A.D. 1143; 22; f.d.n. 30.
"	380	3rd year, Simha [ba.] di. 9, Monday, Pūradam. = Monday, 19th August A.D. 1135; 35; f.d.n. 62.
"	528	10th year, Makara, su. di. 9, Monday, Viśakha. = Monday, 11th January A.D. 1143; 62; 42.
NOTE.—It is note worthy that these three epigraphs, as proved by their dates, should belong to the reign of Kulōttunga-Chōla II whose dated inscription, have so far occurred only in Telugu districts (vide the article on this reign by the present writer in <i>Epigraphia Indica</i> , Vol. XI, page 287). There are no dates satisfying the given details in the reign of either Kulōttunga-Chōla I or Kulōttunga-Chōla III.		
The blank in No. 380 of 1918, which has been read conjecturally as "bahula" should be "śukla," while "pūrvapaksha" or "su. di." in No. 528 of 1918, which is quite clear in the impression, is clearly an error for "apūrvapaksha" or "ba. di.," the combination of su. 9 and nak. "Viśakha" in Makara month not being possible except in apūrvapaksha. See the present writer's Eye-table.		
<i>Parakēsarivarman Vikrama-Chōla.</i>		
"	438	5th year, Karkātaka, su. di. Wednesday, Trayōdasi, Uttirattādī. = A.D. 1122, Wednesday, 19th July; 18; f.d.n. 10. The nakshatra "Uttirattādī" seems to be an error for "Uttirādām."

APPENDIX E.—Dates from Appendices A, B and C to the Annual Report for 1918-19—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
CHOLA—cont.		
<i>Rājakesarivarman Tribhuvanachakravartin Rājārāja (II).</i>		
1918	504	4th year, Vriśchika, śu. di. 10, Monday, Rēvati. In A.D. 1148, on Monday 22 November śu. 10 ended at '85, while the nakshatra Rēvati began at '10 of day and ended at '03 on the following. The regnal year 4 seems to be an error for 2.
<i>Kuloittunga-Chōla III.</i>		
"	505	26th year, Karkātaka, śu. di. 13, Wednesday, Uttirādam. = A.D. 1203, July 23, Wednesday, '60; f.d.n. '35.
"	512	37th year, Mēsha, ba. di. 3, Sunday, Mūla. The day intended was presumably Sunday, 19 April, A.D. 1215, on which day Nak. "Mūla" ended at 14 ghat. after mean sunrise; but the tithi was ba. 4 not ba. 3.
"	515	26th year, Rishabha, Monday, Mūla. = A.D. 1204, May 17, Monday, Nak. "Mūla" ended at 26 ghat. after mean sunrise.
"	519	27th year, Simha, ba. di. 13, Tuesday, Āyilyam. = A.D. 1204, August 24, Tuesday; '91; '72.
"	520	26th year, Mēsha, śu. di. 5, Wednesday, Punarvasu. The day intended was perhaps Wednesday, 7 April, A.D. 1204, on which day Nak. "Punarvasu" began at 13 ghat. after mean sunrise, ending next day at 9 ghat.; but the tithi was śu. 6 not śu. 5.
"	531	13th year, Vriśchika, ba. di. 26, Wednesday, Pushya. If '26' means the day of solar month then there is no suitable date in the present reign except in A.D. 1195, the 18th year, and that date is Wednesday, 22nd November, A.D. 1195; f.d.n. '17.
"	533	36th year, Makara, śu. di. 9, Tuesday, Kārttigai. = A.D. 1214, January 21; Tuesday; f.d.t. '08; '62.
<i>Tribhuvanachakravartin Rājārāja (III).</i>		
"	389	24th year, Kumbha, śu. di. 5, Monday, Anisham. Should be ba. 5; but even this did not combine with "Anusham" on a Monday in the 24th year of this reign A.D. 1239-40.
"	390	18th year, Makara, śu. di. 10, Wednesday, [Rōhinī]. = A.D. 1234, January 11, Wednesday; '6; f.d.n. '20.
"	526	16 + 1st year, Rishabha, [śu.] di. 4, Saturday, Punarvasu. = A.D. 1233, May 14, Saturday; '93; '66.
1919	72	15th year, Simha, ba. di. 11, Monday, Tiruvādirai. = A.D. 1230, August 5, Monday; f.d.t. '40; f.d.n. '39.
THE PANDYAS.		
<i>Jaṭavarman Kulāśekhara.</i>		
1918	488	19th year and 267th day, Mina, śu. di. 2, Wednesday, Aśvati. = A.D. 1208, March 19, Wednesday; f.d.t. '28; '77.
<i>Jaṭavarman Tribhuvanachakravartin Sundara-Pāṇḍya.</i>		
"	518	2nd year, Makara, śu. di. 13, Friday, Mrigaśirsha. A.D. 1305, Jan. 8; Friday; f.d.t. '70; '52. A.D. 1278, Jan. 7, Friday, f.d.t. '58; '52. The first is the date probably intended as it fell in the second year of Jaṭavarman Sundara-Pāṇḍya who ascended the throne in A.D. 1303 and for whom a Śaka date was recently found.
"	536	9th year, Tulā, śu. di. 4, Monday, Makhā. Irregular, because śu. 4 and "Makhā" cannot combine in Tulā month.
"	537	9th year, Tulā, ba. di. 4, Monday, Makhā. Irregular, because ba. 4 and "Makhā" cannot combine in Tulā month.
<i>N.B.—These two inscriptions presumably found near each other are both erroneous. They are worth studying as they may furnish an explanation of similar errors found in other dates.</i>		
1919	132	18th year, Kārttigai, 11. Details insufficient for verification.
<i>Jaṭavarman Tribhuvanachakravartin Vira-Pāṇḍya.</i>		
"	93	10th year, Dhanus, śu. di. 1, Monday, Punarvasu. Irregular, because śu. 1 and "Punarvasu" cannot combine in Dhanus month.
"	94	13th year, Mārgaśīrṣa, 21. Details not enough for verification.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
THE PANDYAS—<i>cont.</i>		
<i>Jaṭavarman Tribhuvanachakravartin Vira-Pāṇḍya—cont.</i>		
1919	170	12th year, Kanni, [ba. di.] 1, Monday, Makha. Irregular: neither śu. 1, nor ba. 1, can combine with "Makha" in Kanni month.
"	299	4th year, Makara, śu. di. 5, [Monday, Rēvati]. = A.D. 1257, January 22, Monday; '42; '53.
<i>Māvarman Tribhuvanachakravartin Kulasekhara.</i>		
1918	339	42nd year, Karkataka, śu. di. 6, Sunday, Hasta. = A.D. 1309, July 13, Sunday; '76; '47.
1919	296	[20]th year, Tula, ba. di. [3], Monday, Rōhini. The details do not satisfy the 20th year of his reign, A.D. 1187-1188.
<i>Māvarman Tribhuvanachakravartin Parākrama-Pāṇḍya.</i>		
1918	509	5th year, Simha, ba. di. 9, Friday, Rōhini. = A.D. 1339, July 30; '90; f.d.n. '26. It was the 1st day of Simha.
"	525	8th year, śu. di. 5, Wednesday, [Pushya]. In A.D. 1343, Wednesday, 30th April was a day of "Pushya" but the <i>tithi</i> was 6th, not 5th in the bright fortnight.
<i>Tribhuvanachakravartin Parākrama-Pāṇḍya.</i>		
1919	214	[4]th year, Mithuna, ba. di. Wednesday. Details not enough for verification, the more so because it is not stated whether the king was a Jaṭavarman or a Māvarman.
LATER PANDYAS.		
<i>Perumāl Kulasekhara.</i>		
1918	326	Śaka 148[1], [9]th year, Siddhārthi, [Tai, 17]. Day intended was probably Sunday, 14th January A.D. 1560—no week-day.
<i>Aḷagan-Perumāl Ativirarāma Śrīvallabha.</i>		
"	325	Śaka 150[8], [2]3rd year, Vyaya, Uttarāyana, Vasanṭaritu, Mēsha 7, ba. di. 10, Sunday, Avittam. = A.D. 1586; April 3, Sunday; '55; '62.
"	328	Śaka 1[4]9 [2], 8th year, Pramōduta, Tai 10. Day intended was probably Sunday, 7th January A.D. 1571; but there is no week-day in the inscription.
SALUVAS.		
<i>Narasingarāya.</i>		
1919	39	Svabhānu, Āni, 15. Details not enough for verification.
"	53	Śaka 1388, Vyaya, Mārgali, 9. No week-day in inscription. Day intended was probably Sunday 7, December, A.D. 1466.
"	82	Vyaya, Pūrattadi 24. Not enough for verification.
"	96	Vyaya, Kārttika, 30. Not enough for verification.
"	310	Śaka 1393, Vikṛita, Aippasī 13, Trayōḍaśi, Monday, Āśvati. The given details are not found in Ś. 1393 current = Vikṛita = A.D. 1470-71.
<i>Tammayadēva-(Dharmarāya)-Mahārāya.</i>		
"	25	Śaka 1421, Siddhārthi, Mēsha, śu. di. Monday, Uttiram, Dvādaśi. = A.D. 1499, April 22, Monday; '86; '19.
"	173	Śaka 1424, Durmati, Simha, śu. di. 10, Monday, Śravana. Apparently irregular.
VIJAYANAGARA I.		
<i>Kampa.</i>		
"	171	Mithuna, śu. di. Wednesday. Not enough for verification.
"	228	Śaka 1285, Śōbhakṛit, Tula, śu. di. 13, Friday, Rēvati. = A.D. 1363, October 20, Friday; f.d.t. '41; f.d.n. '58.

APPENDIX E.—Dates from Appendices A, B and C to the Annual Report for 1918-19—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks,
VIJAYANAGARA I—cont.		
Kampa—cont.		
1919	243	Parābhava, Dhanus, ba. di. 11, Sunday, Svāti. = A.D. 1366, December 27, Sunday; f.d.t. 75; 09.
"	266	Viśvāvasu, Karkataka, ba. di. 3, Sunday, Avittam. = A.D. 1365, July 6, Sunday; 86; 25.
"	294	Rakshasa, Mithuna, su. di. 4, Sunday, Pushya. Irregular.
"	297	Śaka, 12[74], [Nandana], Kanya, su. di. [Pūnai], Monday, [Rēvati]. = A.D. 1352, September 24, Monday; 36; 67.
"	298	Śaka 128[8], Parābhava, Makara, su. di. Wednesday, Mrigaśirsha. = A.D. 1367, January 13, Wednesday; Nak. ended on this day at 17.
"	304	Vilambi, Kum[bbha], ba. di. 9, Friday, Mūla. = A.D. 1359, February 22; Friday; 51; 29.
"	305	Do. do. do.
Harihara.		
"	251	Śaka 1305, Rudhirōdgari, Mina, su. di. Pūnai, Monday, Uttiram. = A.D. 1383; March 7, Monday; f.d.t. 32; f.d.n. 13.
Viruppaṇa.		
1918	373	Śaka, 1315, Śrimukha, Margaśira, su. di. 5, Kārttigai 25, [Friday]. In Śaka 1315 = Śrimukha, i.e., A.D. 1393-94, Kārttigai 25 was Saturday by Sūrya and Ārya-Siddhānta and the tithi was ba. 3.
"	400	Śaka [13]19, Īsvara, Paṅguni, 11. Day intended was probably A.D. 1398, March 6, Wednesday. No week-day in inscription.
"	409	Śaka 1[3]08, Kshaya, Kārttigai, su. di. 1, Sunday. Irregular. Kārttigai, su. 1 in Śaka 1308, Kshaya = A.D. 1386 was a Friday.
"	476	Śaka 1315, Śrimukha, Mithuna, su. di. 2, Thursday, Pushya. = A.D. 1393, June 12, Thursday; 37; f.d.n. 01.
Bukka.		
"	259	Śaka 1295, Paridhāvi, Prathamā, Bhādrapada, ba. di. 12. Details not sufficient for verification.
1919	117	Śaka 13[2]5, Subhānu, Tulā, ba. di. 12, Friday, Uttiram. = A.D. 1403, October 12, Friday; f.d.t. 21; f.d.n. 42.
"	257	Śaka 1325, Svabhānu, Mēsha, ba. di. 13, Monday, Śadayam. In this year, Mēsha, Śadayam, Monday (April 16, A.D. 1403) was ba. 10, not ba. 13.
"	260	Śaka 1325, Svabhānu, Mēsha, su. di. 10, Monday, Śadayam. Should be ba. di. 10; see note on last date. Tithi and Nak. ended respectively at 75 and 74.
"	262	Śaka 132*, Pārthiva, Makara-Saṁkrānti. Details not enough for verification.
Dēvarāya.		
"	283	Śaka 1[3]41, Vikāri, Kārttika, su. di. 1, Sunday. A.D. 1419, November 19, Sunday was su. 2, not su. 1.
"	133	Śaka 1348, Parābhava, Mēsha, ba. di. 14, Saturday, [Rēv]ati. = A.D. 1426, Saturday, April 6; f.d.t. 01; f.d.n. 13.
"	229	Śaka 1355, Pramādīcha, Kumbha, su. di. 10, Monday, Tiruvōnam. Irregular.
Mallikārjuna.		
"	42	Śaka 1384, Tārana, Kumbha, su. di. Purnai, Monday, Makha. Tārana is Ś. 1386, not Ś. 1384. The day intended is apparently A.D. 1465 (= Tārana), February 11, Monday; 42; 16.

APPENDIX E.—Dates from Appendices A, B and C to the Annual Report for 1918-19—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA I—cont.		
<i>Mallikārjuna</i> —cont.		
1919	84	Śaka 138[9], [Vyaya], Mithuna, śu. di. 10, Monday, Tiruvādirai. In Ś. 1389 current = Vyaya = A.D. 1466-67, Mithuna, śu. 10 fell on Monday, June 23, ending at 23 ghat. after mean sunrise, but the Nak. was "Svāti," not "Tiruvādirai".
"	154	Śaka 1372, Pramōdūta, Sittirai, 15. Details not enough for verification.
"	308	Śaka 1371, Pramōdūta, Makara, śu. di. 12, Monday, Svāti. Pramōdūta = Ś. 1372 = A.D. 1450-51. In A.D. 1449, (=Ś. 1871 expired), January 6, Monday; śu. 12, ended at '06 while the Nak. Mṛgaśīrsha (and not Svāti), ended at '26.
<i>Virūpākshadēva</i> .		
"	79	Śaka 13[90], Sarvadhāri, [Paṅguni] 20. Details not enough for verification.
<i>Dēvarāya</i> .		
"	309	Śaka 1405, Śōbhakrit, śu. di. 7, Pushya. In A.D. 1483 = (Śōbhakrit) on April 14, Monday, śu. 7, ended at '54, while the Nak. "Pushya" was current the whole of that day. The date cannot be verified.
VIJAYANAGARA II.		
<i>Kṛishṇarāya</i> .		
1918-19	12 App. A	Śaka 1448, Vyaya, Vaiśakha, śu. di. Purnimā. In A.D. 1526 (= Vyaya) Vaiśakha, śu. 15 fell on April 26, Friday ending at '91 of day.
1918	196	Śaka 1437, Bhāva, Chaitra, ba. di. 5, Friday. In A.D. 1514 (= Bhāva) Chaitra ba. 5 fell on April 14, Friday and ended at '38.
"	263	Bahudhānya, Āsvijā, ba. di. 10, Monday. In A.D. 1518 (= Bahudhānya), Āsvini, śu. 10 (not ba. 10) began on Monday, September 13, at '71 and ended at '61 on the following day.
"	280	Śaka 1449, Sarvajit, Śrāvana, śu. di. 10. In A.D. 1527 (= Sarvajit) Śrāvana, śu. 10 fell on August 7, Wednesday and ended at '27 of day.
"	288	Śaka 1446, Svabhānu, Kārttika, śu. di. 12, Monday. Śaka 1446 = A.D. 1524 = Tārana (not Svabhānu) = A.D. 1524, November 7, Monday; f.d.t. '05. The tithi was current the whole of the day as it began '96 on Sunday and ended at '05 on Tuesday. The cyclic year seems to be an error.
"	397	Śaka 1433, Prajāpati, Mēsha, śu. di. 3, Friday, Āsvati. In A.D. 1511 (= Ś. 1433 = Prajāpati), śu. 3, fell on Monday and "Āsvati" fell on Sunday ending at '04. But śu. 13 fell on Friday April 11. A.D. 1511, and the Nak. was "Hasta."
"	406	Śaka 1439, Īsvara, Pushya, śu. di. Purnamī. There are two Purnamīs in this month one on Monday, 28 December A.D. 1517 and the other was on Tuesday, 26 January, A.D. 1518. The date cannot be verified for want of week day.
"	493	Śaka 1436, Bhāva, Tulā, śu. di. Utthāna-dvādasi, Monday, Rēvati. = A.D. 1514, October 30, Monday (= Vṛiśchika 1 and not Tulā) śu. 12 ended at '50 and "Rēvati" ended at '97. Utthāna-dvādasi will fall only on Kārttika śu. 12.
1919	2	Śaka 1403 (for 1443), Vṛiṣha, Kumbha, śu. di. 3, Wednesday, Uttirattādi. In A.D. 1529, January 29, Wednesday (Kumbha 3) śu. 3, began at '74 and ended at '72 on the following day, but the Nak. was Pūrattādi and (not Uttirattādi) which began at '20 on Wednesday and ended at '21 on the following day.
"	3	Śaka 1401 (for 1441) Mēsha, śu. di. 5, Monday, Mṛgaśīrsha. = A.D. 1519, April 4, Monday; '38; '34.
"	44	Śaka 1445, Tārana, Tai, 15, Monday, Pushya. = A.D. 1524 = Tārana = Ś. 1446. In A.D. 1525, January 9, Monday (= Tai 13 not 15) Pushya ended at '86. The Śaka 1445, seems to be an error for 1446 and the date 15, seems to be an error for 13.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>VIJAYANAGARA II—cont.</i>		
<i>Achyutarāya.</i>		
1919	6	Vikrīti (Ś. 1452), Tai 13. Details not enough for verification.
"	40	Vilambi (Ś. 1461), Tai 7. Details not enough for verification.
"	41	Nandana (Ś. 1454), Āni 4. Details not enough for verification.
"	43	Vilambi (Ś. 1461), Tai 5, [Ardh]ōdaya. In Vilamba = A.D. 1538-39, Ardhōdaya was Tai 22, Sunday, when there was a combination by day-time of Pausha Amāvāsyā with Nak. "Śravana" on Sunday.
"	104	Virōdhi (Ś. 1451), Āvani 20. Details not enough for verification.
"	105	Khara (Ś. 1453), Ādi 1. Details not enough for verification.
"	122	Śaka 1453, Virōdhakrit, Kumbha, śu. di. 13. [Monday, Pushya]. Ś. 1453 was Khara, but Virōdhakrit = Ś. 1473 = A.D. 1551. = A.D. 1552, February 8, Monday, (=Kumbha 13); '43; '33. Śaka 1453 seems to be an error for 1473.
"	123	Vikrīti (Ś. 1452), Āni 10. Details not enough for verification.
"	161	Śaka 1454, Nandana, Ādi 5. Details not enough for verification.
"	167	Śaka 1453, Khara, Māsi 9. Details not enough for verification.
"	223	Śaka 1458, Durmukhi, Mithuna, śu. di. [Kārttigai]. Details not enough for verification.
"	270	Śaka 1452, Vikrīti, Rishabha, śu. di. 10, Monday, Tiruvōnam. Śu. 10 and Tiruvōnam did not combine in the whole of A.D. 1530 = Vikrīti = Ś. 1452, on a Monday. But in Tula A.D. 1530 October 1, Saturday, śu. 10 began at '05 of day and ended at '07 on the following day while the nak. Śravana ended at '45 on Saturday.
<i>Sadāsiva.</i>		
1918	260	Śaka [14]69, Plavaṅga, Kārttika, śu. di. 2, Wednesday. In A.D. 1547 (=Plavaṅga), lunar Kārttika śu. 2 fell on Saturday and solar Kārttigai, śu. 2 fell on Monday.
1919	1	Śaka 1469, Plavaṅga, Rishabha, śu. di. Punarvasu, Monday. In A.D. 1547 (=Plavaṅga) in the month of Rishabha, the Nak. "Punarvasu" fell on Sunday, May 22.
"	5	Śaka 1497, Yuva, Rishabha, ba. di. New-moon, Monday. = A.D. 1575, May 9, Monday; f.d. t. '20.
"	49	Śaka 1470, Kilaka, Sittirai, 10, Uttirām, śu. di. 10, Simhalagna, Friday. In A.D. 1548 (=Kilaka = Ś. 1470), Chittirai 11 (and not 10) was on Friday, and on this day the tithi was ba. 13 and the Nak. was "Uttirattadi" and not Uttirām. (The date seems to be irregular.)
"	109	Śōbhakrit (Ś. 1466), Āpasi 5. Details not enough for verification.
<i>VIJAYANAGARA III.</i>		
<i>Veṅkaṭadēva-Mahārāya.</i>		
1918	398	Śaka 1520, Vilambi, Simha, śu. di. 7, Monday, Anurādhā. = A.D. 1598, August 28, Monday (=Simha 28); '78; '48.
<i>Śriraṅgadēva-Mahārāya.</i>		
1919	312	Kaliyuga 4756, Śaka 1577, Manmatha, Āni 10, Purnamī, Friday, Māla. = A.D. 1655, June 8, Friday (= Āni 10); '84; f.d.n. '20.
<i>Rāmadēvarāya.</i>		
1918	274	Śaka 1583, Plava, Margaśira, śu. di. 5, Saturday. = A.D. 1661, November 16, Saturday; '80.
<i>Veṅkaṭapati.</i>		
"	265	Śaka 1666, Māgha, śu. di. 5. In A.D. 1744 Māgha, śu. 5 fell on Monday, January 9. In A.D. 1745, Māgha śu. 5 fell on Saturday, January 26, but the date cannot be verified for want of week-day.
"	273	Śaka 1581, Vikāri, Phālguna, śu. di. 3, Friday. = A.D. 1660, February 3, Friday; '66.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PALLAVAS.		
<i>Peruñjīgadēva.</i>		
1918	411	2nd year, Makara, ba. di. 14, Thursday, Hasta. Irregular.
1919	290	32nd year, Mēsha, su. di. 1, [Monday], Tiruvādirai. Irregular.
"	300	32nd year, Mēsha, su. di. 1, Sunday, Mūla. Irregular.
SAMBUVARAYAS.		
<i>Sakalalōkachakravartin Rājanārāyaṇa Śambuvārāya.</i>		
"	47	18th year, su. di. 1, Śadaiyam. Not enough for verification.
"	233	7th year, Mēsha, su. di. 13, Wednesday, Uttiram. According to note to No. 871, Kielhorn's South-Indian Inscriptions (App. to Vol. VII, Ep. Ind.), the 17th year of his reign coincided with Ś. 1261 = A.D. 1339-40; and May 1323 must have fallen in its 1st year. Reckoning by these indications, we have, as the equivalent of the present date Wednesday, April 12, A.D. 1329, when su. 13 ended at '54; but it was a day of "Hasta", Nak. "Uttiram" having ended at '61 on the previous day.
"	245	6th year, Simha, su. di. 1, Sunday, Makhā. Proceeding as above, we have, as the equivalent of the present date, Sunday, August 7, A.D. 1328, on which day su. 1 ended at '18; but here again the Nakshatra "Makhā" had ended at '68 on the previous day. We might suppose a different system of reckoning Nakshatras: but neither Garga nor Brahma-siddhanta yields a different result.
GAJAPATI.		
<i>Dakṣiṇa-Kapilēśvara Hambira-Mahāpātra.</i>		
"	51 & 92	Śaka 1386, Tārana. Mithuna, su. di. 3, Thursday, Pushya. = A.D. 1464, June 7, Thursday; f.d.t. '21; f.d.n. '25.
KAKATIYA.		
<i>Pratāparudradēva.</i>		
"	11 App. A	Śaka 1244, Dundubhi, Kartika, su. di. 5, Thursday. In A.D. 1322 (= Dundubhi), Kārttika su. 5 fell on October 15, Friday, and it ended at '96 of day. Thursday seems to be an error for Friday.
EASTERN GANGAS.		
<i>Dēvendravarman Rājārāja, son of Vajrahasta III.</i>		
1918-19.	3 App. A	Śaka 97[1], Karkāṭaka, Śukla-paksha, Trayōdaśī, Sunday. In A.D. 1048-49 (= Ś. 971, current) Karkāṭaka ba. 13 began on Sunday 10 July A.D. 1048 at '60, ending next day at '68; while in A.D. 1049-50 (= Ś. 971 expired) the same tithi ended on Sunday 30 July, A.D. 1049, at '34. In both cases paksha was 'bahula', not 'Śukla'.
"	4 App. A	Śaka 998, Chaitra, Vishu-Saṅkrānti; Crowned in Śaka 992 on Jyēshtha, su. 8, Simha-lagna, Thursday, Uttara-Phalgunī. = A.D. 1070. Jyēshtha su. 8 fell in this year on Thursday, May 20, the tithi ending at '35; Nak. Uttara-Phalgunī began on the same day at '28 and ended at '20 next day.
WESTERN CHALUKYAS.		
<i>Jagadēkamalla.</i>		
1918	210	11th year, Śukla, Chaitra, su. (?) Amāvāsyā, Monday, Uttarāyana-Saṅkrānti. A.D. 1027 = Śukla (N. cycle). The Chaitra Amāvāsyā at the beginning of this year fell on a Sunday (9 Apr. A.D. 1027) while that at the end of the year fell on a Thursday.
"	211	7th year, Raktākṣī, Prathamā, Śravaṇa, Punname, Lunar eclipse. A.D. 1022 = Raktākṣī. On Śravaṇa Purnamī in this year, Monday 16 July, there was a lunar eclipse.
"	228	Śaka 959, Pramāthī, Uttarāyana-Saṅkrānti. The reckoning of Pramāthī is by northern cycle. A.D. 1037 = Pramāthī (N. cycle).

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
WESTERN CHALUKYAS— <i>cont.</i>		
<i>Jagadekamalla—cont.</i>		
1918	253	Saka 955, Bhāva, Pausya, śu. di. 1, Wednesday, Uttarāyana-Saṅkrānti. Bhāva (N. cycle) = A.D. 1032-33 = Ś 955 current. In this year, Pausya śu. 1 fell on Wednesday, December 6, A.D. 1032. Tithi ended at 51.
"	257	4th year of Kalachurya Bhujabalachakravartin Rāyanārāyana Ahavamalladēva, Śōbhakrit, Jyēsthā, Punnami, Lunar eclipse. In A.D. 1061-62 = Śōbhana (N. cycle), there was no lunar eclipse in Jyēsthā.
"	258	Saka 958, Dhātu, Kārttika, śu. di. Paḍiva, Sunday, solar eclipse. A.D. 1034-35 (= Saka 956) was Dhātri by N. cycle, but there was no solar eclipse on Kārttika Amāvāsya of this year nor did the Amāvāsya or Pratipāda coincide with a Sunday.
"	264	10th year, Prabhava, Pausya, śu. di., Thursday, Uttarāyana-Saṅkrānti, Vyatipāta. A.D. 1025 was Prabhava by N. cycle, but Pausya śu. 4 in that year was Sunday 26th December, not a Thursday.
"	282	Pramādi, Kārttika, Amāvāsya, Monday, Solar eclipse. Neither in Pramāthin (= A.D. 1037) nor in Pramādi (= A.D. 1071) was there a solar eclipse at Kārttika Amāvāsya, and neither Amāvāsya fell on a Sunday.
"	289	9th year, Kshaya, Jyēsthā, śu. di., 13, Monday, Lunar eclipse, Vishu-Saṅkramana. A.D. 1024 = Kshaya (N. cycle); but in this year, Jyēsthā śu. 13 fell on Sunday, 24th May. Of course śu. 13 cannot be a lunar eclipse day. There was a lunar eclipse in Āshāḍha of this year not in Jyēsthā.
<i>Trailōkyamalladēva.</i>		
"	201	Saka 976, Jaya, Uttarāyana-Saṅkrānti, Sunday. Not enough for verification.
"	235	Saka 966, Tārana, Uttarāyana-Saṅkrānti. Not enough for verification.
"	286	Saka 986, Krōdhi, Chaitra, Purnimā, Sunday.
"	"	= A.D. 1064 (= Krōdhin), April 4, Sunday; Purnimā ended at 22.
"	290	Saka 974, Nandana, Pushya, śu. di. 1, Thursday, Uttarāyana-Saṅkrānti. In A.D. 1052 (= Nandana), on Thursday, December 24 (= Makara 1), śu. 1, began at 05 of the day and ended at 11 on the next day. Makara-Saṅkrānti was at 83 on Wednesday.
"	291	Saka 974, Nandana, Māgha, Amāvāsya, Sunday, Uttarāyana-Saṅkrānti. In A.D. 1052 (= Khara) on Sunday, February 2; ba. 15 began at 50 of day and ended at 47 on the next day. It was not a day of Uttarāyana-Saṅkrānti.
"	292	Saka 981, Vikari, Śrāhe, Śrāvana, Punnimā, Tuesday, [Vishu]-Saṅkrānti, Lunar eclipse = A.D. 1059, July 27, Tuesday; 54. There was a lunar eclipse.
"	293	Saka 983, Plava, Jyēsthā, Amāvāsya, Sunday, Solar eclipse. In A.D. 1061 (= Plava), Jyēsthā, Amāvāsya fell on Wednesday (not Sunday) and there was a solar eclipse on that day.
"	298	Saka 970, Sarvadhāri, Māgha, śu. di. 5, Sunday, Uttarāyana-Saṅkrānti. In A.D. 1048 (= Sarvajit), Māgha śu. 5 was on Saturday but ba. 5 was on Sunday ending at 42 of day.
<i>Tribhuvanamalla.</i>		
"	213	Chalukya Vikrama year 24, Pramāthi, Jyēsthā, śu. Purnamāsi, Sunday, Lunar eclipse. = A.D. 1099 (= Pramāthin) 5th June; Sunday; 67; and there was a Lunar eclipse on that day.
"	214	Chalukya Vikrama year 29, Vaiśākha, śu. di. tadige, Sunday. In A.D. 1104, on Sunday, April 10, Vaiśākha śu. 13 (not 3) ended at 14. Tadige seems to be an error for Trayōdasi.
"	229	Saka 1049, Parābhava, Pushya, śu. di. paḍiva, (?) Sunday, Uttarāyana-Saṅkramana. A.D. 1127 (= Ś 1049) = Plavanga and not Parābhava. A.D. 1127; 25th December, Sunday, was a day of bahula pañchami and it was a day of Uttarāyana-Saṅkrānti. The cyclic year seems to be an error.
"	245	Chalukya Vikrama year 47, Śubhakrit, Pushya, śu. di. 7, Saturday, Uttarāyana-Saṅkrānti, Vyatipāta. = A.D. 1123, January 6, Saturday; 37.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
WESTERN CHALUKYAS— <i>cont.</i>		
<i>Tribhuvanamalla</i> — <i>cont.</i>		
1918	277	Chalukya Vikrama year 26, Khara, Paushya, su. di. 11, Sunday, Uttarāyana-Saṅkrānti. = A.D. 1111, January 22, Sunday; '57. The cyclic year was Vikrita and not Khara.
"	278	Śaka 987, Viśvāvasu, Paushya, su. di. 7, Sunday, Uttarāyana-Saṅkrānti. In A.D. 1065 (= Krōdhin), on Sunday; January 16, Makara su. 7 ended at '90.
"	279	Chalukya Vikrama year 37, Nandana, Paushya, su. di. 11, Monday, Uttarāyana-Saṅkrānti, Vyatipāta. = A.D. 1112, December 30, Monday; '98.
"	287	Chalukya Vikrama year 48, Subhakra, Uttarāyana-Saṅkrānti. In A.D. 1123 (= Subhakra), Uttarāyana-Saṅkrānti fell on December 25, Tuesday.
<i>Bhūlokamalla</i> .		
"	234	Chalukya Vikrama year 52, Plavaṅga, Āshāḍha, Amāvāsyā, Sunday, Dakṣiṇāyana-Saṅkramaṇa, Vyatipāta. In A.D. 1127, on Sunday, 10th July, Āshāḍha Amāvāsyā began at '27 of day and ended at '29 on the following day.
<i>Jagadēkamalla</i> .		
"	212	Śaka 1[0].95, Jaya, Prathamāshāḍha, Śrāvana, Purnama, Lunar eclipse. = A.D. 1173, June 27, Wednesday; '13; f.d.n. '72. There was a lunar eclipse on that day.
YADAVAS.		
<i>Gutta Vikramāditya</i> .		
"	215	Śaka 1104, Plava, Pushya, ba. di. 3, Friday, Saṅkramaṇa. = A.D. 1181 (= Plava), December 25, Friday; f.d.t. '09. The tithi began on Friday at '02 of day and ended at '09 on the following day. The Śaka year referred to here is expired.
<i>Rāmachandra</i> .		
"	205	10th year, Pramāthi, Phālguna, su. di. 11, Monday. = A.D. 1280 (10th year of Yādava king Rāmachandra according to Mr. Rangachari's Madras Inscriptions, Vol. II, p. 286), Monday, February 12, when su. 11 ended at 56 ghat. after mean sunrise.
"	224	Śaka 120[4], Chitrabhānu, Vaiśākha, su. di. 14, Monday, Svāti, Vyatipāta-yōga. In A.D. 1282 = Chitrabhānu, on April 23, Thursday, Vaiśākha, su. 14 ended at '30 and the Nak. Svāti ended at '68. The week-day Monday is an error for Thursday.
"	225	14th year, Sarvajit, Āsvijā, Monday. Details not enough for verification.
"	242	15th year, Sarvajit, Śrāvana, su. di. 15, Monday. 15th year of Rāmachandra's reign was A.D. 1285, while Sarvajit was A.D. 1287-88. In A.D. 1286, on Monday August 5, Śrāvana su. 15 ended at '84.
"	243	10th year, Pramāthi, Āshāḍha, ba. di. 10, Monday. In A.D. 1279 = Pramāthi, Āshāḍha ba. 10 fell on Wednesday. In A.D. 1280, the same tithi fell on Sunday; and in A.D. 1281 on Saturday.
"	247	12th year, Chitrabhānu, Vaiśākha, ba. di. 2, Sunday. In A.D. 1282 (= Chitrabhānu), on Sunday, April 26, Vaiśākha ba. 2 ended at 55.
"	256	Śaka 1219, Hēmaṇambi, Mārgaśīrṣa, su. di. 5, Thursday. In A.D. 1297, Mārgaśīrṣa su. 5 fell on Wednesday, November 5, and it ended at '83; but in A.D. 1296 (= Darmukha) Adhikā Mārgaśīrṣa, su. 5 fell on Thursday, November 1 and it ended at '73.
MYSORE CHIEFS.		
<i>Chikkadēvarāya</i> .		
1919	316	Kali 4780, Siddharthi, Śittirai 10, Monday, Saptami, Punarvasu. = A.D. 1679, April 7, Monday (= Chittirai 10); '37; '42.
HOYSALA.		
<i>Vira-Ballāḍa</i> .		
1918	197	Bhāva, [Jyēṣṭha], ba. di. 9, Jivāvara (Friday). In A.D. 1314 = Bhāva, Jyēṣṭha ba. 9 fell on Tuesday, not Friday.

APPENDIX E.—Dates from Appendices A, B and C to the Annual Report for 1918-19—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
HOISALA—cont.		
Vira-Ballāladēva—cont.		
1918	207	Pīṅgala, Amāvāsya, Monday. Not enough.
"	217	Śaka 1117, Ānanda, Chaitra, śu. di. paḍiva (prathama), Friday. Ś 1117 = A.D. 1195 = Rakshasa and not Ānanda. In A.D. 1194 (= Ānanda), on Friday, March 25, śu. 1 ended 09.
"	220	15th year, Krōdhana, Jyēshtha, Purnami, Sunday, Lunar eclipse. In A.D. 1205 Krōdhana, Jyēshtha, Purnami was not Sunday.
"	221	7th year, Pīṅgala, Jyēshtha, śu. di. Punname (Full-moon), Monday, Lunar eclipse, Vyatipāta-Saṁkramaṇa. In A.D. 1197 = Pīṅgala, Jyēshtha, Purnami was neither Monday nor a day of lunar eclipse.
"	261	Śaka 1132, Śukla, Jyēshtha, śu. di. 5, Sunday. Ś 1132 = A.D. 1210 was Pramōdita and not Śukla. Ś. 1131 = A.D. S. 1209 was śukla. In A.D. 1209 (= Śukla) Jyēshtha śu. 5 fell on Sunday, May 10, and it ended at '80.
"	269	Śaka 1136, Bhāva, Vaiśākha, śu. di. 1, Monday, Solar eclipse. In A.D. 1214 which was Bhāva, lunar Vaiśākha śu. 1 was on Saturday, but solar Vaigāsi śu. 1 fell on Monday and there was no solar eclipse. But in A.D. 1213 which was Śrīmukha, lunar Vaiśākha śu. 1 began on Monday, April 22, at '44 of day and ended at '39 on the following day and there was a solar eclipse on Monday.
Vira-Narasimha.		
"	208	Chitrabhanu, Bhādrapada, ba. di. 8, Thursday.
"	209	Chitrabhanu, Bhādrapada, Amāvāsya, Monday.
"	281	Śaka 1145, Chitrabhanu, Pushya, ba. 8, Monday, Uttarāyana-Saṁkramaṇa, Vyatipāta-yōga. Ś 1144 was Chitrabhanu. In A.D. 1122 (= Chitrabhanu), on December 26, Monday, Pushya ba. 8 began at '52 and ended at '44 on the following day. It was a day of Makara Saṁkrānti.
NAYAKAS (MADURA).		
Virappa-Nāyaka, son of Viśvanātha.		
"	340	Śaka 1503, Vikrama, Ādi, [2]. The date cannot be verified for want of week-day.
Vijayarāṅga-Chokkanātha-Nāyaka.		
1918-1919	1 & 2 App. A	Śaka 1617, Kōllam 871, Ādi 11, śu. di. 10, Thursday, Anusham. = A.D. 1695 (= Kōllam 871) July 11, Thursday (= Ādi 11); '47; '99.
NAYAKAS (TANJORE).		
Achyutappa-Nāyaka.		
"	416	Śaka 1505, Subhanu, Māsi 8. The date cannot be verified for want of week-day.
"	423	Do. do. Māsi 3. Same as above.
MAHRATHAS.		
Ēkōji-Mahārāja.		
1918	540	Śaka 1605, Kaliyuga, 4784, Dundubhi, Śittirai 8, Thursday, śu. di. 7, Pushya. Śaka 1605 = A.D. 1683 = Kali 4784 = Rudhirōdgārin (not Dundubhi). In A.D. 1683, April 5, Thursday (= Chittirai 8), the tithi was ba. 4 (and not śu. 7) and the nak. was Jyēshtha (and not Pushya). In this year, śu. 7 and Pushya combined on April 23, Monday and it was Chittirai 26. But in A.D. 1682 (= Dundubhi), on Chittirai 8 (= April 5, Wednesday), the tithi was śu. 8 and the nak. was Pushya.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report for 1918-19—cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		<i>Tukkōji-Mahārāja.</i>
1918	521	Śaka 1652, Saumya, Vaigāsi 17, Friday. Ś. 1652 = A.D. 1739 = Śādhārāṇa and not Saumya. = A.D. 1730 May 15, Friday (= Vaigāsi 17). The cyclic year Saumya seems to be an error for Śādhārāṇa. Saumya Vaigāsi 17 was on Thursday.
		Miscellaneous.
1918-1919	1 App. A	Śaka 1408, Kollam 661, Purattādi 20, ba. di. 7, Tuesday, Mrigaśirsha. = A.D. 1486 (= Ś. 1408 expired), September 19, Tuesday. This was 20th Kanya or Purattāsi, and on this day ba. 7 commenced at '34, ending next day at '25, while Nakshatra Mrigaśirsha ended the same day at '76. But kollam 661 must have come to end before this date and kollam 662 commenced in North Malabar with Simha month on 31 July and in South Malabar with Kanyā month on 31 August.
1918-19	No. 10 App. A.	Śaka 1225, Krōdhi, Kārttika, śu. di. 10, Thursday. Ś. 1225 was Śōbhana and not Krōdhi = A.D. 1303. Ś. 1226 was Krōdhi = A.D. 1304. In A.D. 1304, on Thursday, October 8, Kārttika śu. 10 began at '33 and ended at '30 on the following day.
"	202	Śaka 1480, Kālayukti, Vaiśākha, ba. di. 12. In Ś. 1480 = Kālayukta, Vaiśākha ba. 12 was on Sunday. The date cannot be verified for want of week-day.
"	203	Nandana, Mārgasīra, ba. di. 12, Friday. Not enough for verification.
"	222	Śaka . . . , Śōbhakrit, Āsvija, śu. di. 15, Wednesday. = A.D. 1842, October 19, Wednesday; '40. The cyclic year was Śubhakrit and not Śōbhakrit.
"	223	Śaka 1311, Vibhava, Jyēsthā, śu. di. 1, Friday. Ś. 1311 was Śukla and not Vibhava. Ś. 1310 was Vibhava = A.D. 1388. In A.D. 1388 = Ś. 1311, neither śu. 1 nor ba. 1 was on Friday. But in A.D. 1388 (= Ś. 1310), on May 22, Friday, ba. 1 (not śu. 1) ended at '75. Śu. 1 was on Thursday. Śu. 1 seems to be an error for ba. 1.
"	227	Śaka 1253, Paridhāvi (wrong) Māgha, śu. di. 5. Ś. 1253 = A.D. 1331 = Prajāpati. In A.D. 1331 Māgha śu. 5 fell on Friday but it cannot be verified for want of week-day.
"	231	Kālayukti, Śrāvaṇa, ba. di. 1, Wednesday. Details not enough for verification.
"	232	Śaka 1649, Plavaṅga, Phalguṇa, śu. di. 5. In A.D. 1727 = Plavaṅga = Ś. 1649, Phalguṇa śu. 5 fell on Sunday, 4th February, A.D. 1728. But it cannot be verified for want of week-day.
"	236	Śaka 986, Pramādi, Vaiśākha, Saṁkrānti. Details not enough for verification.
"	238	Bhāva, Jyēsthā Uttarāyana-Saṁkrāmaṇa. Details not enough for verification.
"	239	Śaka 1209, Sarvajit, Vaiśākha, ba. di. Sunday. In A.D. 1287 = Sarvajit = Ś. 1209, Vaiśākha ba. 6 and ba. 13 fell on Sunday 4th and 11th May respectively.
"	250	Śaka 984, Vaiśākha, śu. di. 5, Sunday. In A.D. 1062 (= Ś. 984) Vaiśākha śu. 5 fell on Tuesday, April 16. The week-day Sunday seems to be an error for Tuesday.
"	251	Śaka 985, Śōbhakrit, Pausya, śu. di. 2, Sunday, Uttarāyana-Saṁkrānti. In A.D. 1063 = Śōbhakrit = Ś. 985, on December 24, Wednesday (not Sunday), both lunar Pausya and solar Pausya śu. 2 occurred; and Uttarāyana-Saṁkrānti fell on this day at '69 of day. Week-day Sunday seems to be an error for Wednesday. But śu. 12 fell on Sunday, January 4, A.D. 1064.
"	275	Śaka 1650, Saumya, Jyēsthā, śu. di. 5. The date cannot be verified for want of week-day.
"	276	Śaka 1434, Prajōtpatti, Pausya, ba. di. 30, Amāvāsya. The date cannot be verified for want of week-day.
1918	295	Śaka 975, Vijaya, Āshāḍha, śu. di. 3, Sunday. = A.D. 1053, June 20, Sunday; f.d.t. '59.
"	296	Śaka 1213, Khara, Chaitra, śu. di. 2, Thursday. In A.D. 1292, on March 20, Thursday, Chaitra śu. 1 (not śu. 2) began at '35 and ended on Friday at '30. Śu. 2 seems to be an error for śu. 1.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>Miscellaneous—cont.</i>		
1918	300	Śaka 1461, Vikāri, Bhādrapada, śu. di. 15. = A.D. 1539, August 29, Friday ; 38. Details not enough for verification for want of week-day.
"	302	Śaka 1461, Vikāri, Bhādrapada, śu. di. 12. Details not enough for verification for want of week-day.
"	304	Śaka 1461, Vikāri, Bhādrapada, śu. di. 13. Details not enough for verification for want of week-day.
"	306	Śaka 1461, Vikāri, Bhādrapada, śu. di. 12. Details not enough for verification for want of week-day.
"	321	Kollam (?) 902, Plavaṅga, Vaigāsi, 29. Details not enough for verification.
"	327	Śaka 1480, Kalayukti, Kārttigai. Details not enough for verification.
"	370	Śaka 1313, Prajāpati, Makara, śu. di. 3, Friday, Śadayam. = A.D. 1391, December 29, Friday ; 22 ; f.d.n. 22. The Nak. "Śadayam" began on Friday at 14 and ended at 22 on Saturday.
"	371	Śaka 1300 (for 1306) Rudhirōdgārin, Kārttigai, 16. Details not enough for verification.
"	396	Śaka 1410, Kilaka, Tula, ba. di. Wednesday, Makhā. = A.D. 1488, October 29, Wednesday. On this day, the tithi was ba. 9 and the Nak. was "Pūrva-Phalguni", Makhā having ended on the previous day at 93 of day.
"	541	Śaka 1659, Piṅgala Māsi, 5. Details not enough for verification.
"	542	Śaka 1505, Tārāṇa, Vaigāsi 15. Details not enough for verification.
1919	168	Śaka 1452, Vikṛita, Ādi 20. Details not enough for verification.
"	288	Śaka 1193, Dhanus, śu. di. 1, Friday, Mūlam. = A.D. 1271, December 4, Friday ; 93 ; 44.
"	295	Vikrama, Vriśchika, śu. di. 14, Friday, Āsvati. (About 14th century.) In A.D. 1340 (= Vikrama) on November 3, Friday, the tithi śu. 14 was current th: whole of that day and nak. Āsvati ended at 13.

PART II.

Excluding the 200 stone inscriptions newly copied this year but not included in the appendices to the report, since they had been taken up for immediate publication, most of the remaining 700 records are assignable to specific dynasties of kings. Two hundred and seventy-four epigraphs belong to the Chōlas, 60 to the Pāndyas, 89 to Vijayanagara, 38 to the Western Chālukyas, 14 to the Pallavas, 15 to the Hoysalas, 12 to the Śambuvarāyas and 8 to the Yādavas. Besides these, there are some records of the Rāshtrakūtas, the Eastern Chālukyas, the Nāyakas of Madura and Tanjore, the Mysore Chiefs, the Gajapatis, etc. About 160 miscellaneous inscriptions in the collection cannot be definitely ascribed to any particular dynasty.

2. Shiyali, one of the taluks selected for village-war inspection during the year 1918-19, was important in ancient times in more respects than one, and it may be said, that few tracts could compare with it in point of antiquarian interest. Here

Antiquities of the Shiyali taluk.

was Kāvīrippūmpattinam, the once richest city of Southern India and the capital of the Chōla empire for some time. It was picturesquely situated at the mouth of the river Kāvēri and foreign ships laden with rich cargo touched at this important port. In its best days it contained several massive structures of various descriptions. The description of the city as given in the Tamil classical works, such as, *Paṭṭinappalai* composed about the time of Karikāla in the 6th century A.D., *Śilappadigāram* assigned to A.D. 756 by Diwan Bahadur L. D. Swamikannu Pillai, etc., shows the prosperity it once enjoyed, its wealth and industrial activity. According to some, it is the *Chabaris Emporium* mentioned by Ptolemy in the 1st century A.D. The inscriptions secured from the modern Kāvīrippattinam and its vicinity leave no doubt as to its identity with Kāvīrippūmpattinam alias Pugār, though the monuments of Pallavanichecharam and Sāyavanēśvara are not of such early date as could be expected.

3. Other places in the taluk which contain ecclesiastical monuments of the 7th century A.D., celebrated in the pious hymns of Jñānasambanda and which

Śaiva places.

were visited during the year under report are (1) Tirunallūrperumanam, (2) Tirumahēndrapalli, (3) Tentirumullaivāyil, (4) Tirukkalikkāmūr, (5) Tiruvenkādu, (6) Kīlai-Tirukkāttuppalli, (7) Tirukkurugāvūr-Vellāḍai, (8) Śīrgāli (Shiyali) which bore 12 other names, (9) Tirukkōlakkā, (10) Tiruppullirukkuvelūr now known as Vaidīśvaraṅkōyil and (11) Tiruppuṅgūr. Of these eleven places which are situated on the banks of the Kāvēri, Tirunallūrperumanam now called Āchchāpuram, Shiyali and Tirukkōlakkā are closely connected with the life of the Śaiva saint Jñānasambanda. It was at Shiyali that this devotee of Brahman parentage who is said to have lisped in numbers even from his third year was born and brought up; and Tirukkōlakkā, which is almost a suburb of Shiyali, marks the spot where he obtained a pair of gold cymbals as a reward for the devotional songs which he composed and as an incentive for the prosecution of his life-work, i.e., the spread of Hindu religion. His images are largely worshipped in Śaiva temples in the south under the name Āludaiya-Pillaiyār and are distinguished from those of other saints by a pair of cymbals which they are made to hold in their hands. At Tirunallūrperumanam the saint was, on the direction of his parents, wedded to the daughter of the pious Nambāndārnambi and, strange as it may appear, entered godhood on the very day of the marriage celebration together with all his relatives who had gathered on the spot. In all these three places, Jñānasambanda receives prominent worship, and annual or monthly festivities, are conducted in his honour even to this day. Also the inscriptions of these places record munificent grants made for the purpose. The name of the consort of Jñānasambanda is not given in the *Periyapurānam* which describes the lives of the Śaiva saints, but from No. 527 of Appendix B it looks as if her name was Śokkiyār. Though none of the eleven places mentioned above has been omitted in the *Dēvāram* hymns of our saint, by far the largest number amounting to very nearly 700 verses has been sung in praise of the god at Shiyali and ten stanzas each have been contributed to Tirukkōlakkā and Tirunallūrperumanam.

4. Besides the above-mentioned Śiva temples, the taluk contains as many ancient Vishṇu temples celebrated in the hymns of the *Nālāyiraprabandham*. These are found in and around Nāṅgūr. They have been mostly sung by Tirumaṅgai-Ālvār whose birth-place is believed to be Kuraiyūr, a hamlet of Tiruvāli-Tirumaṅgai, a village in Tiruvāli-nādu. The saint having flourished in the 8th century A.D., it is certain that the following eleven temples viz., (i) Tirumanimāḍakkōyil, (ii) Tiruvaigunḍa-Viṇṇagaram, (iii) Tiru-Arimēya-Viṇṇagaram, (iv) Tiruttēvanārtogai, (v) Tiruvānpurushōttamam, (vi) Tiruchechemboṇṣeykōyil, (vii) Tiruttenriyambalam, (viii) Tirumanikkūdam, (ix) Tirukkāvalampādi, (x) Tiruvellakkalam and (xi) Tirupārthanpalli should have been in existence prior to that date.

5. Thus though the taluk is studded with ancient shrines celebrated in the hymns of the *Dēvāram* and the *Nālāyiraprabandham* and is remarkable as containing the birth-places of two of the greatest religious reformers of the 7th and 8th centuries A.D. who have earned immortal fame by their works, it is strange that the very places where the scene of their activity was laid should be so poor in respect of any architectural remains worth the name. The only structure that could be cited as an example of antique art is the Śvētavanēśvara temple at Tiruvenkāḍu which according to the lithic records engraved on the walls of its central shrine cannot be taken further back than to the end of the 10th century A.D., as, at best, the temple could have been constructed only in the days of Rājārāja I. A few other structures such as those at Shiyali, Vaidīśvaraṅkōyil, Tiruppuṅgūr and Tirumullaivāyil have been thoroughly renovated in modern times leaving no trace of their antiquarian remains, and sometimes without even a notice to this department. It is a striking feature, quite peculiar to this tract, that many of the ancient shrines, mostly Vaishṇava and a few Śaiva, remain to this day as brick structures, while only a few have been built of stone in later times.

6. Among the causes for the absence of early stone monuments may be mentioned, in the first place, the absence of hills in the vicinity of the taluk to supply the necessary material and, secondly, the encroachment of the sea on this side of the Coromandel coast which could be inferred from the Tamil literature to have occurred several times and which in consequence must have washed away at one sweep such of the ancient buildings as may have existed. In *Silappadigāram*, canto xxviii, we find

Causes for the absence of early monuments. an account of an inundation which resulted in the destruction of the ancient Chōla capital Kāvīrippūmpaṭṭiṇam. It may be noted that this encroachment did not confine itself solely to the coast towns and villages but extended, on one occasion, as far as Shiyali which is 12 miles from the coast. This is evident from the writings of Jñānasambanda and some stone epigraphs which describe the incident poetically that "Kaḷumalam (i.e., Shiyali) floated when the sea carried away (all the surrounding parts)".

7. Another result of these inundations was that most of the lands in the taluk got submerged and silted up with sand and had to be reclaimed at much cost. Nos. 504 and 505 of Appendix B acquaint us with the cost of converting such land into fields fit for cultivation. In one case (No. 504 of 1918), while the cost of six *nā* of land was 2,000 *kāsu*, the cost of reclamation was 3,000 *kāsu*. Other epigraphs show that many lands which were originally given to temples had to remain uncultivated perhaps under similar circumstances.

THE PALLAVAS.

8. Only two inscriptions of Pallava kings were secured during the year under review. Of these No. 158 of Appendix C, dated in the 3rd year of the reign of Vijaya-Nandivikramavarman, states that the temple of Tigaittīral-Vishṇugriha at Kilīñalūr in Ōymā-nādu was built by a

A Vishṇu temple built in the time of Nandivikramavarman.

certain Tigaittirālār and No. 283 of the same appendix, dated in the 26th year of the reign of Vijaya-Kampavikramavarman, records that a private individual of Kulattūr in Tennārrūr-nādu, a subdivision of Kunra-kōttam, purchased some lands and presented them as *ērippatti*, evidently for keeping the tank at Maḍam in proper repair.

CHOLAS.

9. As has been already pointed out, the largest number in the current year's collection belongs to the Chōlas. The earliest of these (No. 353 of 1918) introduces a hitherto unknown queen of Parāntaka I, named Ādittan Karṇalippirātti.

10. Of the inscriptions of Rājakēsarivarman, without any distinguishing marks of identification, copied during the year, none could be safely attributed to Āditya I. Nos. 346 and 348 of Appendix B are dated in the 5th year of a Rājakēsarivarman when a *sōmagrahaṇa* occurred in the month of *Kanni* and register gifts by Mahimālaya Irukkuvēl alias Parāntakan Viraśōḷan. The latter part of the chief's name suggests that he must have been originally employed under Parāntaka I. The Rājakēsarivarman of these inscriptions must, therefore, belong to one or the other of the only two Rājakēsarivarmans, i.e., Gaṇḍarāditya or Parāntaka II that followed him prior to the succession of Rājarāja I. No. 349 of 1918 provides for the singing of the *Tiruppadiyam* in the temple at Palūr, while No. 491 mentions a body of weavers called "*Pārthivaśēgaratterinṇa-Kaikkōlār*" who might have been so named after Rājarāja I.

11. Sure records of Rājarāja I with the introduction "*Tirumalgāpōla*" are not few and some of them are interesting. We learn from Nos. 442 and 448 of Appendix B that Vāṇavaṇmahādēvi alias Tribhuvanamahādēvi was one of his queens and the mother of Rājendra-Chōla I. A record of the latter (No. 480 of 1918) also states that Tribhuvanamahādēvi was his mother. No. 443 refers to the treasures which Rājarāja I had taken from the Chēra king and No. 449 mentions another queen of his, viz., Kūttan Vīraṇiyār. Rājarāja's elder sister, Kundavai, is distinctly spoken of in the inscriptions of Dādāpuram as the daughter of Poṇmāligaiyirruṇṇiṇadēva thus clearly settling the identification of Sundara-Chōla Parāntaka II with Poṇmāligaittuṇṇiṇadēva. From the Tanjore inscriptions published in Volume II of *South-Indian Inscriptions* we know the active part played by this lady in the munificent gifts made to the temple of Rājarājēśvara built by Rājarāja I. The Dādāpuram records state that she built three temples at that place, one to Śiva called Ravikulamānikka-Īśvara, another to Viṣṇu named Kundavai-Viṇṇagar-Ālvār and a third to Jina called Kundavai-Jinālaya and made costly gifts to them. No more instances are necessary to show the religious toleration of the times. The Śiva and Viṣṇu temples built by this princess exist at present, but there is no trace of the Jina shrine.

12. The names of two of the officers of the king, viz., *Sēnāpati* Mummudiśōla-Rājarāja's surnames Mummudi-Chōla and Parākrama-Chōla. *Brahmārāyaṇ* (No. 14 of Appendix C) and *Parākramaśōla-Mūvēndavēḷan* (No. 17 of Appendix C) suggest that Rājarāja I bore the surnames Mummudi-Chōla and Parākrama-Chōla.

13. No. 444 of 1918 from Tiruveṇkādu which is dated in the 6th year of Rājakēsarivarman is probably also a record of Rājarāja I, who in the earlier years of his reign was known chiefly by that title. The object of this inscription is to engrave on stone the grants made by Parāntakan Mādēvaḍigālār alias Sēmbiyanmādēviyār, the queen of Gaṇḍarādityadēva and the mother of Uttama-Chōla. In the body of the inscription, she is stated to be the daughter of Maḷavaraiyār or Maḷavarkōṇ. The grants consisted of copper vessels, ornaments and images made of gold and silver set with precious stones, such as pearls *rājāvindam*, *māṇikkam*, *paṇalam*, *kuppi*,

vayiram, maratakam, etc., presented by the lady at different times. The inscription commences by saying (1) that in the 4th year of the reign of Uttama-Chōla, she presented certain copper vessels and that in the 6th year of the same king she gave gold ornaments set with a number of gems. In the 6th year of Rājākēsarivarman, the same queen is stated to have given a gold pot probably for the pinnacle, a gold image of Chandraśekhara of great weight and a large number of gold and silver ornaments also set with several precious stones. Incidentally the inscription says that in the same year the queen of Uttama-Chōla named Sēttanśorambaiyār alias Tribhuvanamādēviyār presented a silver pot and then enumerates other gifts made by the queen Sēmbiyanmādēvi in the same year and in the 10th and 11th years of Parakēsarivarman. Then after referring to some more gifts made in the 4th year of Uttama-Chōla, the record says that in the 6th year of Rājākēsarivarman, the assembly of Nāngūr in Nāngūr-nādu who had received in the 2nd year of Gaṇḍarādityadēya alias Mummudi-Chōladēva, 400 *kāsu* presented by Parāntakanmādēvigalār alias Sēmbiyanmādēviyār, the queen of Gaṇḍarāditya, the mother of Uttama-Chōla and the daughter of Maḷavaraiyār for bathing the god on all the monthly *saṁkrāntis*, not having made the required land provision at that time, now allotted lands in the southern hamlet of the village.

14. This inscription is of some interest as showing the religious bent of mind of the widowed queen of Gaṇḍarāditya in undertaking costly charitable works, about which references have already been made in previous epigraphical reports. From this record we learn, for the first time, that there was on the Chōla throne a ruling king who bore the name Gaṇḍarāditya and the surname Mummudi-Chōla. Since the inscription is dated in the 6th year of Rājākēsarivarman and refers to the reign of Uttama-Chōla, it is fairly certain that it is one of Rājārāja I, who, it may be remarked, was the first sovereign after Uttama-Chōla to assume the title, Rājākēsarivarman. In this connexion, it may also be said that palaeographical considerations do not militate against this view. Still, it is not easy to determine who the new king mentioned in it is. In the first place it is very doubtful if the record in question enumerates the presents made by Sēmbiyanmādēvi in any chronological order at all. If it does, it should not, after enumerating the gifts made in the 4th and 6th years of Uttama-Chōla and the 3rd year of Rājākēsarivarman (i.e., Rājārāja because Uttama-Chōla's queen figures as donor in it), revert back to the 10th and 11th years of

Gaṇḍarāditya alias Mummudi Chōla.

Parakēsarivarman and again to the 4th year of Uttama-Chōla and then again to

the 6th and 2nd years of Rājākēsarivarman. As such, anything said about the identity of the new king must be purely conjectural. Mummudi-Chōla known so far is one of the recognized surnames of Rājārāja I. If, however, we suppose that the reference in the inscription is actually to Gaṇḍarāditya, the second son of Parāntaka I, it follows that he must have had the hitherto-unknown surname of Mummudi-Chōla which like Irumudi-Chōla, the surname of his father Parāntaka I, indicated probably the third great ruling king of the revived Vijayālaya line of the Chōlas.

15. One of the inscriptions of the year's collection (No. 156 of Appendix C), dated in the 16th year of Rājārāja I (A.D. 1001), reveals to us the fact that the

Trumpets blown to summon village assemblies.

members of a village assembly were called together by the blowing of a trumpet and that the herald was entitled to get daily

2 *śōru* from the village. Another interesting information regarding village assemblies is that the members met together and transacted business even during night (Nos. 180 and 186 of Appendix C), though in the generality of cases, it is found that business was conducted during day time.

16. A record of the 17th year of Rājārāja I states that one of the officers called Ārūraṇ Udaiyadivākaraṇ Arunmoli Mūvēndavēlār of Araisūr while camping at

An officer who inquired into the management of temple lands and expenses.

Paṭṭinam in Paṭṭiṇa-nādu, a subdivision of Ōymā-nādu, made inquiries as to the villages that were owned by the temple of

Bhūmīśvara and on the report of the *dēvakanmis* that since the time when Marakkānam was assigned as *dēvadāna* to the temple, no scale of expenses had been fixed for it, he at their request called before his presence, all the *dēva-kanmis* and the farmers who cultivated the temple lands, ascertained the produce of the *dēvadāna* land and drew up in detail a scale of expenditure for the temple. The inscription under reference

shows that in the 11th century A.D. a responsible officer was appointed to conduct inquiries into the lands owned by temples, to see whether the provisions made were regularly met and if not to fix a scale of expenses for them. In previous reports it has been pointed out that Madhurāntakaṇ Gaṇḍarādittan and Tiruvadigaḷ Śāttan were such important state officials who discharged similar functions and even went to the length of imposing fines on defaulters (A.R. for 1918, p. 142).

17. Some of the inscriptions of Rājendra-Chōla I record a few fresh facts. From No. 464 of Appendix B we learn that Nakkaṇ Karukkamarndāl alias Pañchavaṇmādēvi was his queen. The name Kalikaṇṭhaka occurs for the first time in the records of Rājendra-Chōla I (No. 140 of 1919) and as such might be supposed to be a surname of that king. No. 192 of Appendix C states that the great men of the village of Tribhuvanamādēvi-chaturvēdimāṅalam made an order to the effect that every six mā of land situated within a specified locality and irrigated by the tank

Ēri-āyam.

called Madhurāntakappēreri must pay 1 kalam of paddy as *ēri-āyam* and that the

great men in charge of the tank supervision committee of the year ought to collect the dues and maintain the tank in proper repair. Thus, besides private donations as *ērīpatti* (vide paragraph above) the income from which went to meet the cost of repairs of tanks, there was also a regular tax called *ēri-āyam* collected for the same purpose. This is again illustrated by an inscription from Munnūr (No. 66 of 1919) which records that a private individual purchased the right of collecting 1 *tūni* on each mā of wet land and 1 *tūni* on the dry lands, *kaḷani-puñjai* and *kāṭṭu-puñjai* and gave it over to the assembly of the village for strengthening the tank bund wherever necessary.

18. No. 176 of Appendix C from Tribhuvan in the South Arcot district called Tribhuvanamahādēvi-chaturvēdimāṅalam is dated in the 30th year of the reign of the Chōla king Rājakesarivarman Rājādhirāja I (A.D. 1018-1050). The details of the date given in the record work out correctly for Wednesday, 2nd March, A.D. 1048. On this day the great assembly of the village met together in the pavilion erected by Śembiyaṇ Umbalanāttuvēlār and purchased lands in the name of the god Viraṇārāyaṇa-Viṇṇagar-Ālvār to meet all the requirements of the charity known as Rājendraśōḷa-uttamāgram established in the temple by the general (sēnāpati) Rājendraśōḷa-Māvali-Vāṇarāja, in order to secure the health of king Rājendra-Chōla. Evidently, the charity was instituted while yet the king was living and was named after him. Land also was purchased to the extent of 72 *vēli* which could yield an annual rental of 12,000 *kalam* of paddy, which quantity was required annually to conduct the charity in all its details. Besides providing for offerings, worship, etc., on a grand scale to Viṅṅirunda-Perumāl Āḷagiyamaṇavāla and Naraśiṅga-Ālvār, for conducting the festivals of Māsi-tiruppunarpuṣam, Jayantyaṣṭami, Mārgali-tiruvēkādaṣi, for Uttarāyaṇa, Dakṣiṇāyaṇa, Aippaṣi and Sittirai Viṣṇu, for feeding the Śrī-Vaiṣṇavas and for reciting the Tiruvāymoḷi—all of which required 2,475 *kalam* of paddy annually—the grant made further provision also for (i) 3 teachers of the Rīg-

Provision made for Vedic study in the 11th century.

Vēda, 3 of the Yajur-Vēda, one each of Chhandōgasāma, Talavakārasāma, Āpūrva, Vājasaneyā, Bōdhāyaniya and Satyaṣṭa-(āḍha) sūtra, thus making a total of 12

teachers with a daily allowance of 4 *kalam* of paddy; (ii) for one person each for expounding the Vēdānta, Vyākaraṇa, Rūpāvatāra, Śrī-Bhārata, Rāmāyaṇa, Manu-Śāstra and Vaikhāṇasa-Śāstra, (iii) for sixty students each of the Rīg-Vēda and Yajur-Vēda, twenty of Chhandōgasāma and fifty of other śāstras, thus making a total of 190 persons with a daily ration of 11 *kalam*, 10 *kuṟuṇi*, 4 *nāli*; and (iv) for 70 other students of the Vēdānta, Vyākaraṇa and Rūpāvatāra. The provision thus made for feeding the teachers and students detailed above consisted of 9,525 *kalam* of paddy. In all, the total requirements for the year came to 12,000 *kalam* which were ordered to be measured out by the holders of the 72 *vēli* of land purchased and given for the purpose. It was stipulated that the *taram* (i.e., the class) of the land should not be altered even when the general classifications were undertaken; that on this land, except *ēri-āyam*, *pādikāval*, and *ēri-amañji*, no other taxes or obligations should be imposed and that the teachers who gave instruction in the Vēdas, the Bhaṭṭas who expounded the śāstras and the students who learnt the Vēdas, etc., were also exempted

from certain payments or obligations. The rest of this huge record is damaged. Nevertheless, it adds to the already-collected vast amount of epigraphical evidence to show that temple charities were not exclusively meant for ceremonies in the temple but also for scientific (śāstraic) and religious (Vēdic) education.

19. Two inscriptions dated in the 14th year of Rājakēsarivarman Rājādhirāja II (Nos. 429 and 538 of Appendix B) 'who was pleased to take Madura and Ceylon' are quite similar in respect of their contents and are worthy of notice here. They

Reduction of rents.

register a reduction in the rate of rents to be paid on *varisaipparru* and *vārapparru* lands held under lease from the temple, through the great men forming the assembly of Pañchavanmādevi (i.e., Āchchāpuram) by the cultivators residing in the hamlets of Pirpaṭṭanallūr, Alaganallūr, etc.

The changes effected in the quantity of rents to be paid are shown in the following table:—

Up to the year of the record.				From the year of the record.				Reduction.
80	..	..	..	70	..	..	..	10 kalams
75	..	..	..	65	..	..	..
70	..	..	..	60	..	..	..
60-45	..	..	..	55-35	..	..	..	5 "
40-30	..	..	..	35-25	..	..	..	5 "
25	..	..	..	21½	..	..	..	3½ "
20	..	..	..	18	..	..	..	2 "

The following further reforms were also made:—

Farmers cultivating lands which do not come under *varisaipparru* or *vārapparru* but are classed as *vellānparru*, *dēvadāna* and *purapparru* shall take 2/5 of the yield and those who cultivate under *kuliparru* shall be entitled to a third of the produce. For lands cultivated with water baled from a source, the cultivator shall reserve half the produce (*sevvāram*) and pay the other half to the owner. For lands cultivated with *payaru*, the quantity that is usually paid shall continue. On such cultivable lands as are left uncultivated, if green pulse and sesamum are sown broadcast, the cultivator shall have a right for *sevvāram*. The charges for taking out the paddy for being measured during *kār*, shall be borne by the cultivators. The amount of money required for the *kundigai* during *kār* and *paśāṇ* shall be met from the sale of paddy. Half the *senneḷ* produce which forms the share of the *peruṅguḷi* shall be conveyed by the farmers, the incidental charges such as the wages of those who carry being borne by themselves.

For lands cultivated with dry crops and for lands which had hitherto to pay a *kadamai* of 20 *kāṣu*, only 17 *kāṣu* shall

Reduction of *kadamai*.

henceforward be taken. Those that had been paying from 18 to 10 *kāṣu* shall get a reduction of 2 *kāṣu* and from the *kadamai* of lands ranging from 10 to 5 *kāṣu*, two *kāṣu* shall be reduced. Thus shall the dry assessment be fixed.

At the time of realising the *kadamai* so settled, the state officials shall not enter any dwelling houses nor levy fines. One cultivator shall not be made liable for the revenue dues of another. Those persons who do not agree to the above-mentioned rates of *kadamai* and *vāram* should be moved from their tenancy, and in their places, persons agreeing to the altered conditions should be secured.

From the 14th year, it shall be a rule that a woman who is wedded to a person, shall, on the demise of the latter, become

Rights of women to hold property.

the owner of the lands, slaves, jewels or other valuables and the cattle of her deceased husband. But if before his death, he had made default and his lands had been sold, the purchaser shall have the right over the lands and slaves that belonged to the deceased. Brahmans shall not till lands with bulls yoked to the plough. Those classes that are engaged as labourers shall not become *vēl* and *araṣu*. Kāvīdis, potters, drummers, weavers and barbers shall not keep locks of hair. During their mournings and joyous occasions big drums (*bēriṅgai*) shall not be beaten; and they shall not

Other social laws prevalent in the 12th century A.D.

have sway over slaves, i.e., shall not keep any slaves. Bullocks grazing near the

village channels shall be impounded in pens erected for the purpose. Cattle-stands or house-sites of the village shall not be permitted to be converted into paddy fields. Potters who make and sell small lamps and pots shall wear an upper-cloth.

Though this interesting inscription does not record the reason for reducing the rents and rates, and for fixing the rights and duties of certain classes of people, it may be said that the war of the Pāndya succession which was waged at the time and which set the entire south in utter confusion reducing it to very straitened circumstances as revealed by the Ārapākkam and the Tiruvālaṅgādu epigraphs of the same king (A.R. for 1906, p. 70) might have, as a necessary consequence, brought about a paucity of cultivating men, the difficulty of obtaining labour, resulting in a complete want of competition. The wording of the record leaves enough room to think that the cultivators were subjected to harassment by officials and had to bear the burden of heavy customary obligations imposed by landlords. The rigidity of caste regulations should also have relaxed to certain extent and brought relief to sufferers.

20. No. 198 of 1919 dated in the 27th year of the reign of Kulōttunga I is of special interest as it records that the

Reward for a literary composition.

assembly of Tribhuvanamahādēvi-chatur-

vēdimāṅgalam met in a pavilion erected in front of the temple of Vira-Nārāyaṇa-Vinnagar-Ālvār in obedience to a royal order which required them to adjudge the merit of a work, probably in verse, composed by the poet Tirunārāyaṇabhattachāli alias Kavikumuda-chandrapāṇḍita of Mānakulāśanichehērā, in the name of the king (Perumāḷ) and called *Kulōttungaśōḷaṇ-charitai*. The work was accordingly heard and the author, as a reward for his composition, obtained half a *vēli* and two *mā* of land to be enjoyed in perpetuity. Students of Tamil literature may find here a lingering literary tradition of the more ancient Dravidian *saṅgam* established in Madura to scrutinise the works of Tamil poets and advance the cause of Tamil literature. The composition under reference, i.e., *Kulōttungaśōḷaṇ-charitai* must have, as its name denotes, been a highly interesting historical work very much like the Tamil *Kulōttungaśōḷaṇ-ulā* of the same period and its discovery if made must lead to a flood of light being let in for the elucidation of Chōla history.

21. From the latter half of the 12th century A.D. the central Chōla power was becoming weaker and weaker and there were also evident signs of decay amongst the Pāndyas who had allowed internal dissensions to creep in into their family. Thus the two chief powers of southern India were in a rather miserable plight. In the Pāndya territory even the succession of the legitimate king was disputed and foreign aid had to be called in to play one party against the other. As a result, the whole country including the Kongu was thrown into utter confusion and was convulsed in a civil war, the like of which the country had never witnessed before. Foreign

Sambuvarāyaṇas as Chōla feudatories.

armies thirsting for blood overran the country from one end to the other, causing

destruction everywhere and making life and property insecure. The times were therefore particularly favourable for feudatory families with mushroom growth to come into prominence. One such *parvenu* was the family of the Sambuvarāyaṇas who held a subordinate position under the Chōlas and rendered signal service to them during the days of the four successive sovereigns Rājarāja II, Rājādhirāja II, Kulōttunga-Chōla III, and Rājarāja III, when Chōla power was on the decline and who now tried to assert themselves. In the current year's collection there are a number of inscriptions of Chōla kings which introduce some of the members of the Sambuvarāyaṇa family. Nos. 71 and 252 of Appendix C are both dated in the 11th year of Rājādhirāja and register gifts made by Sengēni Ammaiappan Śiyan Pallavāṇḍān alias Rājanārāyaṇa Sambuvarāyaṇa and Sengēni Minḍan Pallavaṇ alias Rājendraśōḷa Sambuvarāyaṇa. In the records of Tribhuvanachakravartin Kulōttunga III (Nos. 234, 235 and 254 of Appendix C) figure Sengēni Nālāyiravaṇ Ammaiappan alias Rājendraśōḷa Sambuvarāyaṇa and Sengēni Virāśōḷa Attimallaṇ alias Kulōttungaśōḷa Sambuvarāyaṇa. Ammaiappan Attimallaṇ alias Rājendraśōḷa Sambuvarāyaṇa, Ammaiappan Śiyan Pallavāṇḍān alias Rājanārāyaṇa Sambuvarāyaṇa and Sengēni Ammaiappan Rājarāja Sambuvarāyaṇa held subordinate positions under Rājarāja III (Nos. 238, 52 and 57 of the same Appendix). As has already been said, the times were troublous when these chiefs flourished. No. 254 of Appendix C dated in the 11th

year of Kulōttuṅga-Chōla III registers a political compact between Kūdal Arasā-nārāyaṇaṅ Alappirandāṅ *alias* Kāḍavarāyaṅ and Seṅgēni Virasōlaṅ Attimallaṅ *alias* Kulōttuṅgaśōla-Sambuvarāyaṅ whereby both swore that they should not do anything that would be detrimental to the interests of either; that the latter should not form any alliance with Alappirandāṅ Ediriliśōla Sambuvarāyaṅ; that he should confine himself to certain specified tracts of country which if he transgressed, the *mudali*s would send up arms and horses and cause him injury; that if Alappirandāṅ Ediriliśōla Sambuvarāyaṅ inflicted any trouble on Kulōttuṅgaśōla Sambuvarāyaṅ, Kāḍavarāyaṅ would support him; that in case Alappirandāṅ Ediriliśōla Sambuvarāyaṅ ran away from his hill (residence) leaving behind him all arms, Kulōttuṅgaśōla Sambuvarāyaṅ should have possession of them subject to the condition that he would not shelter or form any alliance with the other and that if Kāḍavarāyaṅ allied himself with the relatives of Kulōttuṅgaśōla Sambuvarāyaṅ and with Alappirandāṅ Ediriliśōla Sambuvarāyaṅ against the interests of Kulōttuṅgaśōla Sambuvarāyaṅ, he (Kāḍavarāyaṅ) would demean himself to the position of carrying the sandals of his enemies and of eating the chewed betel leaves thrown out from their mouths.

22. Administration of criminal law in the 13th century A.D. for which there appears to have been much occasion is illustrated by the following six cases which occurred during the reign of Kulōttuṅga III and Rājārāja II:—

(i) While hunting, a native of Arumbōndai aimed an arrow at another mistaking him for an animal. By the effect of the shot, he was laid up in bed for some days and died. The Brahmans and *nāttār* assembled together and decided that as the two were not on inimical terms before, the death was only accidental and that, on behalf of the deceased the accused must provide for a lamp in the temple of Bhūmiśvara at Marakkāṇam (No. 33 of Appendix C).

(ii) A certain Śēdirāyaṅ caused the death of one Ēraṅ by some indiscreet act of his. The uncle of the murderer, in order to expiate the sin gave lands for a lamp to the temple of Mūlasthāṇamuḍaiya-Mahādēva at Muṇṇūr (No. 67 of Appendix C).

(iii) While hunting on horseback, a certain individual killed another by mistake. On the direction of the *nāttār*, 48 sheep were given for burning a lamp in the temple of Tiruvagniśvara at Kulattūr (No. 273 of 1919).

(iv) Two persons went a hunting on horseback. A deer running between them, one of them aimed an arrow which missing the animal killed the man. The *Periyanāttār* ordered gift of sheep for burning a lamp (No. 279 of Appendix C).

(v) Two persons beat a man who had allowed his buffalo to enter the fields of the former and spoil the crop. By the effect of the beating the man died. The two asked the *Bhattas* and they advised them to present a lamp which they did by giving 48 sheep (No. 110 of 1919).

(vi) Thinking that it was an animal, perhaps in a hunting expedition, a man shot his uncle. The people of the several districts assembled together in the *mandapa* of the temple and decided that a lamp must be maintained in the temple (No. 106 of 1919).

From the above, one may perhaps be led to think that the offenders were let off cheaply and that the punishment meted out was not adequate to the enormity of the crimes committed; and this clemency has only to be explained by the fact that the offences were purely unintentional or the result of mere accidents.

THE PANDYAS.

23. Many inscriptions of the medieval Pāndyas have been copied during the year under review. These do not supply us with any historical or chronological data for constructing a regular genealogy of the Pāndyas of this period; yet they are of interest and value to the student of village economics and administration. No. 299 of Appendix C of the time of Jaṭavarman Vira-Pāndya, for instance, gives us the details of the *kaḍamai* assessment for different crops fixed on a specified land of given extent. We find a similar settlement (செடிபட்டி) recorded in No. 302 of Appendix C which affected a whole district.

24. The word கௌடி found at the beginning or the end of many of the Pāndya inscriptions copied this year clearly suggests that the engravings on stone and copper of the edict issued by the king were compared carefully with the original documents

Attestation of early documents.

on palm leaves (*ōlai*) preserved in the Imperial office of Registry, and were so attested by the word கௌடி evidently in the name of the king himself (see e.g. No. 510 of Appendix B).

25. An undefined Pāndya king with the titles Tribhuvanachakravartin and Kōnēriṇmaikondān appears in No. 480 of Appendix B from Tiruvenkāḍu. The minister that issues the grant here is Vijaya-Gaṇḍagōpalādēva surnamed Adaiyavalaindān, the younger brother of Maḷavarāyaṇ. The latter name is familiar in Pāndyan records of the time of Māra-varman Sundara-Pāndya I who ruled from A.D. 1216-1235.

Vijaya-gaṇḍagōpāla surnamed Adaiyavalaindān the younger brother of Maḷavarāyaṇ. The relationship herein mentioned of Vijaya-Gaṇḍagōpalādēva to Maḷavarāyaṇ is highly interesting, since nothing has

been certainly known as yet of the connexions of this chief whose records are largely found in the South Arcot district, directly or indirectly with the ruling family or its ministers.

26. Again, Tribhuvanachakravartin Kōnēriṇmaikondān, the king who figures in No. 366 of Appendix B and, in whose name was instituted in the temple at Shiyali (Tirukkaḷumalam) a shrine for the god Rājakkānāyaṇār and the goddess Maratakachokkiyār, was evidently also a Pāndya king, since in the body of the record reference has been made to a land which had been lying as an uncultivated waste up to the 18th year of the king's elder brother (*amūlvi*) Sundara-Pāndyadēva. Perhaps the Tribhuvanachakravartin Kōnēriṇmaikondān of this inscription has to be identified with Māra-varman Kuḷaśekhara I who was the earliest of the Pāndya kings that held the title of Rājakkānāyaṇ (see *Annual Report* for 1917, page 127). But we do not know of any Sundara-Pāndya that was his elder brother. It is interesting to note that in a record of Jātavarman Sundara-Pāndya of his second year, we are casually informed of a new

Jātavarman Sundara-Pāndya I.

(flood) embankment substantially built on the side of the Kavēri river, the old one having evidently breached and covered with sand the neighbouring lands under cultivation. The record coming as it does from Tiruvenkāḍu in the Shiyali taluk of the Tanjore district, the reference must evidently be to an embankment on the Coleroon which branches off from the Cauvery near Trichinopoly. No. 481 of Appendix B attributes to this same king Jātavarman Sundara-Pāndya I, the special title Ellārkunāyaṇār which means "the lord of all" and corresponds to Ellāndalaiyān, a recognized surname of Sundara-Pāndya I. As it is the case even to-day, the popularity of this great king was in the 13th century commemorated by the inauguration of several religious and civic charities. A record from Chidambaram (No. 546 of Appendix B), for example, registers the establishment of a grove and a street of cocoanut trees (planted on either side of it), for the recreation and habitation of the people. The repairs to the Cauvery (Coleroon) embankment above referred to, were recognized to be of so much importance at the time, that even a small cess seems to have been raised on this account. It is called காவேரிக்கரைத்தேவமன்னு in No. 510 of Appendix B.

27. The contents of No. 514 of Appendix B give us a clue to the probable period to which we may have to assign the kings Perumāḷ Śrīvallabhadēva and Perumāḷ Sundara-Pāndyadēva who appear to have been ruling together. It is stated that since the time when the king Peruṇjīṅgadēva being opposed to the Kannadiyaṇ (i.e., the Hoysala Vīra-Narasimha II) raised a fortification on the north bank of the river Kavēri until the 32nd year of Perumāḷ Śrīvallabhadēva the festivals in the temple of Tiruvenkāḍu had been stopped and that these were now revived in the 33rd year. The date of Peruṇjīṅga who was the enemy of the Hoysala is known from his inscriptions to be the beginning of the 13th century A.D. Perhaps Śrīvallabha and Sundara

Conflict of the Pāndyas with the Hoysalas.

also belonged to this period and in his chronology of the Pāndyas, M.R.Ry. L.D.

Swamikannu Pillai refers also to a Jātavarman Śrīvallabha who ascended the throne in A.D. 1291 (*vide Annual Report* for 1918, page 155, paragraph 49). I have identified a Jātavarman Tribhuvanachakravartin Sundara-Pāndya in one of whose records a reference has been made to an earlier grant by Peruṇjīṅgadēva, with Jātavarman Sundara-Pāndya II (A.D. 1276-1290) (*Annual Report* for 1910, page 97, paragraph 34).

28. The damaged inscription No. 293 of Appendix C which is dated in the reign of Māvarman Tribhuvanachakravartin Kōṇērimēlkondān and refers to the delimitation of boundary (stones) made previously in the reign of the king's elder brother (*annālvī*) Śrīvāllabhadēva is perhaps to be attributed to Perumāḷ Sundara-Pāndya-dēva mentioned above as a joint ruler with Śrīvāllabha. No. 525 of Appendix B supplies astronomical details for a date in the 8th year of Tribhuvanachakravartin Parākrama-Pāndya-dēva and refers incidentally to the 10th year of the king Kulōttuṅga-Chōlādēva. The characters are not very old and the king Kulōttuṅga-Chōla referred to here might therefore be presumed to be the third of that name in the Chōla genealogy, whose initial date was A.D. 1178.

WESTERN CHALUKYAS OF KALYANI.

29. The Harpanahalli taluk of the Bellary district which was epigraphically surveyed during the year has brought to light many inscriptions of this dynasty, the earliest of which is dated in Śaka 943 (No. 294 of 1918) and belongs to the reign of Jagadēkamalla who must be identified with Jayasimha II whose full name occurs in No. 228 of 1918. One of his Pallava subordinates was Jagadēkamalla-Nolamba-Pallava-Permānadi also called Jagadēkamalla-Nolamba-Pallava Permānadi Udaiyādityadēva (see Annual Report for 1915, page 87, paragraph 5). The latter was in charge of the districts of Nolambavādi 32,000, Kadambalige 1,000, Ballakunde 300, Paravi 70 and Kariviḍi 30 in Śaka 955 and 959. Nolamba-Pallava-Permānadi mentioned in No. 258 and the Daṇḍanāyaka Poḷalamayya mentioned in No. 294 of 1918 were other subordinates of the king.

30. Jayasimha II was succeeded by Trailōkyamalla Āhavamalla Sōmēśvara I, called in his inscriptions only by the title Trailōkyamalla. Of his reign there are records ranging from Śaka 966 (i.e., the year of his accession) to Śaka 987. The reign of this king was a period of continual war with the Chōlas who were trying to re-conquer Nolambavādi and other provinces which had been overrun by the Chōlas during the time of Rājarāja I and Rājendra-Chōla I. That Sōmēśvara was also taking retaliatory measures is borne out by the fact that prince Viṣṇuvardhana-Vijayādityadēva who was in charge of Kōḷali 500, Ballakunde 300 and Kadambalige 1,000 in Śaka 987 was encamped at Aṣṣiyakere on his way to the conquest of the south under the orders of the king (No. 278 of 1918). No. 286 of 1918 which was copied at Uchchangidurga is dated in Śaka 986 and states that Viṣṇuvardhana-Vijayādityadēva was ruling Nolambavādi 32,000. He is here given the title 'Āhavamallanāṅkakāra' while No. 278 of 1918 referred to above gives also the titles 'Vēṅgi-maṇḍalēśvara' and 'Chālukya-Māṇikyā.' A certain Bijjaladēva is stated to have granted a tank in Uchchangi fort to the temple of Gaḷagēśvara. No. 139 of 1899 which was copied in the same place mentions perhaps the very same Mahāmaṇḍalēśvara Bijjaladēva. No. 286 of 1918 further gives the origin for the different names in the different *yugas* to this Uchchangidurga as follows: Being the residence of a Rākshasa by name Mēghanāda in Kṛita-yuga, it received the name of Mēghanāda-parvata. In Trēta, it was the abode of Hiranyaka and Nārāyaṇa having killed him lost all thirst for gold (*kanaka* or *hiranya*). It was therefore named Kanakagiri. In Dvāpara, it was the hermitage of Uttuṅgamahā-rishi. Hence the name, Uttuṅgaparvata. In the Kali age, Uchchangiyabbe and two other Brahman maids performed penance and attained salvation by the grace of the god Īśvara. The place was called after them Uchchangiya-parvata. This Uchchangidurga which is in the Harpanahalli taluk of the Bellary district was the capital of Nolambavādi 32,000 and was the seat of government of the Pāndya feudatories of the later Western Chālukyas. It must have surely been a powerful stronghold; for No. 284 of 1918 states that it withstood attack for 12 years (?) and finally fell into the hands of one Mādava of the Yādava family and a *sāmanta* of Ballaha. Rudrabhatta, the author of *Jagannāthavijaya* in commemorating the conquests of Vīra-Ballāla describes 'the fort of Uchchangi which was hitherto considered impregnable' (Lives of Kannada Poets, Vol. I, page 212).

Of Sōmēśvara's other subordinates may be noted Kateya Nāgātyarasa of the family of Mayūravarmma ruling Kadambalige 1,000 in Śaka 974; Jagadēkamalla

Nambi-Nolamba-Pallava-Permmādidēva ruling in Śaka 966, the districts Kadambaliga 1,000, Kōgali 500, Ballakunde 300 and Kaṇeyakallu 30.

31. Records of Vikramāditya VI Tribhuvanamalla who succeeded Sōmēśvara II, range in date from the 6th year of his reign to Śaka 1049 which is the latest date found for him till now. No. 245 of 1918 which is a damaged record mentions the conquest of the king over the *Drāviḍas* and the *Pāñchālas*. In No. 214 of 1918 we find the king chastising his own subordinate, a certain *Mannaya* Boppaya, who capturing Gaṇḍarādityanaḥolalu (also called Gaṇḍarādityana-chaturvēdimāṅgala; A.R. for 1915, page 29, paragraph 8) had plundered private property and killed Brahmins. Vikramāditya ordered him to forfeit all claims for the *mannaya* of the village.

One of the feudatories of the king was Tribhuvanamalla-Pāṇḍyādēva who held the titles of the 'punisher of the Parichohēdins' and 'vanquisher of the hopes of the Chōla king Rājiga-Chōla.' In Śaka 1049 (No. 229 of 1918) he was ruling Nolambavādi 32,000 from his residence at Bēlūru which might be the same as Beltūru in the Dāvanagere taluk of the Mysore state (Ep. Carn. Vol. XI, Intr. page 11). No. 227 of 1918 gives the genealogy of another subordinate the *mahāsāvanta* Singarasa of the Bāyara-*vamśa*, and states that he was the son of Kāmanripa and grandson of Bhūpa, whose father was Mārasinga, the son of Subhaga and grandson of Benegaṅga. Still another subordinate of the king was the *Mahāsāmantādhipati* and *Prachanda-dandanāyaka* Ananta-Pālayya in charge of the *Vaddarāvula* tax of the 7½ lakh country.

32. Only one record (No. 234 of 1918) in the year's collection belongs to the reign of Sōmēśvara III who held the *biruda* of Bhūlōkamalla and had for his subordinates the *Mahāpradhāna*, *Kannāḍasandhivigrahi* and *Dandanāyaka* Bhōga-Bhāṭṭayya and the *Mahāpradhāna* and *Dandanāyaka* Chōlānda or Chōladēva ruling the Nolambavādi 32,000 province.

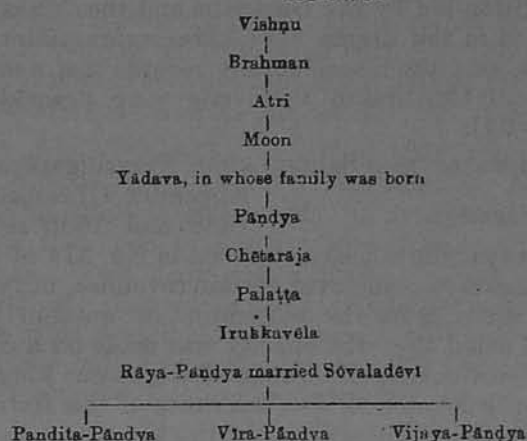
33. Sōmēśvara III was followed by Jagadēkamalla II and had the distinguishing title Pratāpachakravartin. Of his subordinates Jagadēkamalla-Pāṇḍyādēva was ruling the Nolambavādi 32,000 in the 10th year of the king and in the 9th and 11th years, the same province was under Jagadēkamalla Vira-Pāṇḍyādēva who was evidently the same. No. 210 of 1918 states that this Vira-Pāṇḍya was ruling from his capital at Uchchaṅgi. Sōmēśvara's other subordinates were the *Mahāmaṇḍalēśvara* Nochidēva who had the title of 'lord of Banavāse' and the *Mahāpradhāna* and *Hirayadandanāyaka* Vatsarasa of the Kamme-kula. One of the donees in the record was Chandrarāsi-Pandita, the disciple of Dhammarāsi Munipa whose teacher was Vidyārāsi-Pandita of the Lakuliśa-Pāśupata sect and of the Simha-Parsha[d] school. To the same school belonged Divyaśakti-Pandita (No. 278 of 1918), Virēśvara-Pandita and Vāmaśakti-Pandita (No. 277 of 1918) and Rājaguru Kālēśvaradēva who is called *Elukōṭi-chakravartin* of Kōgali 500 (No. 204 of 1918). The names of some more teachers belonging to the Simha-Parsha[d] school have already been mentioned on page 88 of my report for 1915.

34. No. 257 of 1918 is dated in Sōbhakrit, the 4th year of Rāyanārāyaṇa Āhavamalla who was one of the sons of Kalachurya-Bijjala and held the titles Kalachurya-Bhujabala-chakravartin and Vira-Nārāyaṇa. His first year is already known to be A.D. 1179-1180 (*Dynasties of the Kanarese districts*, page 488). Hence the 4th year of his reign would be A.D. 1183-84. But Jagadēkamalla is stated in our inscription to have then been ruling at Kalyāni. In the genealogy given on page 428 (*ibid*) there is a break of 20 years between A.D. 1163, the latest date of Taila III and A.D. 1183, the earliest date of Sōmēśvara IV and this period is ascribed to the usurpation of Kalachuryas. In the case of the records of the Pāṇḍya chiefs which are dated after A.D. 1163 and in which the ruling king is given as Taila III, Dr. Fleet states that these chiefs entertained hopes of the restoration of the Chālukyan suzerainty. In the report for 1917, the latest date for Taila III was given as Śaka 1090 (1168 A.D.). In the report for 1918 it was suggested in the case of a record dated in Śaka 1091 (A.D. 1169) and belonging to the reign of Pratāpachakravartin

Jagadēkamalla, that Taila III might have assumed the title of Jagadēkamalla in his later days. If the present record is also to be attributed to Taila III, his reign has to be extended to the very commencement of that of Sōmēśvara IV, thus leaving no gap between him and his son for the usurpation.

35. No. 296 of 1918 the date of which is damaged gives the genealogy and a long eulogy of the *Mahāmaṇḍalēśvara* Vijaya-Pāndya. The genealogy runs as follows :—

His Pāndya subordinate.



From this it is seen that the *Mahāmaṇḍalēśvara* Vijaya-Pāndya was the younger brother of Jagadēkamalla Vīra-Pāndya, the feudatory of Jagadēkamalla II referred to above and the son of Tribhuvanamalla Rāya-Pāndya for whose merit a grant is made in No. 289 of 1918. In the report for 1914, it has been pointed out that Tribhuvanamalla Rāya-Pāndya was the grandson of Palatta-Pāndya. Tribhuvanamalla-Pāndya mentioned in No. 233 of 1918 is probably Irukkavela, the father of Rāya-Pāndya (see genealogy given on page 16 of the introduction to *Epigraphia Carnatica* Vol. XI).

VIJAYANAGARA.

36. Of the first Vijayanagra dynasty we have inscriptions to represent almost every king, in the year's collection. Of these No. 305 of 1919 which comes from

Kampana II.

Āvūr in the North Arcot district is dated in Viḷambi and refers to the time of Kampana-Udaiyar (i.e., Kampana II) son of Vīra-Bokkanna-Udaiyar. The earliest date for this chief hitherto known is Śaka 1283 (see genealogical table on page 86 of Annual Report for 1907). The cyclic year Viḷambi of this record corresponding to Śaka 1281-1282, gives us an earlier date for Kampana. No. 267 of 1919 dated in Śaka 1285 (Sōbhakṛit) states that Gandaragūḷi Mārāya-Nāyaka the son of Sōmaya-Dandanāyaka who was the *pradhāni* of Kampana, defeated and took captive Venṛumankonda Śambuvārāya. This suggests that the early Vijayanagara conquerors in the south met with opposition not only from the Muhammadans of Madura but also from the local Hindu chiefs of the Chōla country.

37. No. 260 of 1919 dated in Śaka 1325 refers to a certain Vīra-Puliyārāya-Udaiyar as a son of Bukkana-Udaiyar.

Bukka II.

It is not impossible that this chief is identical with Vīra-Bhūpatirāya whose initial date is Śaka 1331 (see genealogical table on page 26 in the Annual Report for 1907). If this is proved to be correct, our present record would give him a fresh initial date earlier by half a decade.

38. The only inscription of Dēvarāya II in the year's collection (No. 229 of 1919) is dated in the Śaka year 1355 and refers

Dēvarāya II.

to an illuminating incident of a lady personally interviewing the king on behalf of a temple and securing a copper-plate grant from him, making the *sarvamānya* gift of a village. This lady was Aramvalatta-Nāchehiyār, the elder sister of a *Kaikkōla* attached to the temple of Agnīśvara at Maḍam. In return for her services, the *Iṇdra Mūhēśvara*s of the temple granted the *Kaikkōla* lady one *padakku* of grain every day and two *panam* of money per mensem.

39. Mallikārjuna is represented by less than half a dozen records of which No. 113

Mallikārjuna.

of Appendix C dated in Śaka 1383 refers to his subordinate Dēvachōla-Mahārāja,

perhaps of Chōla origin. We have known of local Chōla chiefs figuring as subordinates of the Vijayanagara kings Krishnarāya and Achyutarāya. The link of Chōla vassalage to Vijayanagara emperors is extended backward by this record to another century before Krishnarāya. In No. 154 of 1919, the king bears the title of 'destroyer of Muhammadan forces' (*Tulukkadalavibhālan*). This must refer to the resistance of the expedition led by the Gajapatis and the Muhammadans in combination, which is mentioned in the drama *Gaṅgādāsapratāpavilāsa* (Annual Report for 1905, page 81 f). The inscription incidentally records that a severe storm raged on the 15th day of the month Chittirai in the cyclic year Pramōdita corresponding to Śaka 1372 (A.D. 1450-51).

40. Two inscriptions of the Śāluva king Narasiṅgarāya (Nos. 4 and 53 of

Śāluva Narasiṅgarāya.

Appendix C) respectively dated in Śaka 1388 and 1393 refer to his *avasaram*

(officer?) Annamarasayya who is also mentioned in No. 374 of 1917. No. 4 of 1919 informs us that Narasiṅgarāya made over certain revenues, in favour of the temple at Sēmbēdu (South Arcot district) for the restoration of worship which had ceased for some time. It may be noted that the charity was made on a *Śivarātri* day and the author of the Telugu poem *Jaimini Bhāratam* of which our king was the patron, says that Narasiṅga was deeply devoted to the observance of this festival. No. 39 of 1919 mentions Echchappa-Nāyaka as subordinate of the king.

41. Narasiṅga's son Dharmarāya is represented by two inscriptions in the year's

collection, viz., Nos. 25 and 173 of 1919.

Tammarāya (i.e., Dharmarāya), son of Śāluva Narasiṅgarāya.

The latter which is dated in Śaka 1424 refers to the foundation of a town made by his officer Gaurāṇa-Nāyaka.

42. Krishnarāya is represented by about 10 inscriptions in the year's collection

Krishnarāya.

of which No. 196 of 1918 and Nos. 2 and 3 of 1919 give him Śāluva titles. Similar

ly No. 40 of 1919 mentions the king Achyuta also with Śāluva titles. Inscriptions in the southern districts also in some cases give the Śāluva titles to these Tuluva sovereigns of Vijayanagara. No. 196 of Appendix B calls him Krishnavarma-Mahārāja, son of Narasiṅgavarma-Mahārāja and registers the grant of a village to Sōmayyadēva-Vodeya, son of the scholar Bālodeya of Mōgūru who was himself the son of Sōmēśvarāchārya. The latter who was a *yati* is stated to have borne the surname Mallikārjuna, whose disciple was king Vīra-Rudra of Oruṅgallu. It is highly doubtful if Vīra-Rudra of our inscription is identical with Pratāparudra of Warrangal for the latter flourished nearly a century earlier. No. 406 of Appendix B describes his conquests in the east in the usual order and records his gift of *jōdi* amounting to 10,000 *varāhas* to the Śiva and Vishnu temples (most of these are named) in the Chōla country comprising the provinces called Puvanagarpattanaśīrmai, Rājarājēśvara-śīrmai, Taṅjāvūru-śīrmai, Paṭṭa-śīrmai, etc. The gift was made at the shrine of god Anantaśayana at Undavilli on the banks of Krishnavēni (i.e., Krishnā).

43. No. 401 of Appendix B gives a genealogy in corrupt Sanskrit, of Vitthaladēva-

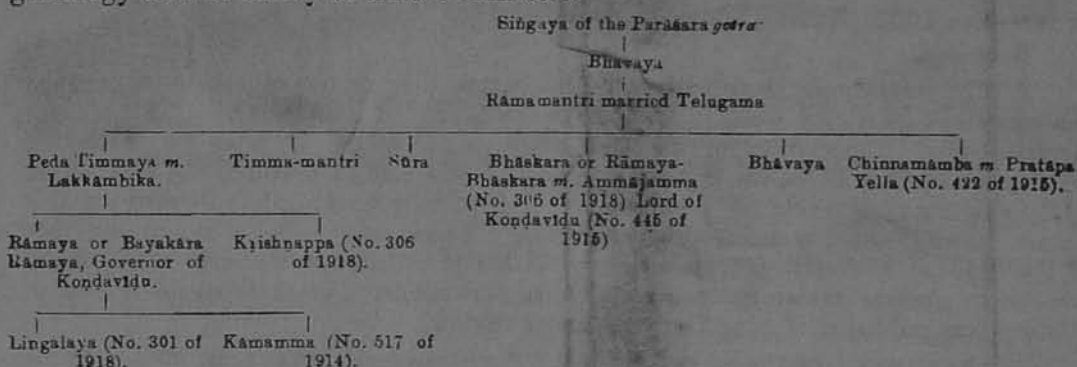
Vitthala's alleged genealogy.

mahārāja who extended the Vijayanagara dominion into the south to the very end

of the peninsula during the reign of Achyutarāya. The ancestry is traced from Vishnu through Brahmā, Atri, Chandra, Budha, and Purūravas to Pāṇdu, his son Arjuna and his son Abhimanyu. The line is then continued through Uttuṅgabhuja and his son Nanda-chakravartin whose coronation is stated to have taken place according to Parāśara 1050 years after Parikshit, the son of Abhimanyu. From Naramēdhadat, the eldest son of Nanda-chakravartin, the race passed through his son Sahasrānika, his son Satpurusha, his son Dēvadhira and his son Ahavamalla. Ahavamalla's son was Tribhuvanamalla whose son was Chalukka. Chalukka's son was Chālukka-Nārāyaṇa, whose son and grandson were Vimalanidhi and Rājanarēndra respectively. Rājanarēndra's son was Chālukka-Bhima. In this line was

born Upendra and the eighth after him was Kalyāna-Bijjala. Bijjala's son was Hōmallarāya and his grandson was Vīra-Hēmādri who begot Sōma. From Sōma the chain was made up of Pinna Hemma, Rāghavendra and Tātapinnama, the well-known ancestor of the Āravīti chiefs, with whom the genealogy corresponds regularly to that given on page 201 of the *Archaeological Survey Report* for 1908-09. Speaking of Vitthala's nephew Timma or Nalla-Timma, the record says that a certain Kandāla-Srīrāṅgārya of the Vādhūla-gōtra and the Yajus-sākhā was the guru of the family. Vitthala's conquests, devastations and foundations of villages are all mentioned to have taken place in the Madhura-maṇḍalam. He is stated to have defeated Tumbichehi, etc., of the Pāndya country in connexion with the conquest of the Tiruvadi-bhūmi. We know that Tumbichehi-Nāyakaṇ and Sāluva-Nāyakaṇ were brought into subjection by Achyutarāya (Annual Report for 1907, page 85).

44. Numbers 301, 303, 305 and 307 of 1918 which are four copies of a single inscription dated in Śaka 1461, belong to the reign of Achyutarāya and were copied by the Archaeological Superintendent Mr. Longhurst. These refer to the charities made by Bayakāra Rāmappa or Rāmaya who was an officer of Achyuta ruling the Konḍavīdu province. Two other copies of this same record were copied at Magimāvinahalli in the Bellary district in 1914 (Nos. 514 and 517 of that report). The present record as usual describes the manifold works of philanthropy carried out by this minister and the only thing it adds to what has been already known in this connexion is that the foundation of the town and temple of Gōpinātha at Konḍavīdu there ascribed to Bhāvaya is here attributed to Rāmaya-Bhāskara as in No. 445 of 1915. Putting together the contents of all the records, we arrive at the following genealogy for this family of famous ministers.



45. The last king of the second Vijayanagara dynasty, Sadāśiva is represented by about half a dozen inscriptions. Of these

Sadāśiva. No. 5 of 1919 from Śembēdu in the South Arcot district dated in Śaka 1497, Yuva, carries his reign to a period of four years beyond the last date hitherto accorded to him, viz., Śaka 1493 (Copper-plate No. 1 of 1912-1913). This only suggests the continuance of the nominal rule of Sadāśiva even after Tirumala I had practically assumed the reins of government in Śaka 1493. No. 1 of 1919 calls the king *Oddiyadalaviḥāta*, *Tulukadalaviḥāta*, *Ṭam-tirāikondaperumāl*, *Śagaram tirai-konda-perumāl*, *Dakshinasurattāna* and *Navakōṭi-nārāyaṇa*. Some of these epithets have been found already applied to Achyuta (Annual Report for 1918, page 167). They only establish that at this period the complete lordship of the Vijayanagara crown over the southern peninsula was a recognized fact.

MISCELLANEOUS.

46. The later Pallava king Kō-Peruñjīgadēva is represented by 12 inscriptions, four of which, Nos. 367, 391, 394 and 395 of 1918 coming from the Shiyali

Kō-Peruñjīgadēva. taluk of the Tanjore district on the south bank of the river Coleroon establish for the first time that his dominion encroached southward beyond that river even into the Tanjore district. Reference has been already made to the fortifications on the northern bank of the Kāvērī built by Peruñjīga during his encounters with the Kannadiyas (i.e., Hoysalas). It is not impossible that the march of the king to the south of the river and his eventual occupation of the country there as suggested by the presence of his inscriptions at Shiyali was the result of the encounter with the Hoysalas.

47. Two inscriptions of the Gajapati chief Kapilēśvara have been found in the village Munnūr in the South Arcot district (Nos. 51 and 92 of 1919). These are dated in the Śaka year 1386 (A.D. 1464-65) and epigraphically confirm the statement about the southern invasion of the Orissa king noticed on page 84 of the Annual Report for 1907. Ferishta again mentions a conquest of Rājahmundry and Condapilly by the combined armies of Gōlkonda and Orissa, the latter being led by Ambur Ray in A.D. 1471 (Brigg's *Rise of the Muhammadan Power*, Vol. II, pages 487 and 488). Our inscription clearly proves that this southern conquest by the combined armies was an event that happened about six years later. It establishes also that the earlier conquest by Gajapati was not a passing inroad only but almost an occupation of the southern country right up to Tiruvārūr in the Tanjore district and Trichinopoly. Kapilēśvara-Kumāra Mahāpātra, as the chief is called, was the son of Ambirādēva and is stated by both the records to have been previously the *Pariksha* (Viceroy) of Kondavidu and Dandapāda; but that (now) he was in the position of the *Pariksha* of Kondavidu, Kondapalli, Addanki, Vinukonda, Dandapāda, Padaividu, Valudilampattu-uśavadi, Tiruvārūr, Tiruchchilāpalli (Trichinopoly) and Chandragiri. Kapilēśvara is evidently the son of Ambur Ray mentioned by Ferishta.

Another Gajapati inscription comes from Drākshārāma in the Gōdāvari district (No. 335 of 1919) and is dated in the 10th year of Vira-Mukundadēva. The king is stated to have conquered the king of Gauda (i.e., Bengal). This is evidently the Mukunda mentioned in Mr. Sewell's *List of Antiquities* Vol. II page 208, in whose time certain disturbances with the Muhammadan king of Bengal took place.

Order—No. 1003, Home (Education), dated 16th August 1919.

Recorded.

2. The Government note with satisfaction that the number of inscriptions copied and examined increased from 876 in 1917-18 to 900 in 1918-19. The Assistant Archaeological Superintendent for Epigraphy is requested to push on with the publication of Part IV of the South Indian Inscriptions so as to secure the completion of the old series as early as possible. The instructions separately issued in this regard should ensure a steady progress. The "Topographical list of the inscriptions of the Madras Presidency," prepared by M.R.Ry. V. Ranga Achariyar, Professor, Anantapur College, which forms a valuable contribution to the study of South Indian History was published during the year under review.

3. The attention of the Superintendent, Archaeological Survey, is invited to the remarks in paragraphs 6(1), 6(3) and 6(4) of Part I of the report and he is requested to consider the propriety of taking action on the lines suggested. He should also, after personal inspection, offer his remarks on the question of the conservation of the temples referred to in paragraphs 6(5) and 6(6) and on the suggestion referred to in paragraph 7 of the report regarding the unearthing of Buddhist remains at Salihundam.

The attention of the Superintendent, Government Museum, is invited to the suggestion in paragraph 11 of Part I of the report relating to the acquisition of certain written slabs and of the images in the store-room of the Draksharama temple.

4. The programme of work for the ensuing field season is approved.

(True extract)

R. RAMACHANDRA RAO,
Secretary to Government.

To the Assistant Archaeological Superintendent for Epigraphy.

" the Superintendent, Archaeological Survey.

" " Government Museum.

" all Collectors.

" the Home (Miscellaneous) Department.

" the Government of India, Department of Education (with C.L.).

" the " of Burma (with C.L.).

" the " of Ceylon (with C.L.).

" the Director-General of Archaeology (with C.L.).

Editors' Table.

Government of Madras

HOME (EDUCATION) DEPARTMENT.

G.O. No. 985, 31st August 1920

Epigraphy

Annual report for the year 1919-20 of the Assistant Archæological Superintendent for—
Southern Circle—Recorded with remarks.

READ—the following papers :—

I

Letter—from M.R.Ry. G. VENKOBIA RAO Avargal, Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department.
Dated—Madras, the 6th August 1920.
No.—557.

In continuation of my telegram No. 478, dated the 15th July 1920, I have the honour to submit herewith the advance copy (proof) of my Annual Report on Epigraphy for the year ending 31st March 1920 received from the Press only to-day.

2. A duplicate copy with the final corrections and Appendix F now under preparation by M.R.Ry. Diwan Bahadur L. D. Swamikanau Pillai Avargal will be submitted through the Superintendent, Archæological Survey, Madras.

II

Letter—from M.R.Ry. G. VENKOBIA RAO Avargal, Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department (through the Superintendent, Archæological Survey, Madras).
Dated—Madras, the 22nd September 1920.
No.—694.

In continuation of my letter to Government No. 496, dated the 15th July last, I have the honour to submit herewith the final copy of my *Annual Report on Epigraphy* for the year ending 31st March 1920 with the final corrections carried out therein and the plates inserted duly. The delay in its submission for so long was due, as already explained by me, to the fact that the Superintendent, Government Press, was, owing to the strike difficulties, unable to send certain portions of the proof of the report in time. On this account it has not been possible to read as usual a second proof before this final copy was submitted.

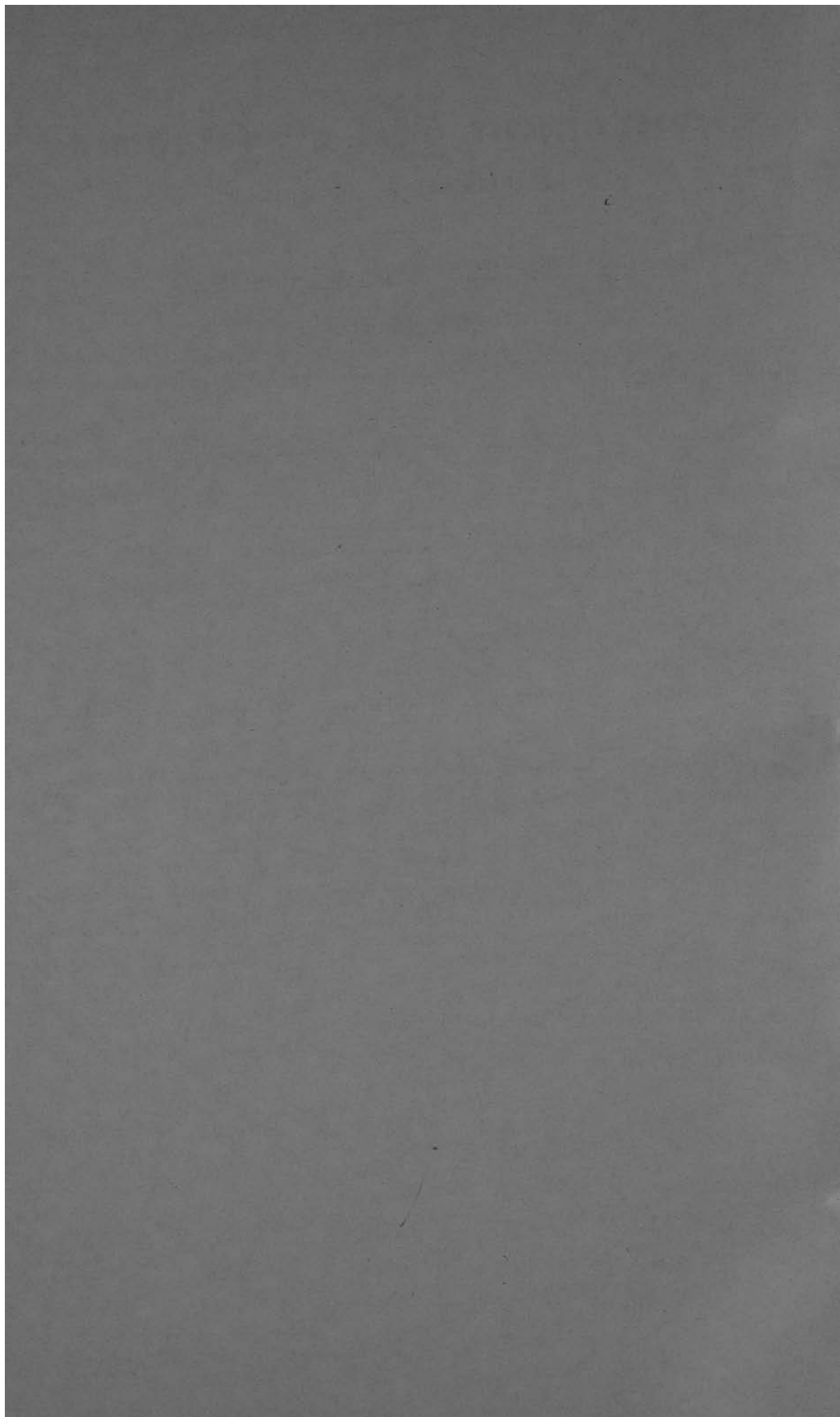
2. I request I may be supplied with 20 spare copies of the report for distribution among friends and scholars interested in epigraphy.

3. The photographs taken during the year under report are also submitted herewith.

Endorsement No. 516, dated 23rd/28th September 1920.

Submitted.

A. H. LONGHURST,
Superintendent, Archæological Survey.



ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING 31st MARCH 1920.

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PART I.

OFFICE ROUTINE.

M.R.Ry. K. V. Subrahmanya Ayyar, B.A., the permanent Junior Assistant and Temporary Special Publication Assistant of this office, was transferred to foreign service as Superintendent of Archaeology, Travancore, for three years under G.O. No. 445, Public (Political), dated the 20th August 1919, and was relieved of his duties on the afternoon of the 15th September 1919. Mr. K. R. Srinivasa Ayyangar, the probationary Kanarese Epigraphical student, accepted the appointment of the first clerk (Rs. 50—5—75) in the office of the Kannada Translator to Government inasmuch as his pay as probationer, *viz.*, Rs. 50, could not be raised to Rs. 75 unless he graduated and entered into a bond of service with Government. He was an intelligent student of Kanarese and did good work so long as he was in this office. The vacancies thus caused were filled up by promotions given to juniors in the office both in the Collection and the Publication sections. The Kanarese student's place was temporarily offered to Mr. Rangaswami Sarasvati, an outsider. The Tamil Reader in the Publication section not being found enough to cope with the Telugu and Kanarese work of that section, a new Telugu-Kanarese Reader on Rs. 50 *per mensem* was sanctioned on the Temporary Publication staff by G.O. No. 23, Home (Education), dated the 5th January 1920, and Mr. T. T. Sharman from Bangalore was selected for the new post. The Tamil Reader Mr. V. Venkatasubba Ayyar being promoted as Tamil Epigraphical student, in the chain of vacancies caused by the transfer of Mr. K. V. Subrahmanya Ayyar to Travancore, the services of Mr. P. V. Jagadisa Ayyar, Manager of the office of the Archaeological Superintendent, were temporarily transferred to this office by the Government Order quoted above. Mr. P. V. Jagadisa Ayyar is posted as Tamil Reader in the Publication section. Mr. A. S. Ramanatha Ayyar, under G.O. No. 1346, Home (Education) Department, dated 1st November 1919, was appointed provisionally permanent Epigraphical student (Telugu) and was thus entitled to draw Rs. 75, having completed his one year's probation on 28th September 1919.

2. The Senior Assistant Mr. Venkoba Rao was absent on privilege leave for 1 month and 15 days from 1st August 1919; Mr. V. Venkatasubba Ayyar, the probationary Epigraphical student (Tamil), for 21 days from 11th March 1920 and the Pandit Mr. V. Vijayaraghavachari for one month from 19th December 1919.

ASSISTANT SUPERINTENDENT'S TOUR.

3. I was on tour in the Guntūr and the Gōdāvarī districts for nearly 3 months (January to April 1920) with my Assistant Mr. C. R. Krishnamachari in connexion, particularly, with the publication work but did not, however, miss the opportunity of examining also some places mentioned in the programme for the year. At Bhadrāchalam, a famous place of pilgrimage on the Upper Gōdāvarī, I expected to find some ancient and interesting documents, at least, those of the time of Gōpanna Rāmdās, a nephew of the famous Golconda ministers Akkanna and Mādanna of the 17th century A.D., who by popular tradition is intimately connected with the place and is said to have lent celebrity to it by his unswerving piety and devotion. The visit was, however, void of any discovery worth the name,—the only chief inscription pointed out (No. 304 of 1920) being one of the 19th century A.D., of a namesake of Rāmdās called Varada-Rāmdās who secured for the temple gifts of a large number of villages in the Nizam's Dominions. A modern document, though it may be, the

circumstances under which this rich gift was made are interesting enough. It is stated that the (original) *sāsana* on stone in which were copied the maintenance gifts to Gods and Brāhmanas and the details of processional requirements of the blessed Sītā-Rāmachandra at Śrī-Bhadrāchala, which the holy Rāmadāsugāru had previously secured with the consent of the Tānisha, having been chiselled away by a vandal during an interregnum (?) when the God himself was on exile at Pōlavaram, no opportunity had been afforded to the people to know what the great Rāmadāsu had himself done for the God. The vandal too who destroyed the *sāsana* perished with his sons, friends and family. Now, in Śaka 1754, Nandana, Chaitra, *su.* 9, Monday, there came to Śrī-Bhadrādri from the town of Kāñchī a devotee named Varada-Rāmadāsu who was an incarnation of the great Rāmadāsu. He and his wife gave to the temple all the jewellery and money they owned and, with the approval of Rāmadāsu's mother Rāngamma, the pious pair continued to serve in the temple, the lady members doing the sweeping and cleaning work and the male members singing His glory. While thus engaged, the God of Bhadrāchalam appeared in a dream to Chandū Lālā, a nobleman (of Hyderabad) in the court of Nāsaruddaulā, and told him that this Varada-Rāmadāsu was an incarnation of the earlier Rāmadāsu, that, consequently, the administration of the *pargana* of Hasanabāda was to be entrusted to Varada-Rāmadāsu under His own seal and that maintenance gifts to Gods and Brāhmanas, which in the period under the rule of evil kings had fallen into complete desuetude or had been conducted only intermittently, must now be restored in full. On this Chandū Lālā whose devotion was great, in complete obedience to the orders of the God, fixed 71,000 current rupees as the total revenue of the (taluk) Hasanabāda *pargana*, excluding Brahman villages and maintenance gifts to temples and other charity-institutions but including 55 *amāni* villages, 11 *sarabastas* (?), *sāyar* and *śivāyibābat*. Of this amount, Rs. 32,000 were settled to be paid in cash to the *Sarār*; Rs. 8,000 to be disbursed as annual pay to the 100 armed servants to be placed in the service of the God; Rs. 18,500 to be spent on the requirements for the worship and the balance Rs. 12,500 to be spent on administration and staff salaries.

4. With this settlement, the *pargana* was placed in the hands of Varada-Rāmadāsu and it was thus that the latter came to record on this stone the names of the several villages enjoyed by the temple together with the numerous details connected with its upkeep. Although the facts mentioned in this interesting prologue explain in a way the reason for the absence of earlier documents in the temple contemporaneous with the great Rāmadāsu of the time of Tānisha, a detailed search made for other written fragments in the temple brought to light a broken pillar with weather-worn characters of the 17th century A.D. in the lower court-yard near the mirror-chamber. It registers that a lady—whose name is not possible to make out on the stone—the daughter of . . . the mother of Sūrappa-Viśvanāyadu, wife of Mutyam Akkamappan-gāru, a Padmanāyaka of Vipparla-gōtra, caused to be made the *mukha-maṇḍapa* and the *prākāra* of the Raghunāyaka temple at Bhadrāchala and made provision also for daily offerings, festivals and servants. On another face of the same pillar is registered that Appalammaṅgāru, a daughter of this Mutyāla Rāmakka—evidently meant to be the name of the lady mentioned immediately above—set up a shrine for Nammālvar. Another lady of the same family whose name was Akkam . . . built the *Bhōga-maṇḍapa* for Raghunāyaka. These three ladies herein mentioned as having made charities of buildings in the temple of Bhadrāchalam in the beginning of the 17th century A.D. may be considered as the elder contemporaries of the great Rāmadāsu, and one or the other of them must have been intended also by the tradition in the popular story which attributes the building of the original small shrine of Rāma-bhadra at Bhadrāchalam to a Sūdra lady called Dammakka.

5. The disappointment caused by the absence of old inscriptions at Bhadrāchalam was, however, more than compensated for by the discovery of about twelve new inscriptions at Pattisam and Mahānandi, two island-temples very picturesquely situated in the bed of the Gōdāvarī river near Pōlavaram. The former is a fine old monument with good sculptured images. The records in both these temples belong to the period between the 12th and the 15th centuries of the Christian Era and bring to light the name of a fresh dynasty of kings of the Malias (Malaya-maṇḍala).

6. More than a month and a half was spent at Simhachalam where imperfect transcripts of 125 inscriptions prepared from ink-impressions made in the year 1899 had now to be checked with the original stones and completed. 363 fresh inscriptions besides, were discovered, copied and transcribed on the spot for publication, thus exhausting, without further necessity for another visit, *all* the inscriptions of Simhachalam excepting perhaps a very few of the most damaged and built in fragments. The Uriya inscriptions too of which 30 were found in that temple were copied in duplicate and a complete set forwarded to Mr. Ramadas Pantulu, B.A., Jeypore, for interpretation and transcription in modern Uriya characters. These latter will be printed along with the others of Simhachalam in the forthcoming volume of *South-Indian Inscriptions* (Texts), Volume V, and Mr. Ramadas Pantulu's assistance shall be duly acknowledged therein. It may be observed as a result of experience of my work at Simhachalam that in the matter of correct and complete deciphering of inscriptions which are indifferently engraved on undressed and uneven slabs—and particularly too, where the characters are found to be small and faintly cut—the inked estampages, however carefully and scientifically prepared they may be, are as a rule useless showing as they do white blotches with practically no impression of existing letters in the deeper parts of the stone as contrasted with deep dark spots covering up with ink, even the few traces of visible letters in the projecting portions of the surface. In such cases at least, though not in all, an examination of the original stone *in situ* would enable the epigraphists to arrive at a safely correct reading. The method adopted consists (1) in thoroughly cleaning the stone and (2) in applying carefully with a brush any colouring matter, white or red, mixed with water into a liquid of medium consistency. The colour running into the grooves of letters gives in good and favourable light a clear outline of the letter whether it be cut in depths, projections or margins of the stone where brush and paper cannot easily reach. In the publication of inscriptions which is now being pushed through by this office under Government Orders, the above method has been found to have largely helped in the correct reading of the texts which the impressions alone could not have done.

7. With the sanction of Government accorded in G.Os. Nos. 1276 and 1306, Home (Education) Department, dated 21st and 28th October 1919, respectively, I and Mr. C. R. Krishnamachari attended the First Oriental Conference that was held at Poona, in which I read a paper on the old Brāhmī inscriptions in the caverns of Southern India.

TOURS OF THE ESTABLISHMENT.

8. The activities of the Assistants in the search for and the collection of fresh epigraphical material have been quite satisfactory. Mr. V. Venkatasubba Ayyar, Tamil Reader in the Publication section who was recently posted as acting Tamil Epigraphical student, was out on camp duty for more than four months and the acting Telugu Epigraphical student Mr. A. S. Ramanatha Ayyar, for almost five months, part of his time being spent in company with Mr. Venkatasubba Ayyar at Conjeeveram and part independently in the *talukwar* survey of the Dhārāpuram taluka of the Coimbatore district. Mr. K. R. Srinivasa Ayyangar, the Kanarese Epigraphical student, finished the *talukwar* survey of the Alūr taluka of the Bellary district in two months, while the Senior Assistant and Manager Mr. Venkoba Rao spent about three weeks on tour giving the necessary training to Mr. Venkatasubba Ayyar at Conjeeveram and Tiruvārūr. The work of copying inscriptions in the places of the Telugu districts noted in the programme for the year and the *talukwar* survey of Tenālī in the Guntur district were entrusted to Mr. C. R. Krishnamachari, my assistant in the Publication section, and Mr. Rangaswami Sarasvati. They had finished part of this work, when I had to take Mr. C. R. Krishnamachari with me to further north. Mr. Sarasvati, who was left in camp alone for about four months, returned only on 5th May 1920. Being quite new to his work he has not been able to finish all that was entrusted to him. His collection remains to be checked and examined and consequently it has been reserved to be included in the report for the next year. Mr. T. T. Sharman, the newly entertained Telugu-Kanarese Reader in the Publication section, joined my camp at Simhachalam on 5th February 1920 and returned to headquarters on 6th April 1920. The photographer Mr. P. Viswanatha Ayyar was deputed on an independent tour in the Madura and Tinnevely districts and the Pudukkottai State to take photographs of all the natural

caverns with Brāhmī inscriptions so far discovered and note down full particulars about them. He toured for more than two months from 3rd December 1919 to 21st February 1920 and took 94 photographs and 5 sketches.

THE YEAR'S WORK.

Publication.

9. In paragraphs 3 and 4 of Part I of my report for last year I had referred to the progress made in the work of Publication. Since then the correcting of Press proofs of *South-Indian Inscriptions* (Texts), Volume IV, and the preparation of manuscripts for Volume V which, by G.O. No. 961, Home (Education) Department, dated 12th August 1919, is fixed at 3,000 folio pages, have been going on simultaneously. Galley proofs pages 1-277 so far received have been corrected and sent to Press. Pages 278 to 293 are being checked and will be sent to the Press shortly. Further galleys have not been received, and the Superintendent who was addressed regarding the delay writes to me that he has to suspend work on Volumes IV and V of *South-Indian Inscriptions* (Texts) until *South-Indian Inscriptions* Volume III, Part III, has been struck off and issued. Hence Volume IV (Texts) for 1919 has not been progressing beyond galley proof page 293. The Government have, in anticipation of its quick issue, ordered 600 copies to be struck and have fixed its price at Rs. 4. They have also prepared a preliminary free distribution list of 60 private individuals and institutions. Manuscript pages 1 to 2998 for Volume V for 1920 have been already sent to the Government Press. The texts of Ceylon inscriptions ordered to be issued with this volume [G.O. No. 1284, Home (Education) Department, dated 23rd October 1919] have been taken up and will be included in the next volume. The publication staff has worked throughout with great zeal and energy. *South-Indian Inscriptions* Volume III, Part III, mentioned in paragraph 4 of my last year's report, has been printed and issued (G.O. No. 71, dated 16th January 1920).

Collection.

10. The collection work during the year has also been quite satisfactory. The *talukwar* survey of Ālūr (Bellary district), Dhārāpuram (Coimbatore district) and Tenālī (Guntūr district) has been finished. In the Conjeeveram taluk which was also put down in the programme, it was possible only to finish the Varadarāja temple in the town of Little Conjeeveram within the limited time allotted for it. Of the remaining 35 villages mentioned in the programme only 13 were visited, since, after finishing the *talukwar* survey, very little time was available for examining the other places. As a result of the long tours of my assistants and myself noticed in paragraphs 3, 6 and 8 above, about 150 villages (excepting those of the Tenālī taluk) have been visited and 721 fresh inscriptions copied and transcribed. To these must be added also the 363 new inscriptions from Simhāchalam sent to the Press for publication (see above paragraph 6), thus bringing the total of inscriptions transcribed and examined during the year to 1,084—a figure which has not been reached since the birth of this department in 1886.

11. All these inscriptions except the 363 of Simhāchalam have been registered in Appendices B and C. Appendix A contains the list of 14 copper-plate inscriptions examined during the year and in Appendices D and E are registered the 94 photographs taken and the 5 sketches prepared by the photographer Mr. P. Viswanatha Ayyar. The contribution on date calculations contained in Appendix F has as usual been made by Diwan Bahadur L. D. Swamikannu Pillai Avargal. A good portion of it was, however, done in my office with the help of his *Ephemeris* of which only four volumes (A.D. 700 to A.D. 1399) have hitherto been received in this office.

12. The copper-plates secured for examination are historically valuable and interesting. The more important of these will be fully described and their contents discussed at their proper place in Part II below. No. 4 from Tirumalavādi secured by my Assistant Mr. Venkatasubba Ayyar is dated in Śaka 1654 (= A.D. 1732) Paridhāvi and registers (1) a grant of land by Śukadēvayyaṇ for the marriage festival in the temple of Vaidyanātha at Tirumalavādi, (2) a gift of money for *Annābhishēkam*, viz., heaping up cooked rice over the Śiva-linga as a part of daily worship, (3) a gift

of certain tolls and taxes for maintaining a flower-garden and (4) a gift of money and gingelly-seeds for lamps. The inscription ends with two Tamil verses in praise of Siva of Māmalu, i.e., Tirumalavādi. Also in Śaka 1666 (= A.D. 1744) Siddhārthin, some *settis* and *pillais* granted on all articles such as reddle, clearing-nuts, areca-nuts, pepper, jaggery, sugar, bengal-gram, wheat, gingelly, ghee, and iron coming into or going out of the village of Tirumānallūr near Tirumalavādi, certain fixed tolls (*magamai*) in order to maintain a lamp.

13. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1919-20.

Expenditure.

	RS.	A.	P.
Assistant Archæological Superintendent	6,001	6	6
Establishment	12,234	15	11
Local Allowance for high prices	638	12	8
Travelling	2,421	8	6
Contingencies	6,140	15	11
Total	27,437	11	6

Receipts.

Sale of garden produce	95	0	0
Sale of photographs	32	0	0
Total	127	0	0

Return of stores of the Epigraphical branch of the Archæological Department, Madras, for the year ending 31st March 1920.

Name of articles with description.	Balance on 1st April 1919.		Received during 1919-20.		Total of (2) and (3).		Written off during 1919-20.		Balance on 31st March 1920.		Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
(1)	(2)		(3)		(4)		(5)		(6)		(7)
		RS. A. P.				RS. A. P.				RS. A. P.	
Watson and Sons' full plate camera with six slides, one voigtlander lens with six diaphragms, one view finder, one tripod stand and one Bush Rapid Applanet lens.	1 Set	550 0 0	.. ..	.. ..	1 Set	550 0 0	.. ..	.. ..	1 Set	550 0 0	Vide G.O. Nos. 607, 608, Public, dated 7th August 1893.
Chubb's lock with one key ..	1	.. ..	.. ..	.. ..	1	.. ..	.. ..	.. ..	1	.. ..	Price not known.
Typewriter (3-14 Underwood).	1	350 0 0	.. ..	.. ..	1	350 0 0	.. ..	.. ..	1	350 0 0	
Tent articles (11 bundles) ..	1	.. ..	.. ..	.. ..	1	.. ..	.. ..	.. ..	1	.. ..	Value not known.
Mathematical instrument box No. 2 supplied by the Public Works Secretariat.	1 Set	36 5 0	.. ..	.. ..	1 Set	36 5 0	.. ..	.. ..	1 Set	36 5 0	Vide G.O. No. 2050 W., Public Works Department, dated 3rd November 1915.

14. Stone inscriptions copied at the following places are registered in Appendices B and C:—

- I. *Bellary district*.—Eighty-one villages¹ in the Ālūr tāluka.
- II. *Chingleput district*.—Conjeeveram.
- III. *Coimbatore district*.—Forty-three villages² in the Dhārāpuram tāluka and Kodivēri³ in the Gōpichettipalayam tāluka.
- IV. *Cuddayah district*.—Bollavaram and Modamidipalli.
- V. *Godavari district*.—Bhadrāchalam, Pōlavaram and Nelakōṭa-Āva³
- VI. *Guntur district*.—Mailavaram.
- VII. *Kistna district*.—Mudunūru and Gaṇapavaram.
- VIII. *Madura district*.—Palliṇchandai.
- IX. *Nellore district*.—Nellore.
- X. *Tanjore district*.—Tiruvārūr and Pinnavāśal².
- XI. *Trichinopoly district*.—Ādigudi and Tirumalavādi.

15. Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season 1920-21.

Number.	Name of place.	District.	Remarks.
<i>A.—Places omitted from last report or reported to contain inscriptions by the Archæological Superintendent or other gentlemen.</i>			
1	Alaṅgudi	Tanjore	To copy the inscriptions not copied until now.
2	Āyal	North Arcot	Reported to contain inscriptions.
3	Ayyampālayam	Do.	Do.
4	Chittoor	Chittoor	Rock inscription.
5	Deśur	North Arcot	To copy an inscription on a slab in an irrigation tank.
6	Kalavai	Do.	Inscriptions on a sluice and in a mosque.
7	Kaṭṭamaṅṅarkōvil	South Arcot	Reported to contain inscriptions.
8	Konthagai	Madura	Do.
9	Kottapalli	Do.	To copy inscriptions in the Narasimha-svāmin temple.
10	Maṇimūrtiśvaraṅpuram	Tinnevely	To copy inscriptions in the Viṅṇāśvara temple.
11	Melpaḍi	North Arcot	Contains many inscriptions.
12	Melūr	Chingleput	To copy inscriptions in the Śiva temple.
13	Mēṅṅar	Do.	Do.
14	Mōgallu	Kistna	Reported to contain inscriptions.
15	Nattaramēśvaram and Juttiga	Do.	Do.
16	Nirperuteṅgeram	South Arcot	To copy inscriptions on a rock near the tank.
17	Nissankadurga	Chittoor	Reported to contain inscriptions.
18	Perapaṁalūr	North Arcot	To copy inscriptions in the Śrīharīśvara temple.
19	Pulai	Chingleput	Reported to contain inscriptions.
20	Punnam	Trichinopoly	To copy inscriptions in the Puṣhpavanana-thēśvara temple.
21	Raḅḅunāthēśamudram	North Arcot	To copy inscriptions in the Rāmachandra-perumaḷ temple.
22	Śalukkal	Do.	To copy inscriptions in the Īśvara temple.
23	Śēmbalivaram near Kōḍapaḅḅkem	Chingleput	To copy inscriptions in a ruined temple.
24	Śingaperumaḷkōvil	Do.	Rock-cut cave with inscriptions.
25	Taduvāyi	Guntur	Reported to contain inscriptions.
26	Tēnnēri	Chingleput	To copy inscriptions in an irrigation tank.
27	Vasudēvaṅṅaṁ	Ganjam	Buddhist images.
28	Veligōḍa	Nellore	Reported to contain inscriptions.
29	Veṅḅalattūr	North Arcot	Do.

B.—Detailed survey for inscriptions, talukwar.

Conjeeveram—Chingleput.
Gutti—Anantapur.

Gudiyattam—North Arcot.

¹ Of these forty-eight villages did not contain any inscriptions.

² Of these fifteen villages did not contain any inscriptions.

³ Visited but did not contain any inscriptions.

APPENDIX.

A.—List of copper-plates examined during the year 1919-20.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	Mr. Raghavayya, trustee of the Kalahasti and Gudimallam temples, Chittoor district.	Bapa ..	Vikramaditya .. .. .	..	Sanskrit in Grantha and Tamil.	Under correspondence for purchase.	..	Gives a genealogy for five generations from Nandivarman. Records the gift of the village of Viprapitha free of all taxes to a number of Brahmans.
2	The Tahsildar of Nellore ..	..	Mahārāja Damodaravarman of Ananda-gotra.	[2]nd year, Karttika, śu. di., trayōdaśī.	Sanskrit in Telugu.	Do.	..	Gift of the village of Kaṅgura free of all taxes to Brahmans of various gotras. The king calls himself a devotee of Buddha. The grant was issued from Vijaya-Kandarpura.
3	The Raja of Utlam through Mr. K. Nagesvara Rao Pantulu, Editor, 'The Andhra Patrika', Madras.	Eastern Gaṅga.	Maharaja Hastivarman ..	80th year, Karttika, ba. 8.	Do. ..	Returned to the owner.	..	Registers the gift of 2½ hala of land which was purchased from the residents of the agraharika village of Hondevaka in Kṛṣṇa-tuka-vartani as an agrahara to Jayasarma of Vatsa-gotra, a resident of Uramalla (i.e., the modern Utlam). The king is called Rajasingha and Raṇabhita.
4	Mr. Subbayyar, trustee of the Vaidyanatha temple at Tirumalaṅkavadi, Trichinopoly district.	..	....	Śaka 1654, Paridhavi, Paṅguni, 8, Tuesday, tṛitīyā, Revati.	Tamil	Do.	..	Records a gift of land in the village of Gandaradittan for conducting various services, for lamps and flower-gardens, to the temple of Tirumalaṅkavadi-Nayanar by Śukadēvayyan.
5	The Karnam of Chimakurti, Ongole taluk, Guntur district.	Reddi ..	Vemaya Reddi	Śaka 1257, Yuva, Karttika, śu. di., 12, Thursday, Manvadi.	Telugu ..	Do.	..	Mutilated at the end. Registers gift of certain lands in the villages of Chimakurti, Bhimesvaram, Pulikonda, Mailavaram and Kumarapuri, to Chittamuri Timmana Bhatta. The village of Kametirtham in the Ammanavabrolī-sima in the Śrīśaila-Bhūmi was also given to the same individual as agrahara.
6	M.R.Ey. Divi Hanumachar, Kodi-Tadiparuru, Tenali taluk, Guntur district, through Mr. A. Rangaswami Sarasvati.	Do. ..	Anna-Vema	Śaka 1296, Nabhasya, Bhādrapada, Purnimā, Wednesday, Lunar eclipse.	Sanskrit and Telugu in Telugu.	Do.	..	Gives the genealogy of the Reddi kings up to Anna-Vema. Records the grant of the village of Pacchani-Tandiparuru by the king to the scholar Peddi who was "the crest jewel among astronomers".

A.—List of copper-plates examined during the year 1919-20—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
7	M.R.Ry. Divi Hanumachar, Kodi-ladipattu, Tenali taluk, Guntur district through Mr. A. Rangaswami Sarasvati.	Reddi ..	Vema, son of Kōmaṭi	Śaka 1341, Vikarin, Margasira, Dhanus.	Sanskrit and in Telugu.	Returned to the owner.	..	Registers the gift, by the king, of the village Rudravaram to a number of Brahmans. The last verse of the inscription says that Śrinatha, the Vidyādhikari of king Vema composed the inscription which ends with the sign-manual of the king 'Śri Viranarayanaśya'.
8	M.R.Ry. Ponukupati Ramaya through Mr. A. Rangaswami Sarasvati.	Do. ..	Kōmaṭi-Vema .. ..	..	Do.	Do.	..	The last of a set of plates. The boundaries of the granted village are given in Telugu. Then follows a verse in Sanskrit which says that the king gave to his preceptor Śankara the village called Pinapadu and that Śrinatha-Bhāṭṭaraka composed the inscription.
9	M.R.Ry. Brindavanam Gopalacharyulu, Ipār, same taluk and district, through Mr. A. Rangaswami Sarasvati.	Eastern Chalukya.	[Jayasimha]-vallabha Maharaja.	..	Sanskrit in Telugu.	Do.	..	Damaged. Registers the grant, by the king, of the village Mṛōpattu in Chāru[ra]li-vishaya to a Brahman called Mandasarmā of the Vatsa-gotra who was a resident of (the village) Vanapattu and was well-versed in the Vedas and the Vedāṅgas. The donee is stated to have been attached to (bhakta) Maṅgi Yuvaraja.
10	Do. do.	Do.	Vishnuvardhana Maharaja, son of Vijayasiddhi.	23rd year ..	Do.	Do.	..	Records the grant, on the occasion of a Saṅkrānti, of 20 khaṇḍikas of paddy-growing land in the village Jalamuru lying in the Pōlnāṇḍu-vishaya, to a Brahman named Kēśavasarmā of the Atrēya-gotra and Hiranyakeśi-sūtra. A house-site and a flower-garden were also given to him on this occasion.
11	Do. do.	Vishnukunḍin.	Maharaja Śri Madhavavarman, son of Maharaja Śri Govindavarman.	37th year, Summer, 7th fortnight, di. 15.	Do.	Do.	..	Registers the grant of the village Vilemba[li] in Guddati-vishaya to the Brahman Agnisarmā of the Vatsa-gotra by the king for the prosperity of his race.
12	Do. do.	Do.	Śri Madhavavarman, son of Devavarman and grandson of Maharaja Śri Madhavavarman.	[37th year, Spring, 7th fortnight, di. 7.]	Do.	Do.	..	The plates are much worn away. They record the grant of the village Mūrōnukaliki to two pious Brahmans.
13	The Tahsildar of Tenali ..	Reddi ..	Pedda Kōmaṭi-Vema	Śaka 1326, Tarana, Pausa.	Do.	Do.	..	Records the grant of the village Kalvavāmulu in the Trilinga-vishaya and Khaṇḍavāṭṭhala by the king to the Brahman Peddi-Yajvan of the Harita-gotra, who was a great astronomer.
14	Do. do. ..	Do. ..	Do.	Śaka 1333, Khara, Margasira, 6u. di., trayōdaśi, Dhanus.	Do.	Do.	..	Registers the grant of the village Nandamuru in the same visaya to the same Brahman.

B.—Stone inscriptions copied in 1919 (continued from last *Annual Report*).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
343	On the east side of the 'rock,' Arulala-Perumal temple, Little Conjeeveram, Conjeeveram taluk, Chingleput district.	....	Tribhuvanachakravartin Vijaya Gandagopaladeva.	8th year, Dhanus su. di., dasami, Sunday, Rāvati.	Tamil	Gift of 33 cattle for a perpetual lamp by a native of Malai-mandalam to the temple of Arulala-Perumal who was pleased to take his stand in Tiruvattiyūr. Mentions the liquid measure Ariyannavallan-nali.
344	On the same wall .. ..	....	....	[2]7th year ..	Do.	Gift of one-eighth perpetual lamp by Gollappāndi Devi-Nayakkaṇ residing in Śirumanai in Pakka-naḍu to the same temple. The trustees of the temple took charge of the lamp.
345	Do.	Chōla	Tribhuvanachakravartin Rajarajadeva ..	1[9]th year, Vṛś-chika, ba. di.	Do.	The first two lines are unfinished. Gift of 33 cattle for a perpetual lamp and a lamp-stand by Piṭṭima Devikkāmaiyaṇ, one of the servants of Madurantaka Pottappichchōlaṇ Manumasiddharaṣaṇ Tirokkaḷattidevaṇ alias Gandagōpalaṇ to the temple of the Perumal.
346	Do.	Do.	Tribhuvanachakravartin Tribhuvanavira- deva, 'who having taken Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	35th year, Karkāṭ-aka, 5, Sunday, Pushya, pra-thama.	Do.	Gift of 135 goats and sheep for 1½ perpetual lamps by Rama Raman of Muranōttamaṅgalam in Valluva-naḍu, a district of Malai-mandalam to the temple of Arulala-Perumal.
347	Do. .. ..	....	....	....	Grantha	A Sanskrit verse in praise of Tātāchārya, who celebrated 100 marriages every day.
348	Do.	Chōla	Tribhuvanachakravartin Kulōttuṅga-Chōladeva, 'who was pleased to take Madurai (Madura), the crowned head of the Pāṇḍya, Iḷam (Ceylon) and Koṅgu.'	23rd year, Vṛś-chika, 4, Monday, Pushya.	Tamil	Registers the names of the individuals and the number of lamps which each had to burn in the temple of Arulala-Perumal at Tiruvattiyūr in the city of Conjeeveram in Eyir-kōṭṭam, a district of Jayaṅgōḍaśōla-mandalam.
349	Do.	Do.	Tribhuvanachakravartin Rajarajadeva III	11th year	Do.	Unfinished. Gift of 48 sheep for half a lamp to the temple of Alvar at Attiyūr in Eyil-kōṭṭam, a district of Jayaṅgōḍaśōla-mandalam by Māchaladevi, daughter of Bhūtṭeya-Nayaka of Dorasamudra.
350	Do.	Pallava	Sakalabhuvanachakravartin Kopperuñjiṅ-gadeva.	15th year Rishabha, ba. di., tritiya, Friday, Māla.	Do.	Assignment of certain taxes in Sōmaṅgalam for offerings and repairs in the same temple by Kaḍakkāṇ alias Nilagaṅgaraiyaṇ.
351	Do.	Chōla	Tribhuvanachakravartin Rājarajadeva ..	7th year, Rishabha, su. di., dvitiya, Wednesday, Ardra.	Do.	Gift of 12 buffaloes for a perpetual lamp to the temple of Arulala-Perumal by Alvaṇṇi[kōṇ], son of Pāṇḍavadūtaṇ Valavadaraiyaṅōṇ of Pāttūr. Mentions the liquid measure Arumōlināṅgai-nāli.
352	Do.	Do.	Do.	29th year, Kanya, su. di., pañchami, Thursday, Anu-rādhā.	Do.	Gift of 33 cattle for a perpetual lamp to the temple of Arulala-Perumal by Kommanappaṅgāru of Mōṭṭuppalai.
353	Do.	Pallava	Kopperuñjiṅgadeva	1[1]th year, Rishabha, 2, Māla, Saturday.	Do.	Built in at the beginning. Gift of 44 cows for a perpetual lamp to the same temple by Chandra-ṣeṭṭi of Maṇḍa[ga]-ttai in Nellur-naḍu.
354	Do. .. ..	....	....	Pramōduta ..	Grantha	Records the construction of a Vimāna by Tātāchārya at Phanipatigiri (i.e.), Tirupati.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
355	On the same side	Chōla ..	Tribhuvanachakravartin Rajarajadeva ..	7th year	Tamil ..	Gift of 32 cows and one bull for a perpetual lamp to the same temple by Paramēśvaramaṅgalamudaiyan Silambanidan Ambalakkuttan Sēdiyarayan of Paramēśvaramaṅgalam alias Sōlakulatilaka-chaturvedimaṅgalam in Sembūr-kōttam.
356	Do.	Pallava ..	Kopperuṣṭṭingadeva	20th	Do. ..	Gift of 15 Nellūr-māḍai coins for maintaining a perpetual lamp in the same temple by Sevvakkal, sister-in-law of Annaladevan of Nellūr.
357	Do. .. .. .	....	....	....	Do. ..	Gift of land in the village of Karanai for worship at the service called Gandagōpalan-sandi, repairs, etc., in the temple of Arulala-Perumal at Tiruvattiyār in Kañchipuram in Eyir-kōttam, a district of Jayahondasōla-maṅḍalam by Madurantaka Pottappichōlan Manumasiddarasān Tirukkalattidevan alias Gandagōpalan. The gift was made in the 18th year of Rajarajadeva.
358	Do.	Chōla ..	Tribhuvanachakravartin Rajarajadeva ..	21st year, Tula, śu. di., chaturdaśi, Sunday, Revati.	Do. ..	Gift of cows and bulls for 2 lamps to the same temple by Nulappiyargulan Narayanambī Damōdaran, one of the Kēlvi-Mudali of Gandagōpaladeva.
359	Do.	Do. ..	Do. ..	14th year, Sīnha, 29, pañchami, Sunday, Viśakha.	Do. ..	Gift of cows and a lampstand for a perpetual lamp to the same temple by Mahārājan Rajadevan, a feudatory of the king. The chief bears many hirudis.
360	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōladeva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya'.	23rd year, 342nd day.	Do. ..	Gift of 10 Bujabalan-māḍai for burning a lamp in the same temple by a native of Pūjal in Poysala-naḍu.
361	Do.	Do. ..	Tribhuvanachakravartin Tribhuvanaviradeva, 'who having taken Madura, Ilam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	34th year, Mithuna, 24, Monday, Śravaṇa.	Do. ..	Gift of 33 cattle for a lamp by a native of Ōralachēbēri in Vellappa-naḍu, a district of Malai-maṅḍalam.
362	Do. .. .. .	....	....	....	Do. ..	Gift of land in Kavirippakkam alias Vikrama-Chōla-chaturvedimaṅgalam in Paḍuvūr-kōttam for festivals, worship at the service called Gandagōpalan-sandi and repairs, in the temple by Madurantaka Pottappichōlan Manumasiddarasān Tirukkalattidevan alias Gandagōpalan in the 16th year of Rajarajadeva.
363	Do. .. .. .	....	....	....	Grantha ..	Sanskrit verse in praise of Tatayadeśika.
364	Do.	Chōla ..	Tribhuvanachakravartin Rajarajadeva ..	5th year	Tamil ..	Gift of a lamp by Tikki-Nayakkar, brother of Paḍiyari Vayirappa-Nayakken the Mahāpradhana of Madurantaka Pottappichōlan alias Erasiddarasān of Nellūr-naḍu.
365	Do.	Pallava ..	Sakalabhuvanachakravartin Kopperuṣṭṭingadeva.	1[9]th year, Kanyā, śu. di., Thursday, pañchami, Viśakha.	Do. ..	Gift of 96 sheep and a ram for a lamp to the same temple by Arunagiri-Perumal, one of the sons of Pañchanadivāra Nilagaṅgaraiyar who is called pillaiyar (son).
366	Do.	Chōla ..	Tribhuvanachakravartin Rajarajadeva ..	22nd year, Mīna, ba. di., tritiyā, Friday, Svati.	Do. ..	Gift of 33 cattle and a lampstand for a perpetual lamp to the same temple by Vallaiya-Dandanayaka, son of Dēdapillai-Dandanayaka of Aranaipuram, one of the ministers of Hoysala Vira-Somēśvaradevarasa.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
367	On the same side	Chōla ..	Tribhuvanachakravartin Rajarajadeva ..	Śaka 1154, 16th year, Makara, su. di., prathama, Friday, Śravaṇa.	Tamil ..	Gift of 33 cattle and one lampstand for a lamp to the same temple by Kāmi Nāyakaṇ, one of the mudalis of Madurantaka Pottappi chōla Tirukkalattideva Gaṇḍagopala. The latter is called piḷaiyār (son).
368	Do.	Do. ..	Do. ..	23rd year, Makara, su. di., shashthi, Saturday, Kēvati.	Do. ..	Gift of 33 cattle for a lamp to the same temple by Vellappagaḍa Kap[pi]rakōḍu Gaṇḍaṇ Iramaṇ alias Puruṣha-māṇikka-śeṭṭi.
369	Do.	Do. ..	Do. ..	20th year, Mīna, ba. di., tritīya, Friday, Svati.	Do. ..	Gift of 11 cows for providing milk at the midnight service by Pōlāḷvi-Daṇḍanayakaṇ, one of the ministers of Hoysala Vira-Someśvaradevarasa.
370	Do.	Vijayanagara	Virapratapa Kṛṣṇadeva-Maharaya ..	Śaka 1433, Prajapati, Sīṃha, su. di., pañchami, Thursday, Svati.	Do. ..	Gift of the village of Pūlambakkam in Vīḍap[a]-nāḍu, a subdivision of Puttūr-kōṭṭam, a district of Pādaividirājya in Jayanḡḇḇasōḷa-maṇḍalam, for celebrating the festival in the month of Āvaṇi, by Vyasa-Tīrtha (a Madhvaguru), disciple of Brahmanya-Tīrtha. Vyasa-Tīrtha seems to have got the village as a gift from Kṛṣṇarāya and the festival was instituted in his name. Vyasa-Tīrtha also made a gift of the serpent-vehicle to be carried in procession on the 4th day of all festivals.
371	Do. .. .. .	.....	Tribhuvanachakravartin Kōṇerīnmaikondaṇ.	17th year, 353rd day.	Do. ..	Gift of the village of Ārpakkam in Magaral-nāḍu for conducting the daily expenses in the same temple. Gurukularāyaṇ, Nigarilīṣōḷappallavaraiyaṇ and Nīlagangaraiyaṇ figure among the signatories.
372	Do.	Chōla ..	Tribhuvanachakravartin [Kulo]ttuṅga-Chōladeva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya'.	17th year ..	Do. ..	Registers the total yield of paddy received from the lands of Ārpakkam which was granted to the same temple. The lands seem to have included those belonging to Kunṛaṇkīḷaṇ Vēḷaṇ Āṭkondaṇvillī which were separated from Ārpakkam under the name Periya-Perumaḷ-vilagam in the 23rd year of Rajarāja.
373	Do.	Vijayanagara	Virapratapa Achyutaraya-Maharaya ..	Śaka 1461, Vikari, Makara, su. di., pañchami, Wednesday, Uttara-Bhādrapada.	Grantha and Tamil.	Gift of three villages—Kāḷappalanpaṭṭu, Tarkolappattū and Paṇṇittāṅgal in Damar-kōṭṭam of Chanṭragiri-rājya in Śōḷṅgaṇapuram circuit, by Paraṇkusa-Jiyar, disciple of Nārāyaṇa-Jiyar for meeting the expenses on 15 Ēkādasi days.
374	Do.	Do. ..	Virapratapa Achyutadeva-Maharaya ..	Śaka 1457, Vikriti, Kārkaṭaka, ba. di., daśami, Rōhīṇī, Wednesday.	Tamil ..	Incomplete. Gift of gold by the same individual for meeting the expenses on the [9] Ēkādasi days and on the Kausika-dvādasi days during the cāturmāsa (4 months) after hearing the Kausika Purāṇa. The items of expenditure included the presentation of a cloth to Vaṇ Śaṭagōpa-Jiyar who seems to have read the Kausika-Purāṇa.
375	Do.	Do. ..	Virapratapa Kṛṣṇadeva-Maharaya ..	Śaka 1446, Tārāṇa, Rishabha, 1, Friday.	Do. ..	Gift of land for offerings to the god Per-Arulālār by the king. The gift was registered in the name of Śrīpati-Ayyaṇ by the temple authorities.
376	Do. .. .. .	.....	.....	.....	Telugu ..	Gift of the village Tūpāluru-agrahaṇa for certain festivals to be conducted in the temple.
377	Do. .. .. .	.....	.....	Śaka 1649, Pḷavaṇga, Tai, 31, Friday, Uttara-Phaḷguṇī.	Do. ..	Records certain privileges in the temple given to Satyavijaya-Tīrtha, a Madhva guru of Uttaraḍi-maṭha.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
378	On the same side	Chōla ..	Tribhuvanachakravartin Rajarajadeva ..	6th year	Tamil	Records a gift of 32 cows and one bull for a perpetual lamp and 2,000 kali of land for rearing two flower-gardens by Padiyara Vaiyirappa-Nayaka, one of the ministers of Madurantaka Pottappichōlan alias Erasidda-Araṣan of Nellur for the merit of his mother Kamasaniyar.
379	Do.	Vijayanagara	Virapratapa Venkaṭapatideva-Maharaya ..	Śaka 1527, Viśv[a-vasu], Karkātaka, ba. di., dvādaśi, Tuesday, Rōhini.	Do.	Registers an exchange of villages effected by Eṭṭar Tirumalai Kumāra-Tatacharya.
380	Do.	Do.	Virapratapa Śrīraṅgadeva-Maharaya ..	Śaka 1493, Aṅgirasa, Makara, śu. di., trayōdaśi, Monday, Punarvasu.	Do.	Registers a gift of 5 villages by the temple authorities for conducting the festival in the month of Vaigasi for the merit of Achyutappa-Nayaka, son of Adappam Sinna Sevvappa-Nayaka.
381	Do.	Do.	Virapratapa Venkaṭapatideva-Maharaya, 'who instituted the elephant hunt.'	Śaka 1514, Nandana, Rishabha, ba. di., tṛtīya, Mula, Thursday.	Do.	Gift of the village of Pattarappattu to Eṭṭar Tirumalai Kumāra-Tatacharya for conducting certain festivals in the month of Ādi while the god was taken to the yagāśala (within the temple) after performing the Agnishthoma sacrifice.
382	Do.	Do.	Do.	Śaka 1517, Manmatha, Simha, śu. di., Purnimā, Śrayishthā, Saturday.	Do.	Registers a gift of land for certain festivals in the 16 pillared-mandapa situated in the Viśva-pandita-tōppu to Viśva-Pandita, son of Timma-Pandita and grandson of Viśva-Pandita, agent of Eṭṭar Tirumalai Kumāra-Tatacharya for the merit of the latter.
383	Do.	Do.	Virapratapa Śrīraṅgadeva-Maharaya ..	Śaka 1496, Bhava, Makara, śu. di., trayōdaśi. Monday, Punarvasu.	Do.	Records the sale of certain services and the celebration of certain festivals in the temple to Tiruveṅgaḍasirukkar alias Sri Parāṅkuṣa Tiruppani-Pillai of the temple at Tiruppullani in Paṇḍi-maṇḍalam, by Eṭṭar Tirumalai Kumāra-Tatacharya and others of the temple. There was another appointed but the order was cancelled subsequently in favour of the above individual by Venkaṭapati-rāṣayyan, (probably Venkaṭa I).
384	Do.	Do.	Virapratapa Achyutayadeva-Maharaya ..	Śaka 1451, Virōdhi, Kumbha, śu. di., Purnimā, Mṛigaśirsha.	Do.	Gift of 14 villages by the king for the big special offering in the temple for the king's own merit.
385	On the south side of the same 'rock.	Chōla ..	Tribhuvanachakravartin Rajarajadeva ..	14th year, Mina, ba. di., dvādaśi, Wednesday, Satābhishaj.	Do.	Gift of 10 Gaṇḍagōpālan-māḍai for a lamp by Pottidevaya-Nayaka, one of the servants of pillaiyar (son) Gaṇḍagōpala.
386	On the same wall .. .. .	....	Tribhuvanachakravartin Allum Tikka-Maharaja Gaṇḍagōpaladeva.	5th year, Simha, śu. di., Ashtami, Wednesday, Anuradha.	Do.	Gift of 25 māḍai for a lamp by a native of Kollanam (Kollam?) in Mel-maṇḍalam. Refers to the 2nd year of the chōla (?) king and gives 39 paṇam as equivalent to 4 māḍai.
387	Do. .. .. .	....	....	20+1st year ..	Do.	Records an order of Madurantaka Pottappichōlan. Registers the exemption of taxes on the lands forming the flower-garden of Arulalanatha in Paḍaiyuru alias Devaperumālnallor in Uṛukkattu-kōttam. Rajagandagōpālan figures as the signatory in the end.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
388	On the south side of the same 'rook'.	Chōla ..	Tribhuvanachakravartin Rajarajadeva ..	2[3]rd year, Sīrha, ba. di., dvādaśī, Wednesday, Pushya.	Tamil ..	Gift of cows for half a lamp by a lady residing in Vādavūr to the temple of Arulāja-Perumal at Kañchipuram in Eyirkōttam, a district of Jayangondaśōla-maṇḍalam.
389	On the same wall	Do. ..	Rajarajadeva	[4]th year	Do ..	Gift of land in Śrīlāṅgōvilagam in Ulagalanda-Chōlanalūr, a hamlet of Rajendra-Chōla-chaturvēdimāṅgalam, for maintaining a maṭha.
390	Do.	Do. ..	Kulottunga-Chōladeva	14th year, Mēsha, ba. di., Friday, daśamī, Dhanisthā.	Do. ..	Unfinished. Mentions Rajendra-Chōla-chaturvēdimāṅgalam in Kaliyūr-kōttam, a district of Jayangonda-śōla-maṇḍalam.
391	Do.	....	....	Dhanus, ba. di., trayōdaśī, Wednesday, Jyēsthā.	Do. ..	Damaged. Seems to record a gift of land to the temple of Alagapperumal by Madurantaka Pottappi alias Manumasiddharasa deva in the 2[2]nd year of Rajarajadeva.
392	Do.	Chōla ..	Tribhuvanachakravartin Rajarajadeva ..	1[8]th year, Mīna, ba. di., pañchamī, Tuesday, Jyēsthā.	Do. ..	Gift of a lamp to the temple of Arulāja-Perumal by a native of Palaiyūr in Tūma-nāḍu in Malai-maṇḍalam.
393	Do. .. ..	....	Tribhuvanachakravartin Vijaya-Gaṇḍagopāladeva.	8th year, Kumbha, su. di., trayōdaśī, Monday, Pushya.	Do. ..	Gift of a lamp to the same temple by a Nāyaka of the Malai-maṇḍalam.
394	Do. .. ..	....	....	....	Do. ..	Gift of the village of Ukkal alias Vikramābharana-chaturvēdimāṅgalam for conducting the service called Gaṇḍagopalan-sandi, festivals and repairs in the same temple by the chief mentioned in No. 362 above. The gift was made in the 16th year of Rajarajadeva.
395	Do. .. ..	....	....	....	Do. ..	Gift of the village of Padapparru alias Devapperumal-nallūr in Kaliyūr-kōttam for conducting the service called Gaṇḍagopalan-sandi, offerings and repairs by Madhuran-taka Pottappicheōlan Manumasiddharasa Tirukkalattidevan alias Gaṇḍagopalan in the 17th year of Rajarajadeva.
396	Do.	Chōla ..	Tribhuvanachakravartin Rajarajadeva ..	22nd year, Vriśchika, ba. di., saptaṃśī, Makha.	Do. ..	Gift of a lamp by Iravi Irāyiran, one of the merchants of Nellūr residing in Muranōttamaṅgalam in Valluva-nāḍu.
397	Do. .. ..	....	....	Bhāvaka, Tai 2 ..	Do. ..	Gift of (the village of) Mañjapaḷli by Mallappa-Daṇḍanāyaka for offerings and a flower-garden.
398	Do. .. ..	....	....	Śaka 1599, Piṅgala, Karttigai, su. di., pañchamī, Monday, Śrāvana.	Grantha and Tamil.	Records the privileges given to Śrīraṅgacharya, son of Vadihhikara Srinivasaguru of Śrīvatsa-gōtra, in the temple of Devapperumal.
399	Do.	Chōla ..	Tribhuvanachakravartin Rajarajadeva ..	22nd year, Makara, ba. di., pañchamī, Wednesday, Uttara-Phalgunī.	Tamil ..	Gift of 2 lamps by a native of Muranōttamaṅgalam in Valluva-nāḍu, a district of Malai-maṇḍalam.
400	Do.	Do. ..	Do.	21st year, Mithuna, su. di., pañchadaśī, Wednesday, Mōla.	Do. ..	Gift of 2 lamps by a servant of the temple of Arulāja-Perumal.

B.—Stone inscriptions copied in 1919—cont.

Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
On the south side of the same 'rock.'	Hoysala ..	Vira-Vallaladeva III	Bhavaka, Tai, 2 ..	Tamil ..	Records that Kampaya-Dannayaka agreed to conduct certain festivities in the grove called Sinaittadamuditta-Perumal-tiruttoppu instituted by Eechaya-Dannayakkar while Vira-Vallaladeva was camping at Kañchipuram.
On the same wall .. .. .	....	Tribhuvanaachakravartin Kōñerinmaikondan	26th year, 79th day.	Do. ..	Gift of land free of taxes in the village of Sōlamangalam alias Rajasikhamani-chaturvedimangalam for defraying the expenses of the Arulala-Perumal temple.
403 Do.	Chōla ..	Chakravartin Kulottunga-Chōladeva ..	3rd year, 6th day..	Do. ..	Gift of land as devadana to the temple of Tiruvattiyar Alvar.
404 Do.	Do. ..	Tribhuvanaachakravartin Rajarajadeva ..	1[5]th year ..	Do. ..	Gift of the village of Tirayalam in Elavūr-nadu, a subdivision of Eyil-nadu by Dandinagōpa Jagadobbagappa Goppaya-Dandanayaka, son of Malla-Dandanayaka, one of the feudatories of Vishnuvardhana Vira-Narasīngadeva.
405 Do. .. .. .	....	Tribhuvanaachakravartin Vijaya-Gaṇḍagopāladeva.	21st year, Kumbha, su. di., trayodaśi, Sunday, Pushya.	Do. ..	Gift of lamp by Guṇḍor Siṅgapperumal alias Abhinava-Bhaṭṭa-Baṇa of Velicheheri.
406 Do.	Chōla ..	....	....	Do. ..	Begins with the historical introduction 'முதல் மூலம்,' etc. of Kulottunga-Chōla II and registers a sale of land for the maintenance of a maṭha in the temple of Arulala-Perumal. The record bears an introductory remark that it registers a gift of land for feeding Sri-Vaiṣṇava Brāhmanas who came to witness the festivals in the months of Māṣi and Vaiṣāṣi by Ārpakkilāṇ Śrīraṅgō alias Vajavan Muvēndavēlaṇ.
407 Do.	Do. ..	Tribhuvanaachakravartin Rajarajadeva ..	27th year, Mina, su. di., aṣṭami, Saturday, Mṛiga-sīrsha.	Do. ..	Gift of 33 cattle and two lamp-stands for a lamp by a native of Irunādikkuṇḍal Malleippalli in Malai-maṇḍalam to the same temple.
408 Do.	Do. ..	Do.	14th year, Mina, su. di., ekadaśi, Monday, Pushya.	Do. ..	Gift of 36 cattle and a lamp-stand for a lamp by Ammana-Dandanayaka the minister of Hoysala Vishnuvardhana Vira-Narasīngadeva.
409 Do. .. .. .	....	Tribhuvanaachakravartin Vijaya-Gaṇḍagopāladeva.	23rd year, Rishabha, su. di., Saturday, ekadaśi, Hasta.	Do. ..	Gift of 33 cattle and a lamp-stand for a lamp by a native of Malai-maṇḍalam.
410 Do.	Chōla ..	Tribhuvanaachakravartin Rajarajadeva ..	27th year	Do. ..	Gift of 33 cattle and a lamp-stand for a lamp by a native of Karayappalli.
411 Do.	Vijayanagara	Virapratapa Krishnadeva-Maharaya ..	Śaka 1434, sukla, Mina, su. di., dvitīya, Monday, Revati.	Do. ..	Gift of land in [Vag]-Sādagōpapuram for burning camphor, for offerings and for Brāhmanas by Appā-Pillai. The land seems to have been handed over to him by Narasīngaraya-Maharaya.
412 Do.	Do. ..	Do.	Śaka 1443, Vriṣha, Bhādrapada, 13, su. di., Friday, Śravana.	Telugu ..	Gift of silver vessels for offerings and bath.
413 Do.	Do. ..	Do.	Śaka 1446, Tārana, Mārgaśīra, ba. di., Monday, Śravana.	Do. ..	Gift of a jewelled pendant by Rayasaṃ Śrīpatayya.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
414	On the south side of the same 'rock'	..	....	Śaka 1449, Vyaya, Ashadha, su. di., 5, Monday.	Telugu ..	Gift of 10 maḍai by Nārapparasayya, agent of Rayasam Śripatayya for offerings on certain festival days.
415	On the same wall .. .. .	..	....	....	Tamil ..	Records the gift of the village of Paṇḍi by Maḍurāntaka Pottappicheḷa Tirukkalattideva alias Gaṇḍagopāladēva for offerings and worship to the god and for repairs to the temple of Kaḷameḡha-Perumāḷ in Kandaravirapēṭṭai alias Gaṇḍagopāla caturvēdimāṅḡalam in the district of Paḍuvūr-kōṭṭam in Jāyāṅḡaḍāḷa-maṇḍalam in the 22nd year of Rājārājadeva.
416	Do.	Chōḷa ..	Tribuvanachakravartin Rājārājadeva ..	17th year, Vriśchika, ba. di., ekādaśi, Wednesday, Hastā.	Do. ..	Gift of two lamp-stands and 33 cows and one bull, by Vyagasamudrapattayar Bhitarasār, one of the mudalis of Maḍurāntaka Pottappicheḷa Tirukkalattideva alias Gaṇḍagopāladēva for a perpetual lamp.
417	Do. :	Do. ..	Tribhuvānchakravartin Tribhuvanaviradeva, 'who having taken Maḍura, Iḷam (Ceylon), Karuvūr and the crowned head of the Paṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	35th year, 205th day.	Do. ..	Records the gift of houses and lands to 200 persons who serve the god and who are called 'Tribhuvanavirapadiyilar.'
418	Do.	Vijayanagara	Virapratapa Krishnadeva-Maharāja ..	Śaka 1449, Sarvajit, Mīna, su. di., septami, Wednesday, Rōhini.	Do. ..	Gift of money for the daily supply, for use in the temple, of two sacred threads (yāṅḡopavīta, chamṡaka flowers and one lime fruit to adhikāram Nārapparasayyar by Rāyasam Ayyapparasayyar, son of Goṭṭuṅḡkil Tippasār.
419	Do. .. .. .	....	....	20 + 1st year ..	Do. ..	Records an order of Maḍurāntaka Pottappicheḷa and the gift, free of all taxes, of the village of Tōkaṅḡḡḡal in Nirvālār-naḍu in the district of Uṅḡḡkaṭṭu-kōṭṭam for conducting the Arpaśi-festival and the service called Rājagāṇḡagopālan-saṇḍi.
420	Do. .. .. .	....	....	....	Do. ..	Damaged at the end. Records an order of Maḍurāntaka Pottappicheḷa. Gift of the village of Aṭṭupputtūr, free of taxes, in Nirvālār-naḍu in the district of Uṅḡḡkaṭṭu-kōṭṭam for conducting the Aḡi-festival and the service called Rājagāṇḡagopālan-saṇḍi.
421	Do.	Vijayanagara	Virapratapa Venkaṭapatideva-Maharāja, 'who instituted the elephant hunt.'	Śaka 1513, Khara, Dhanus, ba. di., dvitīya, Tuesday, Pushya.	Do. ..	Gift of land in the Brahman village of Nārānallūr alias Rāmabhadrapuram for conducting the festival Tiruvadhyanam-udaiyavaṅśirappu and Uḷagamūṇḡa-peruvayaṅśirappu in the month of Mārgaśīrṡa Nallamāṅḡar, wife of Amman Appaiyyaṅḡar, son of Pattāṅḡi Periyā-Perumāḷ by Viśva-Paṇḍitar, agent of Bittar Tirumalai Kumāra-Tatacharya, one of the managers of the Aruḷālū-Perumāḷ temple.
422	Do.	Do.	Virapratapa Achyutayadeva-Maharāja ..	Śaka 1459, Hēvilambī, Dhanus, su. di., trayodasi, Monday, Pushya.	Do. ..	Gift of money for offerings to be offered when the god is seated in the maṇḍapa of the Hanumān temple in the Sannadhi street by Rāṇḡḡai Innaḡḡi Rāmāṇuḡa Ayyaṅḡar for the merit of Periyā Tirumalaiya-Maharāja, who is called Mahamāṇḡalēśvara Chaluḡḡkarāja.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
423	On the south wall of the same 'rock'	....	....	Saka 1809, Prabha, Rishabha, ba. di., Aśvini, ekadasi, Thursday.	Tamil ..	In modern characters. Records that Govindacharya, son of Prativadibhayankara Raṅgacharya, is entitled to receive first tirtham, arulappadu and other privileges in the temple.
424	On the same wall .. .. .	....	Alaukher Padsha Mahamadsa of Delhi ..	Saka 1645, Śobha-krit, Rishabha, Monday, su. di., saptami, Mukha.	Do. ..	In modern characters. Seems to record that Mahārāja-rajaśri Sitakkunirayar dug out a channel which connected the Sarva-tirtha and the Anantasaras while Nubab Sadullakhan Bahadur was governing the Karnatic province.
425	On the west wall of the same 'rock'	....	....	Saka 1636, Jaya, Tai, ba. di., Friday, Hasta.	Grantha and Tamil.	In modern characters. Registers the grant of certain privileges in the temple of Arulāja-Perumal to a certain Kōnappachariyar.
426	On the same wall .. .. .	....	Tribhuvannachakravartin Vijaya Gaṇḍa-gōpaladeva.	4th year, Viśchika, ba. di., Wednesday.	Tamil ..	Gift of land to the temple of Arulāja-Perumal by a native of Velur-naḍu.
427	Do. ..	Chōla ..	Tribhuvannachakravartin Rājarajadeva ..	16th year, Kanya, su. di., pañchami, Friday, Revati.	Do. ..	Gift of land to the temple by a native of Panāṅḍi in Valivala-kōṭṭam, a sub-division of Arumolideva-vaḷa-naḍu, a district of Soḷa-maṇḍalam.
428	Do. ..	....	Tribhuvannachakravartin Vijaya Gaṇḍa-gōpaladeva.	9th year, Dhanus, su. di., ekadasi, Sunday, Bharani.	Do. ..	Gift of 17 Gaṇḍagōpalan-naḍai coins, then current, to the same temple by Vullittunai Apparasai, son of Sindamarasai of Tyagasamudrappattai. The money was held in trust by the residents of Amūr in Tenpaiyūr-kōṭṭam, a district of Jayaṅḍu soḷa-maṇḍalam.
429	Do. ..	....	Do.	20th year, Kumbha, su. di., tritīya, Monday, Hasta.	Do. ..	Gift of 33 cattle for a lamp by a native of Malaiya-maṇḍalam.
430	Do. ..	....	....	....	Tamil verse ..	Records the gift of gold (yajñōpavita) thread and ten perpetual lamps to the god Viṣṇu of Attiyūr by Kalingarkōṭṭam.
431	Do. ..	Chōla ..	Tribhuvannachakravartin Rājarajadeva ..	22nd year	Tamil ..	Registers that a lady Perarulalan Korri, daughter of Setṭalar Ponnai of Kuttaiyūr made a will that 100 kuli of land purchased by the sale of her jewels will be in her enjoyment during her life time and that it will belong to the temple after her demise.
432	Do. ..	....	....	....	Do. ..	Gift of the village of Uḷadamaṅgalam, the northern hamlet of Madurantaka-chaturvedimaṅgalam, for conducting the festivals in the months of Ādi and Puraṭṭasi and the service called Gaṇḍagōpalan-sandi and repairs by Madurantaka-Pottappichōla Manumasiddarasai in the 15th year of Rājarajadeva.
433	Do. ..	Chōla ..	Tribhuvannachakravartin Rājarajadeva ..	9th year	Do. ..	Gift of 98 sheep and a ram for a lamp by a native of Varagūr alias Aḷagiyasōla-chaturvedimaṅgalam, an independent village (tanīyūr) in Vadagarai Veśalippādi, a sub-division of Naḍuvu-naḍu alias Rājaraja-vaḷanaḍu.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
434	On the south wall of the same rock	....	....	....	Tamil	Gift of the village of Vayaluyarūr including Puduchcheri, free of taxes, for conducting the festivals in the months of Ādi and Purattadi and the service called Gandagopalan-sandi by Madburantaka Pottappichōla Manumasiddarasap Triukkajattidevan Gandagopalan in the 15th year of Rajarajadeva.
435	On the same wall	Chōla	Tribhuvanachakravartin Tribhuvanaviradeva, 'who having taken Madurai, Īlam (Ceylon), Kāruvar and the crowned head of the Pāndya, was pleased to perform the anointment of heroes and the anointment of victors.'	38th year, Kanya, 12, Sunday, Mṛigaśiṣha, sap-tami.	Do.	Gift of 43 cattle for a lamp to the same temple.
436	Do.	Do.	Parakesarivarman alias Tribhuvanachakravartin-Vikrama-Chōladeva.	9th year	Do.	Begins with the historical introduction 'முரையர்', etc. Gift of 96 sheep for a lamp by a native of Śīrāmūr in Vallanadu, a subdivision of Veṅkunra-kōṭṭam.
437	Do.	Do.	Tribhuvanachakravartin Rajarajadeva	20th year, Mīna, ba. di., ekadāśī, Wednesday, Śravana.	Do.	Gift of 12 buffaloes for a lamp by a native of Nellor in Paṭṭaiya-naḍu.
438	Do.	....	....	....	Do.	Gift of the village of Paluyūr alias Rajendrasōlanallūr, free of taxes, for conducting the festivals in the months of Ādi and Purattadi and the service called Gandagopalan-sandi by the individual mentioned in No. 434 above in the 18th year of Rajarajadeva.
439	Do.	Vijaya-nagara.	Virapratapa Krishnadeva-Maharaya	Śaka 1449, Śaivajit, Dhanus, sa. di., purnami, Saturday, Mṛigaśiṣha.	Do.	Gift of money for offerings and for Dhanurmasa worship in the month of Mārgaśī, by Veṅgaḍuttar, mother of Muñjai Raghava Panditar.
440	Do.	Chōla	Parakesarivarman alias Tribhuvanachakravartin	....	Do.	Incomplete. Begins with the words 'முரையர்', etc., the historical introduction of Vikrama-Chōla. Records a sale of land, free of taxes, for offerings, in the villages of Avinaśinallūr separated from Peymāmbakkam and Vaḍamāmbakkam, the northern hamlets of Madurantaka-chaturvedimaṅgalam.
441	Do.	....	Tribhuvanachakravartin Alluntikka-Maharaja Gandagopāladeva.	5th year, Makara, ba. di., trayōdaśī, Wednesday, Uttarāśadhā.	Do.	Gift of 1,750 Nellor-pudu-maḍai coins for purchase of land for offerings by a merchant of Karayappalli in Malai-maṇḍalam.
442	Do.	....	....	....	Do.	Records an order of Madurantaka Pottappichōlan declaring a gift of 13 veli of land stipulating that such of the land as can be converted into a flower-garden should be so utilised, the remaining portion being enjoyed free of taxes by the devotees in charge of the flower-garden.
443	Do.	Vijaya-nagara.	Virapratapa Sadaśivadeva-Maharaya	Śaka 1484, Dandubhi, Mithuna, ba. di., trayōdaśī, Monday.	Do.	Gift of the four villages, Neduṅgal, Karumbakkam, Mambakkam, and Saṅkarachāryapuram alias Śurattil by Aḷagiyamaṇavaḷa-Jiyar, the kēlvi of Periyakōyil.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
444	On the west wall of the same rock	....	....	[19th year], Mīna, śu. di., pañchami, Wednesday, Rēvati.	Grantha and Tamil.	Records the gift of the village of Uḍaiyakamam in Anta:udravishaya by Somaśadevi Mahadevi for daily worship and offerings to the god. It also mentions Śrīmat Anantavarma Rahuttaraya, who is stated to have belonged to the Gaṅga family and some of his birudas. He is stated to have camped at Abhinavavarānavāsi (perhaps Conjeevaram).
445	On the same wall	Chōla ..	Rajarajadeva	26th year, Ādi, 12, sapṭami, Monday, Āsvati.	Tamil ..	Records the gift of 128 cows and 4 bulls by Kaliṅgeśvara-Aniyāṅga Bhīmādeva Rāhutta for four perpetual lamps in the temple.
446	Do.	..	Gaṇḍagopala	Śaka 1153, Mithuna, ba. di., pañchami, Sunday, Dhani-shṭha.	Grantha and Tamil.	Gives the genealogy of Gaṇḍagopala and records the gift of a number of villages for conducting the festivals in the months of Ādi and Puraṭṭadi, the service called Gaṇḍagopalan-sandi and repairs by Madhurāntaka Pottappi-chōla; Manumaśiddarasa; Tirukkalattidevan alias Gaṇḍagopalan.
447	Do.	Vijaya-nagara.	Virapratiṅga Sadāśivadeva-Mahārāya ..	Śaka 1180, Kāṣṭhaka, ba. di., sapṭami, Thursday, Rēvati.	Tamil ..	Records a gift of land by Aḷagiyamaṇavaḷa Jiyar mentioned in No. 443 above for offerings. Mentions the shrine of Tonḍaradippōḍi-Āḷvar and Prāṭapadevarājendrapuram alias Eṭirajapuram.
448	Do.	Do.	Do.	Śaka 1482, Raudri, Tula, śu. di., sapṭami, Friday, Śravana.	Do. ..	Records a gift of land for offerings by the same individual. Mentions the shrines of Aḷagiyāsingar and Tiruppa-ṇāḷvar.
449	On the west and south walls of the same 'rock'.	Do.	Virapratiṅga Achyutayadeva-Mahārāya ..	Śaka 1452, Vikṛiti, Kāṣṭhaka, śu. di., navami, Viśakha, Monday.	Grantha and Tamil.	Gift of gold for offering cakes during festival days by Saṭagopa[mman] Lakṣmaṇa[mman], a disciple of Saṭagopa-Jiyar. It is stated that at Uṇṇukkāṭṭa-kōṭṭam in which Kaṇḍhipuram was situated is said to have belonged to Chandragiri-rajya.
450	On the north wall of the same 'rock'.	Pallava ..	Sukalabhuvanachakravartin Kōppe-ruñjīngadeva.	1[1]th year, Kāṣṭhaka, śu. di., pañchami, Monday, Uttara-Phalguni.	Tamil ..	Gift of a lamp by a Nāyaka of the Malai-maṇḍalam.
451	On the same wall	Chōla ..	Tribhuvanachakravartin Tribhuvanaviradeva, 'who having taken Madura, Iḷam, (Ceylon), Karuvūr and the crowned head of the Pandyas, was pleased to perform the anointment of heroes and the anointment of victors.'	37th year, Kumbha, 23, pañchami, Sunday, Pūrva-Phalguni.	Do. ..	Gift of a lamp and a lamp-stand to the same temple by Eṇṇiyakka Maṇavaḷan of Karāyupalli in Mahi-maṇḍalam.
452	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōlādeva, 'who was pleased to take Madura, and the crowned head of the Pandyas.'	26th year, Chittirai.	Do. ..	Gift of 32 cows and one bull for a lamp to the same temple by a native of Aiñjūrmullaipadi in Seṅgunra-naḍu, a subdivision of Kalattūr-kōṭṭam, a district of Jayangonda-śōla-maṇḍalam.
453	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōlādeva, 'who was pleased to take Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pandyas.'	30th year, Kāṣṭhaka, 22, Āsvati, Wednesday.	Do. ..	Gift of 15 Bhujabalan-annanāṅgakaraṇa-māḍai (coin) for a lamp by Pōṣaṇi [Pū]ḍōḷi Reddi of Śavukkaṇṇeru in Muṇḍa-naḍu, a subdivision of Nellūr-naḍu.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
454	On the north wall of the same 'rock.'	..	....	....	Tamil ..	Gift of the villages of Āmedinallūr alias Anavaratasundara-chaturvēdimaṅgalam and Akkāramērpakkam in Payyūr-kōttam for conducting the service called Gaṇḍagōpalaṇ-saṇḍi and for festivals in the temple by Madurāntaka Pottappichōlaṇ Manumasiddaraiṣaṇ Tirukkaḷattideva alias Gaṇḍagōpala in the 18th year of Rajarajadeva. It is also stated at the end that in the 14 + 1st year of Perumal Sundara-Paṇḍyadeva, the village Akkāramērpakkam was exclusively assigned for the benefit of the Perumal.
455	On the same wall	Chōla ..	Tribhuvanaśhakravartin Rajarajadeva ..	18th year, Makara, su. di., navami, Tuesday, Kṛittika.	Do. ..	Gift of 132 sheep for a lamp to the same temple by Siddappa-Nayaka Sūrappa-Nayaka of Vinṇamalai in Paṭṭai-nāḍu of Vīmarasār Tantrapalar of Tyāgasamudrapaṭṭai, (one of the mudalis of Gaṇḍagōpalaḍeva.
456	Do.	Do. ..	Tribhuvanaśhakravartin ¹¹⁰⁰ Kulōttuṅga-Chōḷadeva, 'who was pleased to take Madura and the crowned head of the Paṇḍya.'	2[9]th year	Do.	Gift of 96 sheep for a lamp by Peddaraśār, son of Madurāntaka Pottappichōlaṇ Nallasiddaraiṣaṇ to the same temple.
457	Do.	Do. ..	Tribhuvanaśhakravartin Rajarajadeva ..	16th year, Pu- raṭṭadi, 10, Sun- day, Uttaraśaḍḍha.	Do. ..	Gift of 71 sheep, 31 goats and one ram for a lamp by a native of Seḡaṭṭūr in the Nellore district.
458	Do.	..	....	....	Do. ..	Gift of the village of Madaganmēdu, a hamlet of Ukkal in Kaliyūr-kōttam, for conducting the service called Gaṇḍagōpalaṇ-saṇḍi and for certain festivals in the temple by Madurāntaka Pottappichōlaṇ Manumasiddaraiṣaṇ Tirukkaḷattidevaṇ alias Gaṇḍagōpala in the 18th year of Rajarajadeva.
459	Do.	Chōla ..	Tribhuvanaśhakravartin Rajarajadeva ..	8th year	Do. ..	Gift of 32 cows, 1 bull and a brass lamp-stand for burning a lamp in the same temple by a native of Uṇṇukkāḍu in Uṇṇukkāṭṭu-kōttam.
460	Do.	Do. ..	Do.	17th year, Makara, su. di., trayodaśi, Sunday, Mṛiga-śirsha.	Do. ..	Gift of 32 cows, 1 bull, and a lamp-stand, by Perumanāḍi-ṣeṭṭi, son of Nakkampāṇḍai of the weaver caste in Mayilāppūr, for burning a lamp.
461	Do.	..	....	....	Do. ..	Gift of the village of Paiyiṇūr alias Rajakesari-chaturvēdimaṅgalam in Āmūr-kōttam for conducting the service called Gaṇḍagōpalaṇ-saṇḍi, for festivals and repairs by Madurāntaka Pottappichōlaṇ Manumasiddaraiṣaṇ Tirukkaḷattidevaṇ alias Gaṇḍagōpala in the 17th year of Rajarajadeva.
462	Do.	Do. ..	....	....	Grantha ..	Verses in praise of Tātayadeśika.
463	Do.	Do. ..	....	....	Tamil ..	Gift of the village of Mavāṇḍūr including Eruśevagaśchōhēri in Eriḱil-nāḍu, a sub-division of Kaliyūr-kōttam, for conducting the service called Gaṇḍagōpalaṇ-saṇḍi, for festivals and repairs by the chief mentioned in No. 461 above in the 15th year of Rajarajadeva.

B.—Stone inscriptions copied in 1919—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
464	On the north wall of the same 'rock.'	..	....	....	Tamil	Registers the gift of the village of Pudur including Vallai-vayil, the northern hamlet of Madurantaka-chaturvēdi-maṅgalam. The object of the grant and the donor are the same as in No. 463 above. The gift was made in the 16th year of Rajarajadeva.
465	On the same wall	Chōla ..	Rajarajadeva	3rd year	Do. ..	Damaged at the end. Begins with the historical introduction "முருகன் திருமுடி" etc. Gift of 96 sheep for a lamp by a private individual.
466	Do. .. ..	.. ..	....	....	Do. ..	Gift of the village of Maṇimaṅgalam alias Gramasikhamapi-chaturvēdimaṅgalam in Puliur-kōṭṭam. The object of the grant and the donor are the same as in No. 362 above. Quotes the 16th year of Rajarajadeva.
467	Do. .. ..	.. ..	....	...	Do. ..	Gift of the village of Kuṇḍiyār-tandalam in Kaliyūr-kōṭṭam. The object of the grant and the donor are the same as in No. 362 above. Quotes the 16th year of Rajarajadeva.
468	Do.	Chōla ..	Tribhuvannachakravartin Rajarajadeva ..	17th year, Mina, su.di., paṇḍimā, Saturday, Uttara-Phalguni.	Do. ..	Gift of the village of Kāraṇai in Kachchiyūr-nadu for offerings in the temple by a private individual.
469	Do. .. ..	.. ..	....	....	Do. ..	Gift of the village of Tiruṇṇavūr alias Virudarajubuyā-kara-chaturvēdimaṅgalam in Pūlar-kōṭṭam. The object of the grant and the name of the donor are the same as in No. 363 above. Quotes the 18th year of Rajarajadeva.
470	Do. .. ..	.. ..	....	....	Do. ..	Gift of the village of Vayalai[ka?]vūr in Eyil-kōṭṭam. Do. Quotes the 16th year of Rajarajadeva.
471	Do.	Chōla ..	Parakeśarivarman alias Tribhuvannachakravartin Vikrama-Chōladeva.	17th year	Do. ..	Damaged. Begins with the historical introduction "முருகன்" etc. Seems to record a gift of land for bathing with 81 pot-fuls of water, the god Arulala-Perumāḷ who was pleased to take his stand at Tiruvattiyūr in Eyil-nadu, a subdivision ²² of Eyil-kōṭṭam, a district of Jayāṅgaṇḍa-sōlamāṇḍalam.
472	Do.	Vijaya-nagara.	Virapratapa Achyutadeva-Maharaya ..	Śaka 1454; Nandana, Makara, su. di., daśami, Monday, Rōhiṇi.	Do. ..	Records an agreement by the trustees of the temple to Kāpappa-ṣeṭṭiyār, son of P . . . ṅāṇḍai-ṣeṭṭiyār of the Vannikka-gōtra to provide certain sacred offerings to the god on particular occasions for an amount of 100 poṇ deposited by him in the temple treasury.
473	Do. .. ..	.. ..	....	....	Grantha ..	Records the construction by an individual, probably a king, mentioned as "Naralōkavīra", of the kitchen rooms, a maṇḍapa and the prakāra walls, the setting up of a recumbent image of Hari and the further gifts of a gold pinnacle to this new shrine, ten perpetual lamps and land for a flower-garden.
474	Do.	Vijaya-nagara.	Virapratapa Kṛṣṇadeva-Maharaya ..	Śaka 1438, Dhātū, Pushya, ba. di., dvitīya, Wednesday.	Telugu ..	The introductory portion of the inscription mentions the king's conquests and the rest of the record registers a gift of five villages yielding an annual income of 1,500 varāhas for sacred offerings, etc., to the god.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
475	On the north wall of the same 'rock'	..	....	....	Grantha ..	Records that the worshipful Kavalanandana Tatayya constructed all the necessary (vahanas) vehicles for the god, that he covered the Kaiyanakōṭi and Puṇyakōṭi vimānas with thick gold plates and that he dug a tank called Dēvarajārṇava for the god's delight.
476	On the same wall	Vijayanagara.	Virapratāpa Kṛṣṇadeva-Maharāya ..	Śaka, 1434, Āṅgī-rasa, Mīna, Śu. di., paurṇimā, Sunday, Hasta.	Tamil	Gift of money for offerings on certain festival days.
477	Do. .. .. .	..	Tribhuvanachakravartin Kōṇērinmaikondan.	4th year, [162]nd day.	Do.	Records the assignment of all the taxes accruing from all the villages, except fifty per cent, of the local devādāna lands in Salukkipparga in Venkuna-kōṭṭam to provide for the expenses amounting to 3,000 pon required for the services called Virakeralan-sandi and Nārāyaṇa Anantan alias Sundara-Pandya Kālingarāyaṇ-sandi and for feeding 33 and 12 Brahmans respectively. Irāṇiyamūṭṭa-naḍu in Paṇḍi-maṇḍalam and Tiruvāṇḍapuram are mentioned.
478	Do.	Vijayanagara.	Virapratāpa Kṛṣṇarāya-Maharāya ..	Śaka, 1436, Bhava, Mithuna, Śu. di., daśami, Wednesday, Uttira-Phalguni.	Grantha and Tamil.	Gives in Sanskrit verse the genealogy of the king and records in Tamil that for the merit of his father Narasāyaka-Uḍaiyar and his mother Nāgajjammāṇ he had the Puṇyakōṭi-vimāna of the god gilt with pure gold.
479	Do.	Do.	Śrīraṅgadeva-Maharāya	Śaka 1504, Chitra-bhānu, Rishabha, Śu. di., 'śaśthi, Sunday, Makha.	Tamil	Registers an agreement given by the treasurers of the temple and the manager Eṭṭar Tirumalai Kumara Tatachārya-ayyan to Toppūr Tirumalai-Nayaka, the daḷavay (military commander) under Mahāmaṇḍalēśvara Rāmārāja Venkaṭapatiḍēva-Mahārāja, to provide certain offerings and worship to the gods Perarūlalar, Aṣṭabhujatēmbēruman, Sonnavannamseydaperumal, the goddesses Perundeviyār and Serakulavalli-nachohiyār and for certain Alvars on certain festival days in return for 570 pon of gold which was the income derivable from the two villages, Ravuttanallor in Nagariyil-sirmai in Paḍaivīdu-rāja, a subdivision of Jayanḡonda-śōlamandalam alias Tondai-maṇḍalam and Serukkupettuvār in Seṅgaḷunir-paṭṭu-sirmai in Chandragiri (-rāja).
480	Do. .. .. .	..	Virakulasekhara .. .. .	..	Grantha and Tamil.	The Sanskrit verse praises the king's munificence to poets and the Tamil verse describes his prowess.
481	On the base of the east verandah round the 'rock.'	Vijayanagara.	Virapratāpa Achyutayadeva-Maharāya ..	Śaka 1453, Khara, Karkāṭaka, Śu. di., daśami, Friday, Māla.	Tamil	Records that Narasayya of Śōlaippakkam, son of Virāpaksha Daṇayaka of Fuhaṭṭar assigned to the temple authorities the income of the village of Paḷlichirupakkam for conducting certain offerings to the god and also made provision for the supply of a portion of the prasāda to his son Chitamārāja.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
482	On the base of the east verandah round the 'rook.'	Vijayana-gara.	Virapratapa Sadasivaraya	Śaka 1470, Kīlaka, Śiṅha, ba. di., pañchami, Wednesday, Rēvati.	Tamil	End much damaged. Records the gift, by purchase, of the village Kūḍalur agraḥāram by Śorappa-nāyaka, son of Pottu-nāyaka of Kāṣyapa-gotra, for the Paḍivēṭṭai and the Toppūtirunāl festivals.
483	On the same base	Pāṇḍya ..	Jaṭavarman Tribhuvanachakravartin Vira-Pāṇḍyadeva.	8th year, Tula, ba. di., śaśhṭhi, Wednesday, Pushya.	Do.	Registers sale of one vēli of land for 200 poṇ to Nayanar Tondaimaṇar of Chakrapāṇinallur, in Sevvirur-nādu, a district of Pāṇḍi-maṇḍalam, which was then presented by him to one Samantanārāyaṇa for rearing a flower-garden for the god. The measuring rod nāḍu-aḷakkum-kol is mentioned.
484	Do.	Vijayana-gara.	Virapratapa Sadaśivaraya-Maharaya ..	Śaka 1466, Krodhi, Vriśchika, ba. di., chaturdaśi, Thursday, Svati.	Do.	Records a gift of gold by Chennayyaṅgar, son of Timmay-yaṅgar of Pullipadu, for certain repairs to a ruined tank called Pōṇṇamaraikkūlam and for offerings to the god to be made in the garden adjoining, on four festival days. The above charities are stated to have been made for the merit of Raja Rāmarāja Ayyan.
485	Do.	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	13 + 2nd year ..	Do.	Records gift, by purchase, by Madhusūdanan Apatsahāyaṇ alias Rāmachandra-deva, a resident of Śēravanmadēvi in Pāṇḍi-maṇḍalam, of the village of Kambanāṅgal alias Apatsahāyaṇallur in Śaḷukkipparṇu, a subdivision of Anuk-kāvūr-nādu in Venkuṇṇa-kōṭṭam which was a district of Jayaṅgonda-śōlamāṇḍalam, to a maṭha for rearing a flower-garden and supplying daily three garlands to the god.
486	Do.	Do. ..	Jaṭavarman Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	13 + 2nd year, Chittirai.	Do.	Damaged. Seems to record a gift of money by [Tri]ṇṇarikkōṇ Tayandān alias Viḷuppārāyaṇ, a maṇṇādi of Tirunā-valur in Tirumūṇai-pādi-nādu, a district of Nāḍuvīn-maṇḍalam, for the daily supply of four tiruttōḷa-garlands to the god.
487	On the base of the south verandah round the same 'rook.'	..	Tribhuvanachakravartin Kōnerinmai-kondaṇ.	13 + 1st year and 76th day.	Do.	Records the gift, free of taxes, of the village of Ālattūr in Uttaramēlurparru, a subdivision of Irumbēḍa-nādu in Venkuṇṇa-kōṭṭam by Ilaiyālan Kālīṅgarāyaṇ of Neṭṭūr, for offerings to the god every month on the asterism of Chitrā in which he was born and for worship, etc., to the image of Tiruvāḷi-ālvār consecrated by him.
488	On the same base	Pāṇḍya ..	Jaṭavarman Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	5th year, Makara, śu. di., trayo-daśi, Monday, Mūla.	Do.	Incomplete. Mentions only the name of the donor, viz., Tērpolyanṇar Tamatandān alias Śōliyadārāyaṇ of Melaiḷkōḍomalūr alias Uttamapāṇḍyanallūr in Vada-talai Sembiya-nādu, a subdivision of Pāṇḍi-nādu.
489	Do. .. ..	..	....	..	Do.	Records the gift as sarvaṇānya of the village of Tindurai in Amarūr-nādu, a subdivision of Puḷai-kōṭṭam by Madu-rantaka Pottapichōḷan Rājagandagōpala for offerings and worship, to the god during the service called Anai-kāṭṭina Sankaranārāyaṇaṇ-sandi. Quotes the 8th year (presumably of Rājāśadeva).

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
490	On the base of the south verandah round the same 'rock'.	..	....	..	Tamil ..	.. Ratification of the order contained in No. 489 above by the residents of Tindurai.
491	On the same base .. ..	..	Tribhuvanachakravartin Vijaya Gaṇḍa-gopaladeva.	[1] 8th year, Makara, su. di., paupami, Wednesday, Hasta.	Do. ..	.. Records the gift of 32 cows and 1 bull by Jñānamperrān Villavarayan Tiruvekamba-Udaiyan, a desavellala of Vaigavūr in Urukkaṭṭu-kōttam for the supply of ghee for a perpetual lamp and milk to the god.
492	Do. .. ..	..	Do.	20th year, Mithuram, su. di., saptami, Sunday, Satabhisaj.	Do. ..	.. Records gift of cows by a private individual of Narayana-puram for a perpetual lamp to the god.
493	Do. .. ..	..	Tribhuvanachakravartin Kōṇerimmai-konḍan.	13 + 1st year and 76th day.	Do. ..	.. Records gift, by Ilaiyalvan Kalīṅṇarayan of Neṭṭur, of the taxes of the villages of Śirukōli and Perukōli in Uttaramelūrparuru for the expenses connected with the offerings to the god Nayanār Embērumānār consecrated by him, repairs to the temple, bhāshyaritti for expounding the Rāmānujabhashya and the feeding of certain jiyars in the temple maṭha.
494	Do. .. ..	..	Tribhuvanachakravartin Kōṇerimel-konḍan.	12th year, 222nd day.	Do. ..	.. Records the gift, by Mahābalivāṇarayan of the village of Kulōttunga-vilāgam in the eastern portion of Urukkaṭṭu-kōttam, free of taxes, for offerings, daily worship, lamp, garland and other things required for the god Pagaiyarmudiśudumperamaḷ set up by him in the temple.
495	Do. .. ..	..	....	Śaka 1475, Pramādicha, Rishabha, ba. di., pañchami, Avittam.	Do. ..	.. Registers an agreement by the temple trustees and the manager Alagiyananavalajiyar to provide certain offerings to the god on certain days from the income of Vallattāñjeri Perjohchambakkam presented by Tiruveṅgaḷappār, son of Śiruttirumalaiyaṅgar of Talappakkam.
496	Do.	Vijaya-nagara.	Vīrapratapa Sadāsivadeva-Maharaya ..	Śaka 1474, Paridhāpi, Makara, ba. di., pañchami, Tuesday, Makha.	Do. ..	.. Registers an agreement given by the temple authorities to Periyatirumalaiyaṅgar, son of Annamaiyaṅgar and Śiruttirumalaiyaṅgar, son of Periyatirumalaiyaṅgar of Talappakkam for providing certain offerings to the god and for conducting certain festivals at specified scales of expenditure.
497	Do. .. ..	..	....	..	Grantha ..	.. One of the verses records the gift of the village Sārdulapakam (Pulippakkam) in Tondai-maṇḍalam by Kōṇḍa-rāghava for expenses connected with the daily worship of the god. Another is a benedictory verse in praise of the god and the third praises the king's prowess.
498	Do. .. ..	..	....	Khara, Tai, 22 ..	Grantha and Tamil.	.. Incomplete. Records the gift made by Śrīmatu Kumāra Daṇḍayaka, of talayarimanya to the śāttina Śrī Vaiṣṇavas of the temple, for the merit of Kayasam Ayyapparāṣaṣayan and Narasaṣayan of Sālappakkam.
499	Do.	Vijaya-nagara.	Vīrapratapa Venkaṭapatiadeva-Maharaya, 'who instituted the elephant hunt'.	Śaka.... trayodaśi, Thursday, Mula.	Tamil ..	.. Built in. Gift of money for meeting the expenses on certain festival days. The grant was registered in the name of Porerru Nayanār, son of Uroppattūr Tiruveṅgaḍaiyan by Periya Tirumalainambi Chakkararayan, agent of Eṭṭūr Tirumalai Kumāra Tātaacharya Ayyan, manager of the temple.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
500	On the west verandah round the same 'rook'.	..	Tribhuvanachakravartin Vijaya Gaṇḍa-gopāladēva.	31st year, Kanya, su. di., tritiya, Thursday, Viśākha.	Tamil ..	End built in. Records gift of cows by a private individual for a perpetual lamp to the god.
501	On the same verandah .. ..	..	Do.	21st year, Kumbha, su. di., pañchami, Monday, Aśvini.	Do. ..	Records gift of 32 cows and one bull by Girakki Perumandi-dēvan, son of Kamaṛasar, for a perpetual lamp to the god.
502	Do.	Vijaya-nagara.	Virapratāpa Venkaṭapati-dēva-Maharaya..	Śaka 1564, Chitra-bhanu, Viśākha, ba. di., 30.	Telugu ..	Records gift of the village of [Mūṣuli] by Tamappa-nayadu, son of Chinna-kṛṣṇa-nayadu of Pāḍaḍa and grandson of Tamma-nayadu as tiruvidaiyattam for the expenses connected with the worship, offerings to the god and for conducting a festival during the Rōhiṇi asterism every month.
503	Do. .. ..	..	Tribhuvanachakravartin Vijaya Gaṇḍa-gopāladēva.	21st year, Kumbha, su. di., dvitiya, Friday, Uttirattadi.	Tamil ..	Records gift of 32 cows and one bull by Ramanakkan, a nayaka of Malai-maṇḍalam for a perpetual lamp to the god.
504	Do.	Vijaya-nagara.	Virapratāpa Sadaśivadēva-Maharaya ..	Śaka 1473, Virōdhikrit, Dhanus, su. di., pañchami, Wednesday, Śrāviṣṭha.	Do. ..	Gift of money, accruing as income from a village, for offerings on festival days and for a flower garden. The amount was entrusted with Raṅgayadēvaśōḷa Maharaja, son of Chalikyadēva-Chōḷa-Maharaya.
505	Do. .. ..	..	....	..	Telugu ..	Seems to record a gift of land for offerings to god Varadarājasvamin on the Rōhiṇi festival day. Mentions Tammi Bhupati, son of Chinna Kṛṣṇa.
506	On the north verandah round the same 'rook'.	..	....	..	Tamil ..	Beginning built in. Mentions Tirumalai-nambi Ramanujaiyāṅgar and Tirumalai Anantachāri.
507	On the same verandah	Vijaya-nagara.	Virapratāpa Sadaśivaraya-Maharaya ..	Śaka 1470, Kīlaka, Makara, su. di., paurṇami, Pushya.	Do. ..	Gift of money which accrued from the village Pambūṇḍi alias Kṛṣṇapuram which was assigned by Mahāmaṇḍalēśvara Rāmarāja Chinna Timmayadēva-Mahārāja to Mahāmaṇḍalēśvara Vallabhayadēva-Mahārāja who had to conduct the charities.
508	Do. .. ..	..	....	28th year	Do. ..	Registers the orders of Nilagaṅgaraiyan Tiruvekambamudaiyan making a gift, free of taxes, of the village of Vallavadaraiyanchēri in Ūrukkattū-kōttam for offerings and worship, to the god and for the service called Kumaragopalan-sandi instituted by him.
509	Do.	Vijaya-nagara.	Virapratāpa Sadaśivadēvaraya-Maharaya.	Śaka 1473, Virōdhikrit, Viśochika, su. di., dvitiya, Friday, Anurāḍa.	Do. ..	Gift of money by Perumal Dasar for offerings to the god at the festival in the vasantan-toppu in the month of Chittirai.
510	Do. .. ..	..	....	Śaka 1436, Bhava, Aśadha, su. di., daśami, Wednesday, Uttiraphalguni.	Kanarese ..	End built in. Seems to record the fact that Kṛṣṇaraya (name not mentioned) gilt the Panyakōṭi-vimāna with fine gold for the merit of himself, his father Narasana-nayaka Voḍēya and his mother Nagaladēvi.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
511	On the north verandah round the same 'rock'	Vijayanagara	Achyuta	Śaka 1455, Nandana, Śrāvana, su. di., Sunday, Jvadeśi.	Sanskrit in Grantha.	The same verses are re-engraved above this inscription in Kanarese, Nagari and Telugu characters respectively. Records that king Achyutaraya, son of Narasa, performed the Mukta-ulabhāra ceremony of himself and his queen Varadambikadevi at Kañchi and that his son China Venkata-dri gave munificent gifts to Brahmins.
512	On the same verandah	Do.	Virapratapa Kṛṣṇadeva-Maharaya	Śaka 1451, Virodhi, Iula, su. di. purnami, Sunday, Aśvini.	Tamil	Built in at the beginning. Records gift by Ramanujapāṇḍitarayan of 50 paṇam of gold which was to be invested on land and the income therefrom utilized for providing certain offerings to the god on certain specified occasions.
513	On the base of the east, south and west verandahs round the same 'rock.'	Do.	Do.	Śaka 1486, Bhava, Aśadha, su. di., daśami, Wednesday, Uttara-Phalguni	Sanskrit in Kanarese.	Same as number 478 above.
514	Left of entrance into the Narasimhasvamin shrine in the same temple.	Chōla	Tribhuvanachakravartin Rajarajadeva	10th year, Mithuna, ba. di., daśami, Tuesday, Rēvati	Tamil	Records gift of one lamp-stand and cows by Kettamala-deviyyar, one of the wives of piḷḷayar Gaṇḍagopālar for a perpetual lamp to the god.
515	In the same place	Do.	Do.	10th year	Do.	Beginning built in. Seems to record gift of 96 sheep by a scholar of Pallaparam in Puliyar-kōṭṭam for a perpetual lamp. Tirunarayapam is mentioned as a liquid measure.
516	Do.	Chōla	Tribhuvanachakravartin Vikrama-Chōladeva.	8th	Do.	Beginning and end built in. Begins with the historical introduction "[garu garu]" etc. Seems to record gift of 197½ kālāṇḍu of gold of 9½ māṇḍu fineness tested by the temple touchstone (kōyilkal) for a bathing vessel (sahasradhara) for the God Śrīraṅgaśāyi alias Vikramaśōla-viṇṇagar-peṇṇumal in the temple by Kaṇḍarap Vāṣiṣṭhan Kumārasvami of Tenkaṇḍaru in Tiruvindalur-nadu.
517	On the right wall, inside the same shrine.	Do.	Tribhuvanachakravartin Kulōttunga-Chōladeva, 'who having taken Madura and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	1[3]th	Do.	Records gift of land in the melṭundam of Tirukkaṭṭu-kōṭṭam, free of taxes, for the expenses of the service called Kulōttungaśōḷaṅ-sārdi and for offerings to the god. Vanḍuvaravata-viṇṇirundān Palavarayan of Mutturukorram in Paṇḍi-maṇḍalam figures as a signatory.
518	On the same wall	Do.	Chakravartin Vikrama-Chōladeva	10th	Do.	Incomplete. Fragment.
519	Do.	Do.	Rajakesarivarman Udaiyar śrī Rajadhirajadeva I.	[3]2nd	Do.	Begins with the historical introduction " garu garu" etc. The inscription is highly damaged and is incomplete. Records the gift of an ear-ornament and of sheep for a perpetual lamp to the god Tiruvattiyyar-Alvar by Setti-Rajamanikkattar alias Nuḷambamadēviyyar, the daughter of Ayyan-settiyar, the headman of Kolava imāṅ in Arumōḷideva-vaḷanaḍu. Her full name is give Jayaṅḡonda-śōla Viranulambamadēviyar.
520	On the left wall, inside the same shrine.	Do.	Tribhuvanachakravartin Vikrama-Chōladeva.	10th	Do.	Begins with the historical introduction " garu garu," etc. Gift of land and a salt-pan in Taiyar alias Rajakesari-nallūr in Kuṇḍi-nāḍu in Amur-kōṭṭam.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
521	On the left wall, inside the same shrine.	Chōla	Tribhuvanachakravartin Tribhuvana-viradēva, ('who having taken Madura Nam (Ceylon), Karuvār and the crowned bead of the Paṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.')	32nd year, Mīna, dvādaśi, Monday, Makha	Tamil	Seems to ratify the grant recorded in No. 520 above.
522	On the left wall of the gopura in front of the same shrine.	Do.	Rajakesarivarman Udayar śri Rajendra-Chōladēva (Kulōttunga I)	13]rd year	Do.	Damaged. Begins with the historical introduction "திருவந்திவந்தி," etc. Sale of land by the assembly to the temple for offerings and worship.
523	On the right of entrance into the first prakāra.	Vijaynagura	Sāyana-Udayar	14th year, Tula. su. di., pañchami. Thursday, Mula.	Do.	Records the gift of the village of Melaiyilāgam in Vada-karai Maṇavil-kōṭṭam for supplying a garland to the temple and for a flower-garden by one of the servants of Sāyana-Udayar.
524	On the left of entrance into the same prakāra.	..	Sakulalokachakravartin Rajanarayana Sambuvarāya.	14th year, Āpi	Do.	Gift of 300 kuḷi of land in Peṅkarai Tiruchoholai for a flower-garden.
525	On the east wall of the second prakāra.	Vijaynagura	Virapratapa Śaḍasivadeva-Maharāya	Śaka 1467, Viśva-vasu, Mīna, ba. di., dvitīya, Friday, Svati.	Do.	Registers the gift of the village Meykāvaṇar in Puliyar-kōṭṭam in Tiruttapi-śīrmai for daily offerings.
526	On the same wall	Do.	Do.	Śaka 1475, Ananda, Rishabha, ba. di., pañchami, Śatabhisaj, Wednesday.	Do.	Gift of land for a flower-garden to the temple by Saluva Timmarāja, son of Saluva Vijayadēva-Maharāja who was a feudatory of the king.
527	Do.	Do.	Do.	Śaka 1469, Plavaṅga, Pūshya, ba. di., Thursday, tritīya	Telugu	Gift of the village of Vada-kānipakkam for offerings to the god by Gopināyanigara, the agent of Rāmarāja Chinna Timmayadēva-Maharāja, for the merit of the latter.
528	Do.	Do.	Do.	Śaka 1466, Krodhi, Mithuna, ba. di., daśami, Saturday, Aśvati.	Tamil	Records gift of money by Maṭṭili Varadarāja, son of Maṭṭili Sōmarāja Potturāja for providing daily offerings, to the god and for special offerings on his natal-star day. Maṭṭili Varadarāja bears a number of hiradās.
529	Do.	Do.	Do.	Śaka 1467, Viśva-vasu, vṛśchika, su. di., daśami, Friday, Uttara-Bhadrāpada.	Do.	Gift of money for offerings. The money was deposited for interest with Maḍabūsi Ugrāpi rāyar.
530	Do.	Do.	Do.	Śaka 1471, Saumya, Rishabha, ba. di., tritīya, Tuesday, Uttarashāḍha.	Do.	Registers that Vallabhayadēva-Maharāja, son of Sōma-vamsādhisvara śrīman Mahāmandalēvara Rāmarajarāja Varadarāja of Ātreya-gōtra, made a gift for the merit of his mother Krishṇamma, of a garden and left it in the possession of Uttandarāyar to be utilized as a flower-garden and for conducting the garden festival and leased out permanently to Narasāya, son of Saṁkirtana Rāmānujāya, the village of Siṭṭanāṇjeri in the Poliyur-śīrmai, the income from which was to be utilized for conducting the tōppu-tirunāl festivals of the god.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
531	On the east wall of the second prakara.	Vijayanagara	Virapratapa Venkatasapatirajadeva-Maharaya.	Śaka 1509, Sarvajit, Karkataka, śu. di., daśami, Thursday, Mola.	Tamil ..	Records the gift of the village of Paruttiputtūr in Tiruttani-śirmai for offerings by Tirumalainambi Chakrarāyer, the agent of acharya-Ayyaṅ of Eṭṭūr, Tirumalai, Kumbhakōṇam and Tirumalirūṭṭolai. The gift was inscribed in the name of Aramudalvar, grandson of Kidāmbi Śrinivasa Ayyaṅgar and others.
532	On the same wall	Do.	Virapratapa Sadāsivarāya-Maharaya ..	Śaka 1471, Saumya, Vaiśakha, ba. di., tṛitiya, Tuesday.	Telugu ..	Same as No. 530 above.
533	Do.	Do.	Virapratapa Krishnadeva-Maharaya ..	Śaka 1438, Dhātū, Pushya, ba. di. 7, Wednesday.	Do. ..	Same as No. 174 above.
534	Do.	Do.	Virapratapa Sadāsivadeva-Maharaya ..	Śaka 1483, Dhunmati, Tula, ba. di., dvitiya, Saturday, Rohini.	Tamil ..	Records the assignment, on interest, to Rayasam Venkata-dri, son of Mosali adugu Timmaraja, of the income of certain villages for providing offerings to the god.
535	Do.	Do.	Do. ..	Śaka 1480, Kalayukti, Makara, śu. di., daśami, Thursday, Mṛgaśirsha.	Do. ..	Records the assignment of the income of certain villages to Ramaraja, son of Mahamandalāsvara Chikkaraja of Araviti (P) for conducting the annual festivals of the god and for providing certain offerings and cakes.
536	Do.	Do.	Virapratapa Aahyutarāya-Maharaya ..	Śaka 1457, Dhurmukhi, Vṛiśchika, śu. di., New-moon, Monday, Anurādha.	Do. ..	Gift of certain lands for providing cakes to the god.
537	On the south wall of the same prakara.	..	Tribhuvanachakravartin Vijaya Gāṇḍagopāladēva.	18th year, Simha 10, ba. di., prathama, Sunday, Śatabhisaj.	Do. ..	Gift of cows and a lamp-stand by Mayyūr Ramannadēvan, a member of the Nayakanmār of Malai-maṇḍalam, for a perpetual lamp in the temple.
538	On the same wall .. .. .	..	Do. ..	5th year, Kanya, śu. di., prathama, Monday, Chitra.	Do. ..	Gift of cows for a perpetual lamp to the temple by Śrikumarāṇ, a member of the Nayakanmār of Malai-maṇḍalam.
539	Do. .. .. .	..	Do. ..	14th year, Kanya, ba. di., pañchami, Sunday, Śravana.	Do. ..	Gift of 32 cows and a bull by Tiruvattiyarkorri of Tiruvaypadi for a perpetual lamp in the temple.
540	Do. .. .. .	..	....	Śaka 1582, Vikāri, [Chaitra], 25, śu. di., Chaturdaśi, Sunday, Hasta.	Telugu ..	Records the repair of prakara walls in the Varadaraja temple at Kañohi, by the son of Duddayacharya.
541	Do.	Vijayanagara	Aahyutarāya-Maharaya	Śaka 1464, Nandana, Jyeshtha, ba. di., 12, Thursday.	Kanarese ..	Same as No. 50 of 1900.
542	Do.	Do.	Do.	Do.	Telugu ..	Same as No. 541 above.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
543	On the south wall of the second prakāra.	Vijayanagara	Achyutarāya-Mahārāya	Śaka 1454, Nandana, ekadāśī, Sunday, Mula.	Tamil ..	Assignment of the income of 17 villages to the temple for providing special offerings at the instance of the king when he visited the temple and weighed himself against pearl in company with his wife Varadadevi Amman and Kumāra Venkatādri-Uḡayār and made a gift of 1,000 cows.
544	On the same wall	Do.	Do.	Śaka 145[4], Nandana, Phalguna, ba. di., catur-dāśī.	Do. ..	Records that in the year Virōdhi on the day of Kartika-bahula-pañcāmī, on the occasion of his coronation, king Achyutarāya directed Saluva-Nāyaka to assign villages to the temples of Varadarāja and Ekāmbaranātha equally neither more nor less. But as Saluva-Nāyaka gave more to Ekāmbaranātha, Achyutarāya hearing this equalised the number of villages by redistribution.
545	Do.	Do.	Achutayaraya	Śaka 1454, Nandana, Phalguna, ba. di., & (Saturday).	Telugu ..	Same as No. 544 above.
546	Do.	Do.	Do.	Śaka 1454, Nandana, Śravana, ba. di., 12, Sunday.	Kanarese ..	Registers gift of villages and lands to the temple of Varadarājasvāmin on the occasion of the tulabhāra ceremony of the king.
547	Do.	Do.	Do.	Śaka 1455, Vijaya, Phalguna, ba. di., Sunday, 4.	Do. ..	Registers grant of certain villages to Varadarājasvāmin and Ekāmbaranātha equally on the occasion of the coronation of the king.
548	Do.	Do.	Do.	Do.	Nagari ..	Same as No. 547 above.
549	Do.	Do.	Do.	Śaka 1454, Nandana, Jyeshṭha, ba. di., 12, Thursday.	Kanarese in Nagari.	Same as No. 541 above.
550	Do.	Do.	Virapratāpa Sadaśivadeva-Mahārāya ..	Śaka 1472, Sadharana, [śū], di., sapṭamī, Rohini.	Tamil ..	Assignment of certain lands granted for providing offerings during the time of Kṛṣṇarāya by Vaḍamalai-annaṅ and Viramarāja. These lands were now made over to Nāgarāja, son of Siddharāja of Somavamsa.
551	On the west wall of the same prakāra.	Chōla	Tribhuvanachakravartin Rājārājadeva ..	26th year, Makara, ba. di., Thursday, sapṭamī, Hastā.	Do. ..	Gift of 115 sheep for a lamp by a native of Karum[bū]r
552	On the same wall	Do.	Do.	26th year, Mēsha, ba. di., daśamī, Thursday, Śravi-śṭha.	Do. ..	Gift of 38 cattle for a lamp by a native of Puliyūr in Puliyūr-kōṭṭam.
553	Do. .. .. .	..	Tribhuvanachakravartin Allantikka-Mahārāja Gaṇḍagopāladeva.	3rd year	Do. ..	Records a gift of 4 cows for ½ lamp.
554	Do.	Chōla	Tribhuvanachakravartin Kulōttuṅga-Chōlādeva.	1[1]th	Do. ..	Gift of 32 cows and a bull for a lamp and of 120 kaṣu for conducting worship and offerings at the service called Dhanmaparipalan-śandi and for feeding five devotees in the temple by Tiruvarangumudaiyaṅ alias Rājadhīrāja Malaiyarāyaṅ alias Dhanmaparipalan, son of Munaiyadaraiyaṅ alias Kulōttuṅgaśōla Malaiyarāyaṅ, one of the Malai-Mudali residing in Tirumēdambirai in Perumūr-naḍu, a sub-division of Maṇavir-kōṭṭam.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
555	On the west wall of the second prakāra.	Chōla	Tribhuvanaohakravartin Rajarajadeva	22nd year, Mīna, su. di., dvādaśi, Saturday, Āśleśabā.	Tamil	Gift of 33 cattle for a lamp by Kondu Nagadēvarāja alias Gopa[la] Perumal of Nattapādi-nādu.
556	On the same wall	..	....	....	Do.	Registers an order of Madurantaka Pottappichchōlan stating that the assembly of the people of Jayaṅḡonda-sōlamandalam remitted six kalam of paddy per veli of land granted as dēvadanam, tiruvaiyattam, pullichandam, agara-parru, maḡapparru, jivita-parru, padai-parru, and vanniya-parru.
557	Do.	Chōla	Tribhuvanaohakravartin Rajarajadeva	26th year, Kumbha, su. di., pañchami, Thursday, Āśvati.	Do.	Gift of 17½ veli of land in Periyapañjēri alias Virasimha-chaturvēdimāṅgalam, a hamlet of Ukkal in Kaliyur-kōttam, a district of Jayaṅḡonda-sōlamandalam, by Periya-perumal alias Perumalḡāsan to 58 Brahmins for reciting the Vaiṣṇava hymn <i>tirumōḡi</i> .
558	Do.	Do.	Tribhuvanaohakravartin Kulōttunga-Chōladeva, 'who was pleased to take Madura and the crowned head of the Pāḡḡya.'	18th year, Mīna, ba. di., Tuesday, Śravaṇa.	Do.	Gift of 16 buffaloes for ½ lamp by a native of Ūṛukkāḡu alias Rajarāja-chaturvēdimāṅgalam in Avūr-kūṛḡam, a sub-division of Nittavinōda-vaḡalanāḡu.
559	Do.	Do.	Tribhuvanaohakravartin Rajarajadeva	24th year, Mēsha, su. di., śkādāśi, Wednesday, Pūrvaphalguni.	Do.	Gift of 32 cows, a bull and a lamp-stand for burning a perpetual lamp in the temple by a native of Vendattūr in Sengattū-nāḡu, a sub-division of Sengattū-kōttam, a district of Jayaṅḡonda-sōlamandalam.
560	Do.	Do.	Do.	21st year, Kumbha, ba. di., dvādaśi, Thursday, Pūrvashadha.	Do.	Gift of 99 cattle for 3 perpetual lamps by the individual mentioned in No. 557 above.
561	Do.	Vijayanagara	Virapratapa Śadaśivarāja-Maharāja	Śaka 1469, Plavaṅga, Dharmas, su. di., dvādaśi, Friday, Rohiṇi.	Do.	Gift of 80 poṇ for offering cakes on the festival days in the months of Āpi, Puraṭṭadi, Māsi and Vaiḡāśi, out of the 9 poṇ and 6 paṇam accruing as interest every year at 1 paṇam per cent. During one of the festivals the god had to be taken to the temple of Soṇṇavannamśeyda-perumal on two days and cakes offered.
562	Do.	..	Tribhuvanaohakravartin Alluntikka-Maharāja Gaṇḡagōpāladeva.	6th year, Rishabha, ba. di., daśami, Friday, Revati.	Do.	Gift of land by Allalagāmundaṇ, Viragamundaṇ, Śriraṅga-gāmundaṇ and Gavundaiaṇ, the pradhāni-Mudalis of Idai-nāḡu in Poysala-rājya, for supplying cardamom to the temple.
563	Do.	..	Do.	2nd year, Simha, su. di., pañchami, Saturday, Hasta.	Do.	Gift of 11 buffaloes for a perpetual lamp by Tonḡai-maṇḡala Gurukulaṛāyaṇ, a native of Velichōbēri alias Śilasikhamani-chaturvēdimāṅgalam in Puliyūr-kōttam.
564	Do.	..	Sakalalōkachakravartin Rajanarāyaṇaṇ	Plava prathamā, Monday, Revati.	Do.	Unfinished. Records the gift of the village of Śirupuliyar in Ukkal-parru by Kattāri Saluvaṇ.
565	Do.	..	Tribhuvanaohakravartin Gaṇḡagōpāladeva.	[3]rd year, Mithuna, su. di., daśami, Wednesday, Hasta.	Do.	Records a gift of land by purchase for providing offerings to the god by a native of Melmaṇḡalam.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
566	On the west wall of the second prakara.	Chōla	Tribhuvanachakravartin Rajarajadeva	[2]9th year, Karkaṭaka śu. di., pañchami, Monday, Pushya.	Tamil	Records a gift of land in Perunagar in Perunagar-naḍu, a sub-division of Venkunra-kōṭṭam, a district of Jayangonda-ṣoḷamardalam by Viraperumāl Ediriliṣōḷa Sambuvāyaṇ Alappirandaṇayaṇ alias Rajaraja Sambuvāyaṇ, grandson of Sengēni Virāgarāṇ Ammaṇappaṇ for offerings and worship at the service called Alappirandaṇ sandi following the service called Gaṇḍagōpalāṇ sandi. The donor made a gift of land in Pamaṅgattuppūḍi, a hamlet of Ukkal for the supply of flower-garlands to the god.
567	On the same wall	..	....	Śaka 15[8]1, Viḷambi, Tai, [18].	Telugu	Gift of certain privileges in the temple to Venkaṭadri, son of Dharmayya of Krōttapalli.
568	Do.	..	Tribhuvanachakravartin Vijaya Gaṇḍagōpaladeva.	16th year, Rishabhā, ba. di., daśami, Friday, Uttara-Bhadrāpada.	Tamil	Gift of land in the villages of Perumbudūr with its hamlets Melaipattu, Kōṭṭupakkam, Pañchalipattu, Payvāniyapattu, Kuṣapattu and Kaṇchehipattu for conducting the service Rahuttarāyaṇ sandi called after the donor Nalla-siddharasa, who bears various birudas and who is stated to have been born of the Pallaṇḍa family and of Bharadvāja-gōtra.
569	Do.	Vijayanagara	Virapratapa Kṛṣṇadeva-Maharaya	Śaka 1436, Bhava, jyēṣṭhā, śu. di., 10, Wednesday, ..	Telugu	Same as No. 498 above.
570	Do.	..	.....deva	24th year, Makara, śu. di., dvitīya, Wednesday, Śrāvāna.	Tamil	Built in at the beginning. Records the gift of 32 cows and 1 bull by one of the handmaids (அச்சுபுத்தையர்) of Gaṇḍagōpaladeva, for a perpetual lamp in the temple.
571	On the north wall of the same prakara.	..	Vijaya Gaṇḍagōpaladeva	7th year, Kanya, śu. di., daśami, Wednesday, Mūla.	Do.	Gift of land in Eriyagaram, a hamlet of Kūttanūr alias Rajadhirāja-chaturvēdimaṅgalaṁ, by a native of the latter village for maintaining a flower-garden for supplying sacred garlands.
572	On the same wall	..	....	Mithuṇa, śu. di., Śaṣṭhī, Wednesday, Uttara-Phalguni.	Do.	Seems to record that, while the king, seated with his consorts under the canopy called Ariyannavallan on the throne of Viravallala in the Abhisheka-maṇḍapa, was listening to the songs of Śaḍagōpaṇ, he directed that a house for dwelling together with certain privileges may be given to a certain Karambicheṭṭu Narasiṅga-bhaṭṭaṇ who appears to have been an approved devotee of god.
573	Do.	..	....	Do.	Do.	Records the assignment of all taxes levied on the village of Murukkambakkam belonging to the temple to a servant (name lost) of Saluva Maṅgu-Maharaja made on an occasion similar to the one mentioned in No. 572 above.
574	Do.	..	....	Vikari, Meṣha, śu. di., prathamā, Friday, Aśvati.	Do.	Records that the god invested the title of Brahmatantra-svatantra jīyaṇ on Vaiṣṇavadaśa and directed that a maṭha should be established for him with the lands necessary for its maintenance, that the books procured by him should be left with him and that towards the propagation of Rāmaṇuja-darśana by him and his disciples after him, all disciples of Rāmaṇuja and other devotees of the god should take him in their community. The occasion for the grant is the same as that mentioned in No. 572 above.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
575	On the north wall of the second prakara.	Vijayanagara	Virapratapa Achyutaraya-Maharaya ..	Śaka 1460, Viḷambi, Vriśchika, ba. di., pañchami, Monday, Pushya.	Tamil ..	Gift of the village of Tirumukkoḍal in Śalaipakkam-śirmai in Kaḷaṭṭar-kōṭṭam, a hamlet detached from Madurantakam, for offerings by Salakkaraḷa Periya Tirumalaiyadeva-Maharaja one of the feudatories of the king.
576	On the same wall	Do.	Do.	.. Heviḷambi, Arpaśi, 27th.	Do. ..	Records that the king directed that, out of 1200 pon assigned by him, in the year Vikṛiti, for offerings to the temple, 150 pon should be transferred in the name of Govindayyaṅgar, son of his preceptor Uruppuṭṭar Nallaṇ Chakravarti Siraṇṇayyaṅgar, who was to receive 1/4th of the offerings as such.
577	Do.	Do.	Do.	.. Śaka 1462, Plava, Mēsha, śu. di., paṇṇami, Sunday, Svāti.	Do. ..	Gift of 120 pon for offerings to the temple of Raghunatha in Vēgavati. The money was deposited on interest with Rama-bhaṭṭa, son of Bhūtanatha Chiṭṭi-bhaṭṭu.
578	Do. .. .. .	..	....	Thursday, Hasta ..	Do. ..	Stones missing and mutilated. Seems to record a gift similar to that contained in No. 572 above to a certain Vindukan.
579	Do.	Vijayanagara	Virapratapa Achyutaraya-Maharaya ..	.. Śaka 1460, Viḷambi, Kaṛṇāṭaka, śu. di., ēkadasi, Jyēshtha, Monday.	Do. ..	Gift of 100 paṇṇam for celebrating the day of Śrījayanti festival on which Śrī Kṛishṇa was born. In making provision for worship and offerings, it was particularly noted that the image of Kṛishṇa should be represented as a child drinking milk placing the conch at the mouth. The gift was engraved on stone in the name of Vāḍa Tiruvēṅgaḍaiyyar, the kōyil-kōlvi, who was the disciple of Paravastu Nayinaṇ Ayyaṅgar at the instance of Kandaḍai Ramanujaṇṇiyyaṅgar, one of the managers of the temple.
580	Do.	Do.	Virapratapa Sadaśivadeva-Maharaya ..	.. Śaka 1473, Virōdhi-kṛit, Makara, śu. di., sapṭami, Sunday, Revati.	Do. ..	Gift of land for offerings by Tiruppadiraja for the merit of his father Mahamaṇḍalesvara Sajuva Chinnayadeva-Maharaja of the lunar race and of a garden for the merit of his daughter Akkamma.
581	Do.	Do.	Achyutaraya-Maharaya .. .. .	.. Śaka 1456, Jaya, Kumbha, ba. di., chaṭurdaśi, Monday, Śravaṇa.	Do. ..	Built in at the beginning. Gift of the village of Uttirasōlai in Damaḷ-kōṭṭam by Tiruvēṅgaḍa Annaṇ, son of Bhaṭṭaḍi-[p]iraṇ of Śrīvillipputtur.
582	Do.	Do.	Virapratapa Sadaśivadevaraya-Maharaya.	.. Śaka, 1472, Sadharana, Kumbha, śu. di., dvitīya, Saturday, Uttara-Bhadrapada.	Do. ..	Beginning built in. Gift of the village of Śiṭṭapaṇjeri by Ramabhaṭṭa, son of Bhūtanatha Chiṭṭabhaṭṭu for offerings to the god Vēgavati Raghunathan.
583	Do.	Do.	Virapratapa Achyutayadeva-Maharaya ..	.. Śaka 1458, Durmukhi, Kumbha, dvadasi, Wednesday, Uttarashadha.	Do. ..	Records that Narayana-setṭiyaṇ son of Periyanaṅgu-setṭiyaṇ of the Nedunkumara-gōtra, gave 530 gold coins to the god, the interest from which was ordered to be utilised for sacred offerings on certain festival days. Mentions also a temple and a maṭha dedicated to Tirukkachinambi, the Vaishṇava devotee.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
584	On the north wall of the second prakāra.	Vijayanagara	Virapratāpa Achyutayadeva-Maharāja ..	Śaka 1455, Vijaya, Karkāṭaka, ba. di., tṛtiya, Wednesday, Satabhishaj.	Tamil ..	Records that the king soon after his coronation in the year Virodhi directed that the gift of villages made to the temple of Varadarajadeva and Ekambaranatha should be of equal estimated worth and ordered Saluva-Nayaka to attend to it. But the latter gave more to Ekambaranatha than to Varadaraja and that, on hearing this, Achyuta went to Conjeeveram in person and effected the equalization between the two temples by casting lots.
585	On the same wall .. .. .	..	....	Rishabha, su. di., dasami, Saturday, Hasta.	Do. ..	Similar to No. 572 above. The recipient herein is Pottarasaṅ, the minister (pradhani) of Saluva Maṅga-maharāja. In addition he was also given the right of levying taxes at 2 paṇam on storeyed houses and 1 paṇam on houses with inside verandahs.
586	Do.	Vijayanagara	Virapratāpa Śrīraṅgadeva-Maharāja, 'who instituted the elephant hunt.'	Śaka 1505, Subbhanu, Tula, ba. di., tṛtiya, Rohini, Tuesday.	Do. ..	Gift of the village of Chedirayankuppam of Uratti-paru in Nallur-naḍu, a sub-division of Venkunnakōṭṭam in Pudaividu-raṇyam for offerings and for conducting festivals by [Eṭṭar] Tirumalai Kumara Tatācharya.
587	Do.	Do.	Virapratāpa Venkṭapatideva-Maharāja ..	Śaka 1510. Sarva-dhari, Simha, su. di., pañchami, Saturday, Chitra.	Do. ..	Gift of the villages of Alambakkam, Anambadi in Kurumburai-naḍu, a sub-division of Kaḷattur-kōṭṭam in Pudaividu-raṇyam for offerings by the donor mentioned in No. 586 above. The gift was engraved in the name of Raṅgappayyaṅgar, son of Annavaṇṇaṅgar, grandson of Pattāṅgi Nayanar Ayyan.
588	Do.	Do.	Virapratāpa Śrīraṅgadeva-Maharāja, 'who instituted the elephant hunt.'	Śaka 1504, Chitrahānu, Tula, ba. di., pañchami, Sunday, Mula.	Do. ..	Gift of the village of Telatteru in Iḍaiśāsal-sīrmai for conducting certain festivals. The record was engraved in the name of the Acharya of Tirumalai, Kumbakōṇam and Tirumā[rbar]piranjolai (Tirumalirūñjolai), who had to meet the expenses out of the interest accruing on the money-income of the village.
589	On the base of the south wall of the Anantaḷvar shrine in the same prakāra.	Chōla ..	Tribhuvanachakravartin Tribhuvanaviradeva, 'who having taken Madura and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and the anointment of victors.'	35th year, Śaka 1134	Grantha and Tamil.	Records that Śivagaṅga of the Gaṅga dynasty built the Anantaḷvar shrine with stone. It mentions Choleन्द्रasimha as his father's name and gives him the birudas Kuvalajapuraparamēśvara, Gaṅga-kulōtbhava and Sīrāimittaperumal.
590	Inside the Karumanikkavarada shrine in the same prakāra.	Do. ..	Chakravartin Vikrama-Chōladeva ..	11th year	Tamil ..	Records that the king set up in the temple the image of Vikramachōla-vinnagar-Ḍḷvar and for its daily worship made a gift of land, as devadāna, in the village of Vilvalam, which was renamed Akalanakanallūr, in Kaliyūr-naḍu, a sub-division of Kaliyūr-kōṭṭam.
591	On the base of the south wall of the same shrine.	Vijayanagara	Virapratāpa Sadaśivadeva-Maharāja ..	Śaka 1473, Virodhi-kṛit, Dhnuus, su. di., ekadasi, Tuesday, Aśvati.	Do. ..	Gift of the village of Merpakkam near Añjūr in Sengalunarpattu-sīrmai which belonged to Daḷavay Timmarāja, the agent of Mahāmandalēśvara Ramarāja-Viṭhalarāja-Chinna Timmarāja-Pappu Timmayadeva-Maharāja. The village was handed over to Daḷavay Timmarāja on lease for providing offerings to Aruḷaja-Perumal.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
592	On the base of the north wall of same shrine.	Vijayanagara	Virapratapa Sadāsivadeva-Maharāya	Saka 1471, Saumya, Karkataka, śu. di., pañchami, Friday, Rēvati.	Tamil	Records the assignment of the village of Irāiyūr, the income from which, amounting to 120 poṇ, was ordered to be utilised for sacred offerings, garlands and butter for the god by Daḷavay Koppu-nayakar, the agent of Mahāmandalēśvara Rāmarāja Tūmarāja Chinnattimmayadeva, for the merit of his master.
593	On the east wall of the Abhisheka-maṇḍapa in the same temple.	..	....	2nd year, Āṇi	Do.	Records the gift of 30 cows and a bull for a perpetual lamp in the temple of Śrī-Rāmachandra-Perumal in Viśīra-naḍu in Vaḍu-maṇḍalam by the managers of the Arulala-Perumal temple at Cōnjeevaram.
594	On the same wall	Chōḷa	Tribhuvanaśhakravartin Rājarājadeva	18th year, Vriśchika, śu. di., trayodasī, Tuesday, Aśvati.	Do.	Gift of 33 cattle and a lamp-stand for a perpetual lamp by Nulappiyārulan Nārāyananambi Damōdaran, one of the kēlvi-mudalis of Gaṇḍagōpaladeva.
595	Do.	..	....	....	Do.	Records the building of the maṇḍapa by Ilambilakattu Nayakar.
596	Do.	Chōḷa	Tribhuvanaśhakravartin Rājarājadeva	21st year, Makara, śu. di., prathamā-Tuesday, Śravaṇa.	Do.	Gift of 33 cattle for a perpetual lamp by a native of Muran-ottamaṅgalam in Valluva-naḍu in Malai-maṇḍalam.
597	Do.	Do.	Do.	18th year, Makara, ba. di., dasami, Monday, Svāti.	Do.	Gift of 33 cattle and one lamp-stand for a perpetual lamp by Kaṇḍan Eranambi residing in the city of Kulamōkku in Malai-maṇḍalam.
598	Do.	Do.	Do.	11th year, Sīrha, ba. di., [tritiya], Sunday, Uttara-Bhadrāpadā.	Do.	Gift of 33 cattle and a lamp-stand for a perpetual lamp by Iyakkan Ayyanambi, a native of Karāyappalli in Malai-maṇḍalam.
599	Do.	Vijayanagara	Virapratapa Krishnadeva-Maharāya	Saka 1448, Sarvajit, Mēsha, śu. di., dasami, Pushya, Tuesday.	Do.	Incomplete. Gift of 100 paṇam for offering cakes during certain festivals.
600	Do.	Do.	Virapratapa Achyutarāya-Maharāya	Saka [1462] Sunday, Hastā.	Do.	Gift of money for offerings by a native of Kaḍavarayan-paṭṭu.
601	Do.	Saluva	Mahāmandalēśvara Bujabala Vira Nara-siṅgadeva-Maharāya.	Saka 143 [1], Mēsha, ba. di., trayodasī, Tuesday, Rēvati.	Do.	Gift of 3,000 paṇam for offering cakes. The money was deposited with a native of Narasiṅgarāyapuram.
602	On the south wall of the same maṇḍapa.	..	Somēśvara	....	Grantha and Tamil.	Built in at the beginning and incomplete. Mentions that king Somēśvara was descended from the family of the Yadus and that Devika born of the Chalukya family was his chief queen.
603	On the same wall	..	Tribhuvanaśhakravartin Vira Gaṇḍagōpaladeva.	3rd year, Kumbha, ba. di., tritiya, Saturday, Hastā.	Tamil	Gift of 33 cattle and a lamp-stand for a perpetual lamp by a native of Rājarājapuram, a sub-division of Venkunra-kōṭṭam.
604	Do.	..	Sakalalōkaśhakravartin Rājanārāyaṇa Sambuyarāya.	7th year, Āṇi, 30th	Do.	Enumerates the localities to which the (image of the) god may resort to after it was carried in procession on the elephant, horse and gaṇḍa vehicles respectively and after the car festival.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
605	On the south wall of the same mandapa.	Chola ..	Tribhuvanaachakravartin Rajarajadeva ..	21st year, Kumbha, su. di., chaturdaśi, Tuesday, Makha.	Tamil	Gift of 33 cattle for a perpetual lamp in the shrine of (Periyaspirattiyar), the senior consort of Arulala-perumal by a native of Tirumugaippadi-naḍu in Naduvil-maṇḍalam.
606	On the same wall	Do. ..	Do. ..	24th year, Vriśchika, su. di., pañchami, Tuesday, Pārvaśaḍha.	Do.	Gift of four cows for one-eighth lamp by a native of Śāral in Velī-naḍu.
607	Do. .. .. .	..	....	25th year, Margali	Do.	Refers to an order of Madurantaka Pottappichchōlan according to which taxes were levied on all oil merchants in Mummudiōhōlapperunderuvu in Conjeeveram. Baudhapalli is mentioned as one of the places exempted from this tax. Stones with the insignia of Gaṇḍagōpala were set up to mark the jurisdiction.
608	Do. .. .. .	..	Tribhuvanaachakravartin Allontikka Maharaja Gaṇḍagōpāladeva.	5th year, Tula, su. di., prathamā, Monday, Viśakha.	Do.	Gift of 97 cows and one bull for three perpetual lamps by Kōṇ Kattaiyan, a minister of Gaṇapātideva.
609	Do. .. .. .	..	....	25th year	Do.	Refers to the order of Madurantaka Pottappichchōlan. Records a grant similar to that contained in No. 607 above. The tax was levied herein on merchants, Śāliya weavers and other people residing in the streets of Arumolidevapperunderuvu, Rajarājapperunderuvu, Nigarilōlapperunderu alias Gaṇḍagōpālapperunderuvu and Kūraivaniyapperunderuvu.
610	Do.	Chola ..	Tribhuvanaachakravartin Rajarajadeva ..	26th year, Makara, ba. di., daśami, Friday, Svati.	Do.	Gift of cows and sheep for a perpetual lamp by a servant of Gaṇḍagōpala.
611	Do.	Do. ..	Do. ..	24th year, Kumbha, ba. di., chaturthi, Sunday, Chitra.	Do.	Gift of 33 cattle for a perpetual lamp by Mallaya Daṇḍanāyaka, son of Appaya Daṇḍanāyaka, brother (?) of the mahāpradhani Daṇḍinagōpa.
612	Do.	Do. ..	Do. ..	24th year, Meshā, ba. di., pañchami, Thursday, Mula.	Do.	Gift of 33 cattle for a perpetual lamp by Keśava Daṇḍanāyaka, son of the individual mentioned in No. 611 above.
613	Do.	Vijayanagara	Virapratapa Virūpakṣadeva-Maharaya, son of Devaraya-Maharaya, 'who instituted the elephant hunt.	Śaka 1393, Khara, Makara, ba. di., chaturthi, Wednesday, Hasta.	Do.	Incomplete. Mentions a king with Śaṅkha birudas whose name is lost.
614	Do.	Do.	Virapratapa Achyutaraya-Maharaya ..	Śaka 1464, Subhākrit, Mithuna, su. di., trayodaśi, Sunday, Mula.	Do.	Gift of 250 paṇam for offering cakes on ekadaśi days after the return of the god from procession. The money was deposited on interest with the maṇḍaḍis of Tiruvattiyūr.
615	Do.	Chola ..	Tribhuvanaachakravartin Rajarajadeva ..	24th year, Rishabha, ba. di. pañchami, Saturday, Uttara-Phalguni.	Do.	Gift of 33 cattle for a perpetual lamp by Gōppaya Daṇḍanāyaka, younger brother of Mallaya Daṇḍanāyaka, son of Appaya Daṇḍanāyaka.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
616	On the south wall of the same mandapa.	Chōla ..	....	20th year, Simha, śu. di., daśami, Monday, Mūla.	Tamil	Gift of a flower-garden by purchase by Madayya Daṇḍanāyaka for supplying flowers and garlands.
617	On the same wall	Do. ..	Tribhuvanaśhakravartin Rājaraṣaḍeva ..	Do.	Do.	Gift of 33 cattle for a perpetual lamp by mahāpradhani Daṇḍinagopa Madaya Daṇḍanāyaka.
618	Do. .. .. .	..	....	....	Do.	Beginning built in. Gift of land and cows by Taluvakulaṇḍan Vāṇadarāya of Perungurumbūr for garlands, sacred offerings and perpetual lamp to the god. The cows were left with Garuḍanmēl-aḷagiyār of the nambi caste and the possession of the land was given to Uttara-vedi-aḷagiyār for rearing a flower-garden.
619	On the west wall of the same mandapa.	Chōla ..	[Tribhuva]naśhakravartin Rājaraṣaḍeva	.. .. śu. di., Saturday, pañchami.	Do.	Gift of 33 cattle for a perpetual lamp by a native of Nellore.
620	On the same wall	Do. ..	Kulōttunga-Chōlaḍeva, 'who was pleased to take the crowned head [of the Pāṇḍya] and Madura.'	13th year, Mēsha, 11, 'Thursday, Pūshya, śu. di., Aśtami.	Do.	Gift of 40 cows and one bull for a perpetual lamp and for offering milk to the god by Anmaiappan Kannaḍaipperuma] alias Vikrama-Chōla Sāmbuvarayan.
621	Do.	Do. ..	Tribhuvanaśhakravartin Rājaraṣaḍeva ..	21st year, Simha, śu. di., daśami, Wednesday, Mūla.	Do.	Gift of the village of Kūkkūlam, a sub-division of Vaḍa Payirkōttam, a district of Jayangonda-śōlamandalam for worship and offerings to the god Aḷagar at Tirumēlir-nūḷolai in Pāṇḍi-mandalam by Madurantaka Pottappich-chōḷan Manumaśiddarāṣan Tirukkaḷattidēvan alias Gaṇḍagōpalan, at the service (śandi) called after him.
622	Do.	Do. ..	Do. ..	21st year, Simha, śu. di., śhatar-dasī, Sunday, Śravishthā.	Do.	Gift of the village of Valluvappakkam in Urukkaṭṭu-kōttam, a district of Jayangonda-śōlamandalam for the maintenance of Tiruvaḷipparappinān-kōttam who had to recite śindu (ode) in the temple of Aṇḷaḷaperuma] by the individual mentioned in No. 621 above.
623	Do. .. .. .	..	Tribhuvanaśhakravartin Kōnerinmai-konḍan.	....	Do.	Unfinished. Registers that the cows and sheep belonging to the temple may freely graze on certain lands in a large number of villages in Tondai-mandalam whose names are enumerated and that no tax will be levied on them by the owners.
624	Do. .. .. .	..	Tribhuvanaśhakravartin Vira Gaṇḍa- [gōpaladeva].	4th year	Tamil prose and verse.	Damaged. Seems to record a gift of lamp and appears to refer to the king as belonging to the Pallava family.
625	Do. .. .. .	..	....	....	Tamil	Much damaged. Quotes the order of Madurantaka Pottappichchōḷan and records the assignment of certain taxes.
626	Do.	Chōla ..	Tribhuvanaśhakravartin Kulōttunga-Chōlaḍeva.	1* year	Do.	Gift of land in the village of Aḷagiyasōlanallār for daily worship by Ammai Appan Pāṇḍi-naḍu-konḍan alias Irā. .
627	On the north wall of the same mandapa.	..	....	....	Do.	Registers the gift of the two villages Kaḷaṇḍan and Aiyankulattūr in Kaliyūr-kōttam by Madurantaka Pottappichchōḷan Manumaśiddarāṣan Tirukkaḷattidēva Gaṇḍagōpalan in the 19th year of Rājaraṣaḍeva.

B.—Stone inscriptions copied in 1919—cont.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
628	On the north wall of the same mandapa.	..	....	..	Tamil ..	Records gift of land in the village of Kaliyūr in Kaliyūr-kōttam for a flower-garden by the individual mentioned in No. 627 above and refers to the 19th year of Rajarajadeva.
629	On the same wall .. .. .	..	....	..	Do. ..	Gift of land in Kaliyūr for forming an agaram, to the bhattas of the temple of Gaṇḍagōpala-Vinnagar Emberruman at Kaliyūr in the 24th year of Rajarajadeva. Refers to the order of Madurantaka Pottappichchōlan.
630	Do. .. .. .	..	....	..	Do. ..	Records the order of Madurantaka Pottappichchōlan fixing the share of the produce which the occupiers of the arecanut and betel gardens belonging to the temple had to set apart and granting certain special privileges to be enjoyed by the owners on the lands.
631	On the east wall of the gōpura in front of the Abhisheka mandapa.	Chōla ..	Rajakesarivarman Kulottunga-Chōla- [deva].	36th year	Do. ..	Incomplete. Begins with the introduction "யசுரம்," etc.
632	On the right wall of the same gōpura.	Do. ..	Rajakesarivarman alias Tribhuvanachakravartin Kulottunga-Chōladeva.	45th year, 190th day.	Do. ..	Begins with the historical introduction "யசுரம்" etc. Gift of money for offerings at the early morning service by Vaṅgāmūlaiyūr-Udaiyan Araiyan Mummudisōlan alias Anukappallavaraiyan of Maṅgi-nadu, a sub-division of Virudarājabhayaṅkara-vaṇanadu, a district of Sōla-maṇḍalam.
633	On the left wall of the same gōpura.	Vijayanagara	Viraprastapa Krishnadeva-Maharaya ..	Saka 1450, Sarva-dhāri, Mithuna, ba. di., pañchami, Sunday, Satabhisaj.	Grantha and Tamil.	Incomplete. The record stops with the date.
634	On the same wall .. .. .	..	....	Saka 1369, Piṅgala, Mithuna, Thursday, Śravaṇa.	Do.	Records that Vasantaraya, son of Anapōta-Nayaka and brother of Siṅga-Nayaka made a gift of the four dvārapala images Chanda and Prachanda at the second and third gōpuras respectively and the two pinnacles of gold for the car.
635	Do.	Chōla ..	Rajakesarivarman alias Chakravartin Kulottunga-Chōladeva.	.. .. . [Thursday], Uttara Phalguni.	Tamil ..	The commencement of each line is very much damaged. Begins with the historical introduction "யசுரம்," etc. Registers a sale of land, free of taxes, by the people of Vaidavār in Uṟṟukkadu-nadu, a sub-division of Uṟṟukkadu-kōttam, a district of Jayaṅgonda-Sōlamandalam to the Mahāmuni of Periyakōyil who was feeding the Brahmins versed in the sacred lore at Arikeṣuvan-maṭha situated on the north bank of the sacred tank (Tiruppoigai), of Arulalaperuma].
636	On the wall to the right of entrance into the Tāyar shrine in the same temple.	..	....	Kṛitaka, Ādi ..	Do. ..	Built in. Records the assignment of certain taxes from the village of Nallalam in Vayalamur-parru. A certain Goppanan figures as the signatory.
637	On the same wall .. .. .	..	Tribhuvanachakravartin Vijaya Gaṇḍagōpaladeva.	21st year, Vri- schika, su. di., dvādaśī, Tuesday, Āsvati.	Do. ..	Remission of taxes, for supplying sacred garlands to Periyapirattiyar, on certain lands in Padai-nadu alias Devaperumalullar in Kaliyūr-kōttam which was given for flower-garden, by Siddarasa.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
638	On the wall to the right of entrance into the Iayar shrine in the same temple.	Saluva ..	... son of Narasingaraya-Maharaya.	Śaka 1415, Pramādicha, Mēsha, śu. di., Monday.	Tamil.. ..	Built in at the beginning. Records a gift of money by Narasadeviyar, wife of Kammara Periya Timmaraja Udaiyar for daily offerings to the god.
639	On a stone set up in front of the Tayar shrine, to the right of entrance.	..	....	Śaka 163 [2], Virodhi, Phalgunā, ba. di. 3 rd , Saturday, Uttara-Bhadrāpadā, Vriśhabhā lagua.	Sanskrit verse in Telugu.	Records that in compliance with the order of Srinivāsa alias Attan Tiruvēṅṅara Ramanuja Jiyar, his pupil the obfiscain Raja Sri Lala Todaramalla brought back the image of Varadaraja and his consorts from Udiyarpalayam and set them up in the temple at Conjeeveram.
640	On the wall to the left of entrance into the same shrine.	Pandya ..	Maravarman Tribhuvanaachakravartin Parakrama-Pandya-deva.	[6]th year, Vriśchika, śu. di., tritiya, Monday, Anurādha.	Tamil ..	Records a gift of land, by purchase, in Devaperumalallūr a padaippattu in Urukkaṭṭu-kōttam, by Tirukkalatti-Udaiyar, the headman (kīlavan) of Ambalvāymanallūr in Pūjal-nadu, a sub-division of Pūjal-kōttam alias Vikrama-śōla-vaṇaṇadu, a district of Jayāṅṅonda-śōlamandalam, for the purpose of rearing a flower garden to the god.
641	On the same wall	Vijayanagara	Virapratapa Krishnadeva-Maharaya ..	Śaka 1439, Iśvara, Mēsha, śu. di., .. śleṣha.	Do. ..	Built in. States that while Krishnadeva-Maharaya was camping at Kañchi, he granted two villages for the floating festival of god Ekāmbaramaṇa and that he constructed two small cars for the Vinayaka in that temple and for Krishna in the Perumal temple and also specifies the routes which the Siva and Vishnu temple cars should take on the respective festival days.
642	On the wall above the steps leading to the same shrine, right of entrance.	Do.	Kampama Udaiyar	Saumya, Masi, 28th.	Do. ..	Registers that Tunai-irundan Nambi Kongarayan assigned certain individuals as tirunandavilakkukudi to the temple and exempted them from taxes for burning two perpetual lamps in the shrines of Nāchohiyar Perarūlalar and Perundēviyar in the lamp stands presented to the temple by the king.
643	On the same wall .. ..	..	....	Tai, 10	Do. ..	Seems to record a gift of gold for a perpetual lamp. Attipattu, a sub division of Pūdaividu-rajya is mentioned.
644	Do. .. ..	..	....	Yava, Margasira, śu. di., 15.	Telugu ..	Records that Venkamma and Janaki, the wives of the headman of Ālampaḷli, son of Venkaṭapati Tirumalarao, paid a visit to the temple.
645	In the mandapa in front of the same shrine, left of entrance.	Vijayanagara	Malikarjuna-Maharaya, son of Devaraya-Maharaya, 'who instituted the elephant hunt.'	Śaka 1373, Pramōdita, 15.	Tamil ..	Built in. Records gift of 51 panam of gold for burning a twilight lamp to the god Varanturam-perumal. The donee's name is illiterated.
646	On the north wall of the same shrine.	Do.	Virapratapa Achyutayadeva-Maharaya ..	Śaka 1452, Karkāṭika, śu. di., tritiya, Wednesday, Uttara-Phāgunī.	Do. ..	Built in at the beginning and incomplete. Registers an agreement by the temple trustees given to Kandaḍai Rama-ujjayanagar, the agent of the charities of the Ramanujakūṭa-matham in the Samadhi street, that for 2,600 chakram gold coins deposited in the temple treasury, certain specified festivals, processions and offerings to Perarūlalar and Mahalakshmi will be conducted. A supplemental charity of Narapparasayan, the agent of Rayasam Ayyapparasayan for some other festivals and offerings is also mentioned.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
647	On the west wall of the same shrine.	..	....	....	Sanskrit in Grantha.	Same as No. 347 above.
648	On the west and south walls of the same shrine.	Sajuvu ..	Narasimgaraya-Maharaya	Śaka 1409, Phalgaṅga, Mēsha, su. di., 3, Sunday, Pushya.	Tamil ..	Records that Virupakṣa-daṇḍayaka, the son of Gaṅgādharā of the Aśrayana-gōtra, and a Vāsal-mahāpradhana of Narasiṅgarāya Mahārāya, made a present of money for the reconsecration (?) ceremony of the images of Nachohiyar Perarūjalar and Perandeviyar in the temple and that he formed a new town called Virupakṣadaṇḍayakapuram and that having dug an irrigation canal in the temple lands and planted groves all around, ordered that from the produce of these lands certain offerings were to be made to these images and that a fourth of these offerings should be given to the Rāmanujakūṭa-maṭham.
649	On the south wall of the same shrine.	..	....	....	Grantha and Tamil verse.	States that Tātachārya repaired and regilt the Panyakōṭi-vimāna which was originally erected by Kṛishṇarāya and which had become dilapidated and that he also erected the Kalyāṇakōṭi-vimāna and had it also gilt with gold.
650	On the same wall .. ..	..	....	Śaka 1536, Ānanda, Mēsha, su. di., 3, Saturday, Rōhini, Kāṭaka lagna.	Grantha ..	Refers to the same events as in No. 649 above, and gives the details of the date on which these consecrations took place.
651	On the north, west and south walls of the same shrine.	..	....	....	Sanskrit verse in Grantha.	A set of twenty verses in praise of God Hanuman consecrated in the temple on the bank of Tatasamudram, a tank dug by and named after Tātachārya. The verses are re-engraved on the east and north walls of the 'rock', and also on the outermost gōpura, right of entrance.
652	On the western base of the hundred-pillared maṇḍapa in the second prakāra of the same temple.	Vijayanagara	Virapratapa rāya	Śaka 1491, ba. di., dvitīya, Tuesday, Uttara-Phalguni.	Tamil ..	Damaged. Seems to record a gift of land for certain festivals and offerings.
653	On the west wall of the third prakāra, right of entrance.	Do.	Virapratapa Sadaśivadeva-Mahārāya ..	Śaka 1477, Rakehaṅga, Sīṁha, su. di., dvitīya, Sunday, Uttara-Phalguni.	Do. ..	Registers a gift of land, by purchase, in Agaram Navettikulaṭṭur and Agaram Devarāyamaharāyapuram alias Poi-gaippakkam by Paradaya Alagiyaṅgar, son of Muḍumbai Appilai Annayyaṅgar of Virunārāyapuram and of the Śrīvatsa-gōtra, for cake offerings to the god on the birth-days of certain Ālvāra and Āchāryapurushas and on certain other festival days.
654	On the same wall .. ..	..	....	Pañchami, Sunday, Māla.	Do. ..	Built in at the beginning. Gift of 3,500 kōḷi of land houses and house sites, by Allumtirukkalattideva Mahārāya Gaṇḍagōpaladeva for the construction of the temple and its prakāra walls and for growing a flower-garden adjoining it.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
655	On the west wall of the third prakāra, right of entrance.	Vijayanagara	Virapratāpa Achyutayadēva-Mahārāya ..	Śaka 1457, Manmatha, Mīna, śu. di., saptami, Monday, Mṛigaśīrṣha.	Tamil	Registers an agreement between the temple treasurers and the temple agent Ramanujaya Tiruppanipillai on the one hand and the tenants of the temple lands on the other to the effect that as the areca, coconut and mango trees growing on these lands had withered on account of drought, fresh trees should be planted, the share in the produce which the tenant should reserve for himself being refixed on an improved basis.
656	On the same wall left of entrance..	..	....	.. ..	Sanskrit verse in Grantha.	Records that Rāmārāya ordered the repair of the stone steps of the tank called Anantasaras and made some gifts to the Ekāmrānātha and Varadarāja temples. Gives the genealogy of the earlier members of the Kārṇāṭa dynasty. The composer of the verses is one Ōbhala-dikṣita of Kṛṣṇapuram.
657	On the south wall of the third prakāra, opposite the Uḍaiyavar san-nidhi.	..	....	Śubhakṛit, Āṇi, 28.	Tamil	Registers a gift of land in Kuvāḷaivēdu by Rayasam Timmakkan for certain festivals and for singing the Tirup-pallāṇḍu-hymns of Periyālvar, which function was being conducted by Kāṇḍāḍai Annavaḷiyangar.
658	On the wall of a dilapidated maṇḍapa next to the Maṇavājar san-nidhi.	Vijayanagara	Virāpākṣhadēva, son of Virapratāpa Prat- apadēva-Mahārāya.	Śaka 1389, Sarvajit, Sīmha, ba. di., obaturthi, Wed- nesday, Aśvini.	Do.	Records that two pieces of land, which belonged to the temple in paḍaippaṇṇu alias Tēperumāḷnallūr and which remained uncultivated on account of its non-irrigable high level were purchased as Ūlavukkāṇi by the treasury of Tirumēlisaḷālvār, reclaimed and brought under cultivation and that these lands were leased out for 200 paṇam of gold per year by the temple.
659	On the left wall of the stable-maṇḍapa.	Do.	Virapratāpa Kṛṣṇadēva-Mahārāya ..	Śaka 1438, Dhātṇ, Kumbha, śu. di., dvādaśi, Wednes- day, Svāti.	Do.	Records gift of land, by purchase for 170 paṇams of gold, for offerings to the god on particular festival days by Veṅga-yar Kāḷastinātha of Paramēśvaramaṅgalam, the tiruppa- ṇi-vāṣal kanakku in the temple.
660	On the right wall of the same maṇḍapa.	Do.	Do.	Śaka 1438, Dhātṇ, Kumbha, ba. di., pañcamaṇi, Wed- nesday, Svāti.	Do.	Records gift of land by purchase for 50 paṇams of gold by Kāmāiyar, son of Uttaramērūr-udaiyar Amaraṇḍikattar Nallappar, Periya Erappan Chinna Erappan and Aṅḡaṇḍai for cake-offerings to the god on five particular festival days in different months.
661	On the wall of the outermost gōpura, right of entrance	Do.	Mahāmaṇḍalēśvara Harihararāya ..	Śaka 1325, Chitra- bhānu, Kumbha, ba. di., saptami, Wednesday, Anuradha.	Do.	End much damaged. Records the gift, by Ōbbaladeva-Mahārāja, of 32 cows and a bull for maintaining a perpe- tual lamp in the temple. A large number of high-sound- ing birdas are mentioned to Piḷaiyar Poḍukkam Auba- ḷadēva-Mahārāja who appears to be the father of the donor of the gift.
662	On the same wall	Do.	Vira Kampaṇa Uḍaiyar	Śaka 12[96], Anan- da, Karkāṭaka, śu. di., obaturda- śi, Wednesday, Śatabbishaḷ.	Do.	Records the assign- ment, free of taxes, of Uttamaḥōḷanallūr alias Kolipakkam, a village in Brahmadeśappuram in Viṇḍēdu-naḍu, in the sub-division of Kāliyar kōttam, by Kōṇappa, son of Muddappar for worship and daily offerings to the god. Arumbaḡaṇḍan and Bashaikkatappava- rāyaragāṇḍan are mentioned as birdas of Muddappar.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
663	On the wall of the outermost gōpura, left of entrance.	..	....	....	Tamil verse ..	Contains two laudatory verses in praise of one Ramanujayya of Tiruppulani, who is stated to have undertaken some extensive repairs to the temple at Conjeevaram and to have attained to great fame and beatitude.
664	On the same wall, right of entrance	..	....	....	Do. ..	Records that King Krishnaraya covered the Panyakōṭi-vimāna of the god with gold plate.
665	Do. left of entrance ..	..	....	....	Tamil ..	In modern characters.
666	On the east base of the same gōpura, left of entrance.	..	....	Śaka 1408, Vyaya, Tula, Śu. di., dvādaśī, Friday, Pushya.	Do. ..	States that Raghavan and Chellaperama], the agents of Tirumalai-nāyaka made, on the occasion of Saṅkrama-punyakala, arrangements with certain individuals of Daśi and Tennēri of the Vayalakkavarpaga for burning lamps before the god.
667	On the same base, right of entrance	Saluva ..	Narasingaraya-Maharaya	Śaka 1408, Parabha-va, Sirha, Śu. di., tritīya, Friday, Pushya.	Do. ..	Registers an agreement by Āyiamman and Isvarappa to burn a lamp before the god for the merit of the king.
668	On the west base of the same gōpura, left of entrance.	..	....	Śaka 1413, Parabha-va (wrong), Tai, 16.	Do. ..	Records the employment of certain individuals in Padai-vidu, under the charge of Karupaiyār as tiruvilakkukudi, granted by Egappa-nāyaka Tirumalai-nāyaka for lamps to the god.
669	On the south wall of the Tyagaraja shrine, Tyagarajasvāmin temple, Tiruvarur, Negapatam taluk, Tanjore district.	Chōla ..	Parakēsarivarman alias Rajēndradeva ..	3rd year ..	Do. ..	Begins with the short introduction "இரட்சபராமர் ஐயக்கோயில்," etc. Gives the details of the quantity of gold which was used for plating and gilding the different parts of a golden pavilion (ponnipp-tirumandapam).
670	On the south wall of the same shrine.	Do. ..	Rajakēsarivarman alias Vijayarajēndradeva.	31st ..	Tamil verse and prose.	Commences with the introduction "நிதிகோயில்," etc. Records that in compliance with the king's order Venkaḍan Tirunilkaṇṭhan alias Adhikāri Irumudisōlamō-vēndavēlaṇ utilised certain gold and silver vessels in the temple treasury for the erection of a golden pavilion for the God Uḍaiyār Vidiyāṇkadeva of Tiruvarur in Tiruvarūr-kurram, a sub-division of Adhirajaraja-valanadu. The four verses engraved in continuation refer to several gifts of golden ornaments by Kuttan Sembian Vēndavēlaṇ of Pūṇḍi.
671	On the same wall	Do. ..	Rajakēsarivarman alias Tribhuvanachakra vartin Kulottuṅga-Chōladeva.	24th ..	Tamil ..	Begins with the introduction "பழமுத்தையார்," etc. Records gift of 3 kaṇṇu, 1 maṇḍi and 1 kunri of gold of standard weight and fineness and equal to Rajarajan māḍai by Arumōḷi-Rajendra-chōlaṇ, which was invested by the temple assembly in purchasing and leasing out 450 kuḷi of tax-free land for the expenses connected with the sacred bath of the god.
672	Do.	Do. ..	Do. do.	[24]th ..	Do. ..	Begins with the introduction "பழமுத்தையார்," etc. Built in at the end. Gift of 96 sheep for a perpetual lamp to the temple of Mulaṣṭhanam-Uḍaiyār of Tiruvarūr, in Tiruvarūr-kurram, a sub-division of Geyā-Manikka-valanadu by one Nārayana Śiṅgaḷattaraiyaṇ, a portion of whose full name is obliterated.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
673	On the south and west walls of the same shrine.	Chōla ..	Parakēsarivarman alias Raj.....	8th year	Tamil	Damaged. Begins with the introduction "செருதயகெடு," etc. Records gift of paddy for offerings and worship during certain festivals and of 5 kaṣu of gold for the purchase of pieces of cloth required to cover the pots of water for the god's bath.
674	On the west and south walls of the same shrine.	..	Kōnerinmaikondaṇ	31st 24[4]th day.	Do.	Registers an order of the king to the managers of the temple of Mulaṣṭhaṇam-Uḍaiyar of Tiruvārūr in Tiruvārūr-kūṟṟam, a sub-division of Kōhatriyaśikhamaṇi-vaṇaṇaḍu making some provision for offerings and scented water to the god on certain festival occasions. Mentions the Sadayam of Arpaśi and Ardrā of Aḍi as the asterisms of the king's father and the king respectively.
675	On the west wall of the same shrine	Chōla ..	Parakēsarivarman alias Raja	Lost	Do.	Much damaged. Begins with the introduction "செருதயகெடு," etc. Records an order of the king to Velālakuttan alias Sēmbiyan Muvēndavelāṇ to cover with gold plate certain portions of the garbhagriha and ardhamaṇḍapa of the temple.
676	On the north wall of the same shrine.	Do. ..	Parakēsarivarman alias Rajendradeva ..	8th year	Tamil prose and verse.	Begins with the introduction "செருதயகெடு," etc. Records the gift of a wreath of precious stones for the goddess, consort of Uḍaiyar Viḍivāṇkadevar by Perumakkalūṟṟaiyaṇ Velāṇ Seyyapadam of Gaṅgaikōṇḍa-ṣṭāpuraṁ.
677	On the same wall	Do. ..	Do. do. ..	Do	Tamil ..	Begins with the introduction "செருதயகெடு," etc. Records that Kuttan alias Sēmbiyan Muvēndavelāṇ of Pūṇḍi, a hamlet of Pāvaiṭṭhūr-pūṇḍi, a sub-division of Adhiraja-vaṇaṇaḍu, made tax-free gift of land by purchase for 100 kaṣu for offerings to the god and that his brother Māraṇ alias Sēmbiyan Muvēndavelāṇ made another tax-free gift of land by purchase for 100 kaṣu from the assembly of Pulivalam, a brahmadēya of Vijayarājendra-vaṇaṇaḍu for the expenses of feeding daily 12 śivayōgins at the temple and making two gold ear ornaments to the god.
678	Do.	Do. ..	Do. do. ..	Do. .. .	Do.	Begins with the introduction "செருதயகெடு," etc. Records deposit of gold by Parakkuḍayan Surri Aḍittan alias Sōlavichchadira Vilupparaiyan of Purakkudi in Ambar-naḍu a sub-division of Uyyakōṇḍa-vaṇaṇaḍu with certain merchants of Tiruvārūr for providing offerings and oil for bath to the god and further gifts of gold for supplying clothes to the images and fees to temple songsters and servants.
679	On the north and west walls of the same shrine.	Do. ..	Rājakēsarivarman alias Rājadhiraḍeḍa	27th year	Do.	Incomplete. Begins with the introduction "செருதயகெடு" etc. Records the details of the quantities of paddy accruing from the several bits of temple dēvadāna lands in the villages of Tiyaṇkudi and Mēnmaṅgalam which were bought over by the king and Aṇukkiyār Nakkaṇ Pavaṇaṇaiyār for expenses connected with offerings and worship to the god Tiruvananṟiyuḍaiyār.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
680	On the same walls	Chōla ..	Parakēsarivarman alias Rajendra-Chōla-dēva.	20th year ..	Tamil	Incomplete. Begins with the introduction "Pēgōdēva" etc. Gives a detailed list of the gifts of Rajendra-Chōla-dēva and his servant (?) Anukkiyar Pavainānguiyar for plating and gilding certain portions of the temple, of Arumolikottan alias Lokamārayan of pearls and coral wreaths and of several other gifts of precious stones and ornaments and lamps to the god. Rājarajan-kaṣu-niṇai-kul is mentioned as a standard weight of gold.
681	On the west wall of the Valmikanatha shrine, same temple.	..	....	Śaka 15-8, Prajōr-patti, wrong Obittra 5.	Do.	States that the jewel-chests of the big temple at Tiruvarūr and Valmikinatha which were in the custody of one individual were now left in the joint charge of two men Brahmarāyar and Viḷupparāyar and lays down what ought to be done when any discrepancies arise in the jewel accounts if the seals of the poṇṇādaravāṣal were mis-handled.
682	On a slab lying in the Gōpalaśvamin temple at Bollavaram, hamlet of Proddaturu, Cuddapah district.	Vijayanagara	Virapratapa Vira-Sadōśivadeva-Maharaya, 'ruling at Vijayanagara.'	Śobhakṛit, Nija-Śra[vaṇa].	Telugu ..	Registers the grant of tolls in the pe[ṇ]ṇa at Bollavaram in Guddaluri-sima which he held as a nayānkara, by the Mahāmandalēśvara Timmaraju of the Ātreya-gōtra and born of the Lunar race, for offerings to the temple of Gōpikanātha-Perumaḷ on the day of Kṛṣṇaṣṭami.
683	On a slab in a field on the northern side of Modimidapalli, another hamlet of Proddaturu. ALUR TALUK, BEL-LARY DISTRICT.	..	....	Śaka 1438, Dhatu, Aśadha, śu. di., 13, Thursday.	Do. ..	Damaged. States that the Garuḍa-pillar was set up by Valayya, son of Kōṇḍi-Seti.
684	On a stone set up near the Āṇjanēyasvamin temple at Hattibela-gallu.	..	....	Durmati, Śraṇaṇa, śu. di., 5.	Kanarese ..	Mutilated. Registers the grant of the village of Hattibela-gallu to the Jiya of that village for cooking and worship, by Mahāmandalēśvara Śri-Ra[ma].
685	On another stone set up by the side of the road to Aluru in the same village.	Vijayanagara	Virapratapa Kṛṣṇadevarāya	Śaka 1432, Pramō-dūta, Māgha, ba. di., 2, Thursday.	Do. ..	Damaged. Mentions Jakke-Nayaka and the village of Hattibela-gallu. Seems to record a market-regulation.
686	On a slab lying near the Virabhadraśvamin temple at Nema-kallu.	..	....	Śaka 1484, Dundubhi, Māgha, ba. di., 14.	Telugu ..	Registers the grant of 10 māda of gold levied on the members of the Vira-Saiva community in the village of Nemmikallu, Ramapuram, Saingalapuram, Belu[do]ṇa, Timmapuram and Nala-Timmapuram by Ajāti Vira-Saiva Siddha Bhikṣavṛtti-Ayyavaru for a perpetual lamp in the temple of Virabhadra at Nemmikallu. The gift was made on the occasion of Śivarātri.
687	On a stone lying near the Basavappa well at Beludona.	Vijayanagara	Virapratapa Vira-Venkatapatideva-Maharaya.	Śaka 1514, Nandana, Vaiśākha, śu. di., 15.	Kanarese ..	Registers a grant of land as tax free to five persons for having repaired and restored the well named Madi-gondana-bhavi, by Kaachi Rahuta-Lingappa-Nayaka, the parupatya of Chippagiri-sime and agent of the Mahāmandalēśvara Aljiya-Baghunatharajadeva-Mahā-arasu.

8.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
688	On a stone set up near the Āṇjaneya temple at Kundalagurti.	..	....	Vishu, Magha, ba. di, 15.	Kanarese	Registers the gift of the village Kundalaguppa surnamed Devalapura to Gurumūrti Iṅganārādhyā-Oḍeru by Mahārājadhīraja Haṇḍeya Devappa-Nayaka.
689	On a slab in the Keśavaśvamin temple at Chippagiri.	..	..	Śaka 1430, Vibhava, Vaiśakha, śu. di., 15, Saturday.	Telugu	Registers the construction of a tank and the grant of lands under it, for offerings and festivals in the temple of Prasanna Keśava-Perumāl at Chippagiri and for the maintenance of the Brahmins serving in the temple, by Mahāmāṇḍalesvara Timmayyadeva-Mahārāja, son of Kandanavoli Rāmayyadeva-Mahārāja and grandson of Araviṭṭi Bukkayyadeva-Mahārāja. Chippagiri was situated in Muḍanāṇṭi-sima which was held as a nāyaṅkara by the donor.
690	On a slab set up in the Bhōgeśvara temple in the same village.	Vijayanagara	Virapratapa Achyutadeva	....	Sanskrit and Kanarese.	Much worn out. Seems to register a grant of land to the temple by a certain Chika Timmappaya to certain Brāhmanas doing service in the temple. Āḍavani is mentioned. Another grant dated in Ananda which is also damaged is given at the end of the record. This refers to Tirumalayyadeva Mahārāsu.
691	On a stone lying in the same temple	Western Chalukya	Vijayaditya Satyasraya Śrī Prithivī-vallabha-Mahārāja.	Lost	Do.	In archaic letters. Gift of 50 mattar of land for a flower-garden Bhavatharman Bhaṭṭarka Nerahōja is mentioned.
692	On a slab set up in the Timmappa (Venkateśa-Perumāl) temple in the same village.	Vijayanagara	Virapratapa Krishnadevarāya-Mahārāja.	Śaka 1450, Sarvadhari, Vaiśakha, ba. di., 30, Monday, Solar eclipse.	Do.	Registers the grant of land for offerings etc., to the temple of Prasanna-Venkaṭāḍri at Chippagiri in Muḍanāṇṭi-sime belonging to Arakerōya-venṭhe.
693	On a slab set up near the Sunkamma temple in the same village.	..	....	Śaka 1474, Paridhavi, Pūshya, ba. di., 30, Solar eclipse.	Kanarese	Registers the grant of rice for offerings, to the temple of Sunkadakatte Vinayakadeva at Chippigiri by Nāgappa the seti of Timmarasadeva, the officer in charge of the tolls (sunṅka) of Āḍavani-sime and the agent (karyakarta) of the Mahāmāṇḍalesvara Ramarāja-Kondarājadeva-Mahārāsu.
694	On a hero-stone set up near the Rāmalīngasvamin temple at Nancherla.	..	....	....	Do.	Records the death of Mamma-maṅka-gaṁuṇḍa in a cattle-raid.
695	On a slab lying in the courtyard of the Bhīmēśvara temple at Ramadurga .	Western Chalukya	Hoḷōkamalladeva, 'ruling at Kalyānapura'	8th year. Ananda, Ashādha, śu., Amāvasā, Monday, Vyatipata-Sankrānti, Solar eclipse.	Do.	Registers the grant of lands, garden, a house-site and an oil mill for conducting offerings, festivals, repairs, etc. in the temple of Bhīmēśvara situated on the banks of the Tuṅga-bhadra in Sindavāḍi Thousand by the Mahāmāṇḍalesvara Vira-Iruṅḡola-Chōla-Mahārāja who has a long prasasti. The temple was founded by a certain Bevi-setti.
696	On a slab lying near the Bhōgeśvara temple in the same village.	Do.	Pratāpachakravartin Jagadekamalladeva 'ruling at Kalyānapura'.	5th year, Dundubhi, Magha, pūṇṇama, Monday, Lunar eclipse, Uttarayana-Sankramana.	Do.	Registers the grant of the village of Honanaji for offerings, etc., in the temple of Svayambhu-Bhōgeśvaradeva at Indavali in Sinupavaja situated in Āḍavani 500, by the Daḍṇāyaka Chiyamarasa who was the hergaḍe of Sindavāḍi 1000, under the orders of his father, the horilalasandhivigrahin Keśinayya who was ruling Manedēḍenadu, Miṭṭi-naḍu Kolipaka-naḍu, Sindavāḍi-naḍu and Kallakejagu-naḍu.

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
697	On another slab in the same place..	Western Chalukya.	Tribhuvanamalladeva	Chalukya Vikrama 4th year, Siddharthi, pushya, Amavasye, Thursday, Uttarayana-Sankranti.	Kanarese ..	Registers the grant of land, by the Mahamandalesvara Jogimayyarasa for offerings and a perpetual lamp in the temple of Somesvara constructed by Garuda-setti.
698	On a third slab set up in the same place.	Rashtrakuta	Duddhaya, son of Amoghavarsha ..	....	Do. ..	In archaic characters. Records the remission of taxes sese, siddhaya etc. on 12 mandalis including Indravali by Ballaha.
699	On a slab lying near the Hanumandope in the same village.	Western Chalukya.	Bholokamalla	8th year, Ananda, Jyeshtha, su. tadige, Friday.	Do. ..	Registers the grant of 4 cattar of land, 2 oil-mills, a house-site and a flower-garden to Malli-Pandita of Henukanahala for conducting worship in the temple of Kalideva consecrated by Gangottha Garuda-setti of Indravali and that of Parama-Bhagavati.
700	On a slab set up in the courtyard of the Adjaneyasvamin temple at Haalharivi .	Vijayanagara	Sadasivaraya .. .. .	....	Telugu ..	Registers the grant of lands in the village of Aligera for a feeding-house for the itinerant Brahmans and Sudras who resorted to the temple of Chennakesava at Halaharivi. The grant was made at the request of Aliya Ramappaya by the king.
701	On a pillar lying in the same place.	Western Chalukya.	Pratapachakravartin Jagadekamalla ..	6th year, Rudhirod-garin.	Kanarese ..	Registers the grant of black land, 2 oil-mills and garden to the temple of Ariya Samkaradeva by the Dandanayaka Chiyamarasa. The temple was built by two gavodas.
702	On a slab set up near the Maramman temple at Kaminahalu .	..	Ajare-Khane Khoda Yivamda Amadali Ayana-Sana-malki jam Akarama-mulki Abdula Baba Sa.	Saka 1573 Nandana, Vaisakha, su. di., 10.	Do. ..	Records the grant of land free of taxes to a gavoda of Kavinahalu which belonged to Adavani [district].
703	On a pillar in the Lakshmi temple Gulya .	Vijayanagara	Virapratapa Krishnadevaraya-Maharaya	Saka 143[0], Sukla, Sravana, su. di., 10, Thursday.	Do. ..	Registers grant of lands in the village of Virupasamudra with the produce of a mango garden, to a temple whose central shrine, sukadasai and rangamandapa were constructed by a certain Narasaraja. The donor was of the Kaundinya-gotra and Yajus-sakha and bore the title the lord of Yeturu in Gandikota 'sime'.
704	On a slab lying near the Timmappa temple at Virupapura.	..	....	Saka 14[7]9, Pingala, Chaitra, ba. di., 12.	Do. ..	Registers the grant of one kasu per heru (bullock-pack) on the herus that come into the market at Virupapura, for the temple of Tiruvengalanatha by Palavayi Gangapayaka, the agent of the mahamandaleswara Goburi Tirumalarajayadeva-Maharasa, and the mahanaqu including the gauda, the senaboya and the (pettasasvami) of the village.
705	On another slab in the same place	..	....	Siddharthi, Vaisakha, su. di., 13.	Do. ..	Incomplete. Mentions the Mahamandalesvara and the village referred to in No. 704 above.
706	On a slab lying near a well in the same village.	..	....	Saka 1573, Nandana, Kartika, su. di., 5.	Do. ..	Records a grant of land by Badekhan Nayaka Sahab to one Chennappa for having repaired a well and for its future up-keep.
707	On a pillar set up near the Basavavarasvamin temple at Bolagoti .	Vijayanagara	Krishnadeva-Maharaya	Saka 1443, Vrisha, Chaitra, su. di., 1.	Do. ..	The grant portion is lost. Mentions Kajage Kamapayaka, governor of Adavani-durga.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
708	On a slab in the Kṣaṣasvamin temple at Holalagundi.	Western Chalukya.	Tribhuvanamalladēva, 'ruling at Kalyanapura'.	Ch. Vik. 50, Viśvasu, Magha śu. di., 1, Friday, Solar eclipse.	Kanarese ..	Registers the grant of land, a garden, a well and an oil-mill for offerings, worship and repairs in the temple of Brahmeśvaradēva at Holalukonde by the Mahamandaleśvara Duśavarmmadēvarasa of the Kāśyapa-gotra who bore the title 'lord of Mirijjēgōkaripura' and had his capital at Holalukonde.
709	On a gaddigekallu lying near the chavadi at Kanchagara-Belagallu.	..	....	Śaka 1639, Hemajambhi, Kārtika, ba. di., 2, Saturday, Rohini, Amṛita-Siddha-yōga, Taitulakarana.	Do. ..	Records the commencement of the construction of the temple of Bhōgeśvara, of a well, a tank on the road to Adavani and the gift of land by Aiyyana, son of kulakarṇi Rayapa Narasamma of Kāñchagara Belagallu.
710	On a slab lying near the Āñjanēya-svamin temple in the same village.	Western Chalukya.	Abavamalladēva	Śaka 903, Vikrama, Vaiśakha, śu. di., 5, Thursday.	Do. ..	Records the revival of the former grants of land made to the temples of Pañorikēśvara, etc., and also registers the gift of lands to Kalapriyadēva and two Viṣṇu temples by Dharevaladēvi, wife of Vira-Neḷamba Pallava-Pemmanadideva of the Pallava family who had the title 'the lord of Kāñchipura'.
711	On a boulder called 'Bache-gundu' near the same temple.	Do.	Trailokyamalladēva	Śaka 969, Sarvajit, Vaiśakha, Amāvāsyē, Friday, Solar eclipse.	Do. ..	Registers a grant of land, to the temple of Viṣṇudēva of Naganoja, by the Mahamandaleśvara Gaṇḍarādityarasa who had the title 'the lord of Mahiśmatipura' and who was ruling the Sindavadi 1000, Benṇevūru 12 and [Nu]gunda.
712	On a boulder near the entrance into the same village.	..	....	Śaka 1549, Prabhava, Chaitra, śu. di., 5.	Do. ..	Damaged. Seems to register a gift of land and well. Mentions the Mahanayakacharya Kondapa-Nayaka and the villages Sirugumpe and Kanchagara-Belugala.
713	On a boulder in a field to the southwest of the village of Gajjehalli.	..	....	Śaka 1[5]53, Pramōduta, Kārtika, śu. di., 13, Sunday.	Do. ..	Registers a gift of land to four individuals to maintain a flower-garden and a well. Mentions Yellapa-Nayaka, the agent of Mahāsabi of Gajjehalla, who was again the agent of Babasaheb, Killedar of Adavani.
714	On a stone set up in the Byadarnkari at Vandavagilli.	..	....	Khara, Śrāvaṇa, śu. di., 10.	Do. ..	Mutilated. Records the lease of land granted to the gaṇḍa, senabōva and the citizens of Vandavagila by Chennappa-Nayaka, the agent of Timmapa-Nayaka, the son of Virappanna-Nayaka.
715	On a slab lying in a field to the west of the village of Hebbettam.	..	....	Śaka 1517, Manmatha, Vaiśakha, ba. di., 10.	Do. ..	Records the grant of lands to a private individual by the gaṇḍa, senabōva, talavara and the ayagaras of Hebbeta for having constructed a tank when there was scarcity of water for cattle in the village.
716	On a stone set up near the Bhōgeśvarasvamin temple in the same village.	..	....	Plava, Magha, Thursday.	Do. ..	Damaged. In Chalukyan characters. Gift of lands by purchase.
717	On a slab set up near the Kallaraya temple at Neraniki.	Yadava ..	Yadava-Narayana Praṇḍha Pratāpaohkravartin Hamachandradēva.	Śaka 1198, 5th year, Dhātu, Chaitra, śu. di., 1, Tuesday.	Do. ..	Registers the grant of lands for offerings to the temple of Kalinathadēva and for the maintenance of a feeding-house, by Lakhumideva-Nayaka, the sarvadhikari of Vasudeva.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
718	On a slab set up near the Suṅk-lamma temple in the same village.	Yādava ..	Yadava-Narāyaṇa Praudha Pratapaoha-kravartin Rāmachandradeva.	Śaka 1209, [17]th year, Sarvajit, Śrāvana śu. di., 15, Thursday.	Sanskrit and Kanarese.	Records the gift of two paṇas on every ten pack bullocks by the merchants of Vira-Nārāyaṇapura Tumbala-pattana to the Mahanayakaacharya Nageya-Nayaka, son of Kammeya-Nayaka. Mentions the king's subordinate Devarane, and the villages granted to Nāgaya-Nayaka in Sindavadi-nādu. Mutilated. In archaic characters of about the 11th century. Mentions the names of some gavundas.
719	On another slab near the Kallarayana temple in the same place.	..	....	Paridhāvi	Do.	....
720	On a slab built into the side of Ambar-bavi at Kottapeta, hamlet of Neraṇiki.	..	....	..	Persian ..	....
721	On a slab set up near the Āṇjanēya-svāmin temple at Kurukundi.	..	....	Hemalambi, Jyesh- ṭha, śu. di., 16.	Kanarese ..	Fixes by lease the rent and due to Liṅgarasa, the agent of Baoharasaya, from the gauda and the people of the village of Kurukundi for having reconstituted the village ruined by Madayya.
722	On a stone set up near the Bhimeśvarasvāmin temple in the same village.	..	....	Maṇmatha, Magha, śu. di., 12, Thursday.	Do. ..	Records the appointment on contract, of Linga-jiya Nandi-jiya for worship in the temple of Bhimeśvaradeva at Kurukunde by Koṇḍapaya, the agent of Baoharasaya.
723	On a slab set up near the Potappan temple in the same village.	Vijayanagara	Virapratāpa Sadaśivarāya	Śaka 1466, Krōdhi, Magha, ba. di., 11.	Do. ..	Registers the remission of certain taxes on barbers at Kurukundi situated in Ādavanī-sime.
724	On a slab set up near the Ōbalas-varasvāmin temple in the same village.	Western Chalukya.	Kirtivarma Satyaśraya Prithvivallabha ..	Lost	Do. ..	Mutilated. In archaic characters of about the 9th century.
725	On a slab lying near the Āṇjanēya-svāmin temple at Manekurti.	..	....	Śaka 1420, Kālayu- kti.	Do. ..	Registers a grant of wet and dry lands to a private individual by Guḷeya Kāvapa-Nayaka for having constructed a tank.
726	On a beam over the main entrance into the temple of Abhāleśvara-svāmin temple at Hulebidu.	Vijayanagara	Sadaśivarāya .. ..	..	Telugu ..	Records the grant of the village of Tummulabidu for offerings to the temple of Avubala-Janardanadeva at Huliyatidu situated in the Heṇṭe-sime which was bestowed on Kāmaraju-Kōṇṭi-Timmeraja.
727	On a slab set up in a field to the west of the village of Bilebalu.	..	....	Śaka 1463, Plava, Bhadrapada, śu. di., 12.	Kanarese ..	Registers the grant of land to certain bōvas for the construction of a tank and channels and the upkeep thereof, by Mallapa-Nayaka.
728	On a broken slab lying near the Āṇja-ḡyasvāmin temple at Kuruvalli.	Western Chalukya.	[Tribha]vanamalle .. ..	.. Taraṇa, Vaiśākha.	Do. ..	Mutilated. Mentions the Mahamaṇḍaleśvara Śekaradeva. Seems to record a grant of land, a garden, an oil-mill and a house site.
729	On a slab built into the wall of the Āṇjanēyasvāmin temple at Molagavalli.	..	....	Śaka 1479, Piṅgaḷa, Kartika, ba. di., 6.	Telugu ..	Damaged. Records grant of land to certain artisans attached to the temple of Cheunakēśvaradeva for the merit of Siddhiraja Śrīraṅgarājayadeva-Maharaja.
730	On a slab set up near the Āṇjanēya-svāmin temple at Haligera.	Vijayanagara	Sadaśivarāya .. ..	..	Do. ..	Registers the grant by the king of the village of Aligera to the temple of Chennakēśvara at Halahari and to the choultry which was resorted to by the Brahmanas travelling by the military route (dandudēva).
731	On another slab in the same place ..	Do. ..	Virapratāpa Sadaśivarāya-Maharāya, 'ruling at Vidyanagara.'	Śaka 1482, Raudri, Margaśira, śu. di., 12.	Do. ..	Mutilated and damaged. Seems to register the money and grain income in the village of Haligera belonging to Ādavanī-durga which was held by the Mahamaṇḍaleśvara Śrīraṅgaraja, son of Siddhiraja Aubalaraja as an amaram-bali, to the temple of Kēśava-Perumaḷ at Halaharivi and to the choultry which was resorted to by itinerant Brahmanas travelling by the military road.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
732	On a slab set up near the Īśvara temple at Nagaruru.	Yadava ..	Yadava-Narayana Pratapachakravartin Kannaradēva.	Śaka 1176, Ananda, Aśadhā, Śu. di., 11, Monday.	Kanarese ..	Registers the revival of the previous grant of land to the choultry of Somanath-dēva by the Mahāpradhana and Sarvadhikari Jōgama-Rahuta who was ruling the Sindavadinādu.
733	On the same slab	Do. ..	Do.	Śaka 1177, Rakshasa, Aśadhā, Śu. di., 11, Monday.	Do. ..	Damaged. Seems to register a gift of land to the temple of Siddha-Somanathadēva at Nagaruru by a certain Paṇḍideva.
734	On another slab in the same place..	Western Chalukya	Śri.....ditya Bhaṭṭara .. ..	..	Do. ..	Seems to record a grant of land in Nāgamāṅgala. Mentions Tōṇḍaiman Muttarasa and a Chaiya temple.
735	On the Garuḍa-kambha set up in front of the Chennakēśvara-śvāmin temple at Chinna-Hoturu.	..	....	Rudhirōḍgari, Magha.	Do. ..	Seems to provide for offerings in the temple of Ādikēśavanātha consecrated by Pratāpa Harihararaya.
736	On the wall to the left of the entrance into the Lakshminarayanāśvāmin temple at Pedda-Hoturu.	..	....	Śaka 1463, Pṛava, Kartika, Śu. di., 12, Monday.	Kanarese in Nagari.	Records the gift of land for offerings in the temple of Lakshminarayanadēva at Saṅgamāpuram.
737	On the Garuḍa-kambha set up in front of the Āṇjanēyasvāmin temple in the same village.	..	....	Śaka 1681, Pramaṭhi, Śrāvana, ba. di., 8, Friday, Rohini.	Kanarese ..	Records that the Garuḍa-kamba was set up by Machireḍi. The village is called Hire-Hōṭuru.
738	On a stone pillar set up at the entrance into the village of Nagaradona.	..	....	Svabhānu, Aśadhā, Śu. di., 10.	Do. ..	Records the gift of a Vinayaka-pillar (benakana kambha) by Dēvarasa, son of Keṇḇaya-Naganna of Nagaradōne.
739	On a slab lying near the Kallēśvara-śvāmin temple at Suluvayi.	Vijayanagara	Virapratāpa Sadaśivadēva-Maharaya ..	Śaka 1485, Durmati, Śrāvana, Śu. di., 15.	Do. ..	Damaged. Records the gift of some land and cash income to Kalinathadēva by Mahāmāṇḍalēśvara Tirumalaraja Rāmarājayyadēva-Mahārāsa with the consent of all people.
740	On the south wall of Arjunalingēśvara temple at Pallichchandal, Madura district.	Pandya ..	Maṇavarman alias Kulāśekharadēva, 'who was pleased to take every country'.	23rd year, Mithuna, Śu. di., tṛitīya, Friday, Pushya.	Do. ..	Records that the images of Kuttaḍuvār and his consort set up in the temple in the 22nd year, were consecrated and that provision was made for worship by Kū[pa]karayar, son of Maṇavarayar. Mentions the assembly of Kunda-dēvi-chaṭurvēdimāṅgala, a brahmādēya below Velurkulam in Madurōḍaya-vaṇanādu, a dēvadāna of Muḍivaṇḍaṅgu-Paṇḍiya Īśvaramāḍaiya-Nayapar.
741	On the north, west and south walls of the same shrine.	Do. ..	Do. do. ..	20+1st year, Kaṭṭaka, 8, ba. di., ekādasi, Rohini.	Do. ..	Damaged. Seems to register a sale of land by the assembly mentioned in No. 740 above to Kuttaṇ Tennadāṇ alias Tribhuvanaśingadēva residing in Kaṇṇanūr in Malai-māṇḍalam. Mentions the temple of Muṇḍugupattiruvaramiśuram-uḍaiya-Naya[ṇar].

C.—Stone inscriptions copied in 1920.

52

No. 985, HOME (EDUCATION), 31st AUGUST 1920

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north wall of the central shrine in the Vaidyanatha temple at Tirumalavadi (Udayarpalayam taluk, Trichinopoly district).	Chōla ..	Parakeśarivarman	10th year ..	Tamil	Records the gift of a silver salver for betel offerings to the temple of Tirumalavadi-Udayar by the queen (?) Nakkan Tillaiyalagiyar alias Solamadēviyar. Mentions the standard weight called Vaiyagattarkkal.
2	On the same wall	Do. ..	Rajakēśarivarman, 'who conquered Madura.'	17th ,	Do.	Gift of sheep for a lamp to the temple of Tirumalavadi-Mahadēva.
3	Do.	Do. ..	Parakeśarivarman	5th ..	Do.	Records a similar gift to the same temple. Tirumalavadi is stated to have been situated in Poygai-naḍu.
4	Do. .. .. .	..	....	..	Do.	Gift of a gong to the temple of Tirumalavadi-Ālvar by a private individual.
5	Do.	Chōla ..	Pa[rakēśa]rivarman, 'who conquered Madura.'	19th year ..	Do.	Gift of sheep for a lamp by a native of Pondayil in Miṇai-kurram.
6	Do.	Do. ..	Rajakēśarivarman	1[7]th ..	Do.	Unfinished. Records a gift of a lamp to the temple by a native of Pullamaṅgalam in Kilar-kurram.
7	Do.	Do. ..	Parakeśarivarman	1[6]th ..	Do.	Unfinished. Records the gift of a copper-image of Kolgai-dēva and a silver plate for betel at the śrībali offerings.
8	Do.	Do. ..	Do.	3rd ..	Do.	Registers a gift of land by purchase, for a lamp to the temple by a certain Ariṇṇaiyāikēni, daughter of 'Matia-Udayar.'
9	Do.	Do. ..	Do.	4th ..	Do.	Gift of sheep for a lamp to the same temple by a native of Kilēngili-naḍu.
10	Do.	Do. ..	Do.	10th ..	Do.	A similar gift of sheep for a perpetual lamp. Tirumalavadi is said to be a devādāna in Miyyi[la]ru which was a sub-division of I'o[y]gai-naḍu.
11	On the west wall of the same shrine.	..	....	..	Do.	Gift of a gold-flower and a gold sword to the image of Mahadēva by two private individuals.
12	On the same wall	Chōla ..	Parakeśarivarman	3rd year ..	Do.	Registers a gift of gold for offerings to the god and for feeding five persons on the Tiruvadiraī day in the temple.
13	Do.	Do. ..	Do.	10th ..	Do.	Fragment. Seems to register a gift for a lamp. Mentions Porakkāḍu in Arkkattuk-kurram.
14	Do.	Do. ..	Rajakēśarivarman	27th year, Tula, Saturday, Bharani.	Do.	Stones displaced at the right end. Records a gift of money for a lamp to the temple of Tirumalavadi-Perumanadigal by Iluṅḡōn Piṇḡōhi, the senior queen of "Solapperumanar" and the daughter of Vallavaraiyar.
15	Do.	Do. ..	Do.	27th year ..	Do.	Gift of land for a lamp to the same temple by a certain Parisaikilān Nakkan Siṅga[dēvan] of Parivandatturai in Arkkattu-kurram, who purchased it from the assembly of Marapidugu-chaturvedimaṅgalam.
16	Do.	Do. ..	Pa[ra]kēśarivarman	7th ..	Do.	Intercepted by pillars. Gift of sheep for a lamp to the same temple by a native of Tañjavār.
17	Do.	Do. ..	Parakeśarivarman	6th ..	Do.	A similar gift of sheep for a lamp to the temple by a certain Ramaṇ Tayan, a teacher (vatti) of Idaiyar.
18	Do.	Do. ..	[Ra]jakēśarivarman	23rd ..	Do.	Registers a gift of land, by purchase, to the temple of Tirumalavadi-Mahadēva by a certain Ayiravan Enadi, the headman of Arkkāḍu in Porakkāḍu, a sub-division of Arkkattuk-kurram. Mentions Vattanārkudi, a brahma-dēya in Poygai-naḍu.

C.—Stone inscriptions copied in the year 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
19	On the north, west and south walls of the same shrine.	Chōla ..	Raja.....nabhakravartin Kulōtunga-Chōladēva.	[14]th year ..	Tamil ..	Built in at the beginning. Begins with the introduction "மூன்று பதம்", etc. Registers the appointment by royal order of a certain Chandrabhūshana Bhatta for an additional Saivacharyakkani in the temple at Tirumala-vādi in Poygai-nādu a sub-division of Pavapamulududaiya-vulanadu.
20	On the north wall of the Utsavavigraha shrine adjoining the central shrine in the same temple.	Hoysala ..	Sarvabhaumachakravartin Vira-Rāmanāthadēva.	19th year, Meshaba. di., prathamā, Monday, Anurādha.	Do. ..	Registers a gift of land, by purchase, to a certain individual for bringing a pot of water from the Kaveri daily for the sacred bath of the image in the temple at Tirumalapadi in Poygai-nādu, a sub-division of Rajaraja-vulanadu, by one of the āṇḍars living in the same village.
21	On the same wall (inside)	Do.	Do.	16th year, Vithana, ba. di., ekadasi, Friday, Bharani.	Do. ..	Records a similar gift of land for the same purpose by a brother-in-law of Viraiya Daṇḍanayaka, the Mahapradhāni of the king.
22	On the north and west walls of the same shrine.	Chōla ..	Tribhuvanachakravartin Rajarājadēva ..	26th year, Kumbha, śu. di., saptaṇḍi, Wednesday, Revati.	Do. ..	Another gift of land by purchase for the same purpose by Parantōṅginan alias Amarakon who had the kavalkani of Tirumalapadi alias Jinachintanavinallor which was a devadāna of the temple. Records also some previous gifts by the same person of a brass vessel (annakkondi), a kaḷam, two sounding horns, a bamboo tiravadutandu, a mirror, a sounding conch and five lamps.
23	On the west wall of the same shrine.	Hoysala ..	Sarvabhaumachakravartin Vira-Rāmanā[tha]dēva.	25th year, Vṛṣiṣhika, ba. di., dasami, Thursday, Hasta.	Do. ..	Another gift of land for providing a pot of water daily from the Kaveri for the sacred bath of the god by a certain Pāmaiya-Nayakar.
24	On the same wall	Chōla ..	Tribhuvanachakravartin Rajarājadēva ..	24th year Kanya, ba. di., pañchami, Monday, Rohini.	Do. ..	Unfinished. Gift of land by two residents of Nerkonram in Poyr-nādu, a sub-division of Paliyur-kōṭṭam alias Kulottunga-śōla-vulanadu in Jayangonda-śōlamandalam.
25	On the west and south walls of the same shrine.	Do. ..	Do .. do. ..	26 + 1st year, Karkāṭaka, ba. di., trayodaśi, Sunday, Punarvasu.	Do. ..	Built in at the right end. Records a tax-free gift of land by a merchant of Eṇṇapuram in Malai-mandalam for maintaining a well, a water-trough and a servant for drawing water in the south gate of the third prakara for devotees to wash their feet before entering the temple.
26	On the south wall of the same shrine.	..	....	Śaka 1409, Pṛavāṅga, Chānuṣ, ba. di., tritīya, Monday, Pūṣya.	Do. ..	Registers a gift of land to a dancing woman for service in the temple, by Kōṇṇṇidēva-Maharāja.
27	On the same wall	Chōla ..	Tribhuvanachakravartin Rajarājadēva ..	5 + 1st year, Viśvabha, śu. di., pañchami, Monday, Chitra.	Do. ..	Gift of land by purchase for two lamps to the temple of Tirumalapadi Uḍaiyar by a resident of Kōṇṇur in Kūṇṇa-kūṇṇam, a sub-division of Uttuṅgatuṅga-vulanadu.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
28	On the right wall of the Ganapati shrine in the same temple.	Chōla	Rajakesarivarman	6th year .. .	Tamil ..	Records gift of gold for the sribali offerings by a certain Parisaikilān Ayiravan Padaiyalān of Parivaṇḍatturai in Arkaṭṭuk-kūṟṟam on the southern bank (of the Kaveri).
	On the west wall of the Juncēvara shrine in the same temple.	Do.	Tribhuvanachakravartin Rajendra-Chōla-dēva.	3rd year, Vriśchika, śu. di., chaturdaśi, Sunday, Aśvati.	Do. ..	Gift of land in Rajagambiramaṅḡalam separated from Nittavinōḍarallur, for a pot of Kaveri-water for the sacred bath of the lord of Tirumalavāḍi by the wife of Araṣūr Nāṇṇaṇi Kanda-Blatṭaṇ of Guṇḍarāditta-chaturvēḍimaṅḡalam.
30	On the east, north and west walls of Chandeśvara shrine in the same temple.	Do.	Parakesarivarman alias Rajendra-Chōla-dēva.	23rd year .. .	Do. ..	Beginning lost. Seems to record a gift of land by certain Brahmanas of Maḍurantaka-chaturvēḍimaṅḡalam, a brahmadēya, to Chandeśvaradēva at Tirumalavāḍi, a devādāna in Poygai-nāḍu, a sub-division of Vaḍagerai Rajendra-siṅga-valaṇāḍu.
31	In the third gopura leading into the central shrine, left of entrance, same temple.	Pāṇḍya	Jatavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	3rd year, Vriśchika, ha. di., dvitīyā, Saturday, Rohiṇi.	Do. ..	Gift of land for fetching two pot-fuls of water daily from the Kaveri for the sacred bath of the lord of Tirumalavāḍi by Arayan Deivacholaiyār alias Eduttakai Alagiyaṇ of Valamar alias Vembanallūr in Kāvur-kūṟṟam, a district of Pāṇḍi-maṇḍalam.
32	On the same gōpura, right of entrance.	Chōla	Rajakesarivarman alias Tribhuvanachakravartin Kulottuṅga-Chōladēva.	20th year .. .	Do. ..	Begins with the introduction, "புதுபுது விசை", etc. Gift of a lamp-stand to the temple of Tirumalavāḍi, in Poygai-nāḍu, a sub-division of Geṇavinōḍa-valaṇāḍu by a native of Tiruveḷppār in Kavi-nāḍu.
33	Do.	Do.	Parakesarivarman alias Rajendra-Chōla-dēva.	2[6]th year, Rishabhā, Sunday, Anurādha.	Do. ..	End built in. Begins with the introduction, "திருவள்ளூர்", etc. Records remission of certain taxes on lands granted for feeding in the Gaṅgaikondan-salai in the temple by the great assembly of Guṇḍarāditta-chaturvēḍimaṅḡalam, a brahmadēya in Poygai-nāḍu, a sub-division of Rajendra-siṅga-valaṇāḍu who met at the hall called Uttamaśōḷaṇ-maṇḍapam.
34	Do.	Pāṇḍya	Jatavarman alias Tribhuvanachakravartin Vira-Pāṇḍyadēva.	6th year, Karkaṭaka, ba. di., dvādasi, Sunday, Mṛiga-śukla.	Do. ..	Gift of land in Nittavinōḍamaṅḡalam for two pots of Kaveri-water for the sacred-bath of the lord of Tirumalavāḍi by Pinbalagiyaṇ Iraṅḡadēvaṇ, one of the Kuikkolārs of Tondaimāṇār-agaram in Karuṅḡudi-nāḍu, a sub division of Pāṇḍi-maṇḍalam.
35	Do.	Chōla	Rajakesarivarman alias Tribhuvanachakravartin Kulottuṅga-Chōladēva.	4th year 137th day	Do. ..	The inscription begins with the introduction, "புதுபுது விசை" etc. Gift of 20 sheep for a perpetual lamp to the temple of Tirumalavāḍi in Poygai-nāḍu, a sub-division of Tribhuvanamaḷudūdai-valaṇāḍu by Tiruveḡambannudaiyal Tyagusundar, daughter of Nujambar.
36	Do.	Do.	Parakesarivarman alias Rajendra-Chōla-dēva.	31st year .. .	Do. ..	Begins with the historical introduction, "திருவள்ளூர்", etc. Gift of 26 sheep and a lamp-stand for a perpetual lamp to the Lord of Tirumalavāḍi, in Poygai-nāḍu, a sub-division of Rajendrasīṅga-valaṇāḍu by Ulaguḷaiyal, daughter of Perundaram Deḍṇaiyakkam Kuttan Jinnathāṇ alias Valavanmarayar Marasiyar Kiliyarudaiyaṇ Valuvanṇan alias Udayamattaiṇḍa Moṇḍavelaṇ.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
37	On the same gōpura, right of entrance.	Chōla ..	Parakēsarivarman alias Rajendra-Chōla-dēva.	20th year	Tamil	Begins with the historical introduction "Pezhavar", etc. Gift of paddy for offerings to the image of Pillaiyar Tirujñānasambandadigal. Tirunāvukkaraiyadēva and Nambi Arinavar set up in the temple by Tirumalarāṅgan alias Tirupallittamapiṇṇan and his lady.
38	On the east and north walls of the first prakāra of the same temple.	Do. ..	Tribhuvanachakravartin Rajarajadēva ..	29th year, Mithuna, śu. di., tritiya, Monday, Punarvasu.	Do. ..	Built in at the end. Gift of land in Nadaripugalnallūr, a hamlet of Gaṇḍarāditya-chaturvedimaṅgalam for the maintenance of the person who had to bring a pot of water from the Kāverī for the sacred-bath and offerings to the image of Bhavanapati-nāchebiyar set up in the verandah on the north side of the first prakāra of this temple.
39	On the north wall of the same prakāra.	Do. ..	Do. do ..	20th year, Karkāṭaka, ba. di., pañchadaśī, Monday, Pushya.	Do. ..	Built in at the end. Gift of land by purchase for a perpetual lamp to the temple of Tirumalavādi in Poygai-nadu, a sub-division of Rajaraja-valanādu by Vallaya Daṇḍanāyaka, son of Dūtappillai Daṇḍanāyakkār of Aracāip-puram, one of the pradhānis of Vira-Narasimhadēva.
40	In the third gōpura leading into the central shrine, left of entrance.	..	....	..	Telugu ..	Gives in a single verse the praise of the chief Gopaya-Tippa who was a great philanthropist to the poor and the poets.
41	On the north wall of the first prakāra.	Hoysala ..	Vira-Ra[manatha]dēva	[1] 3 Mēsha, śu. di., saptaṃsi, Saturday, Āślēsha.	Tamil ..	Built in at the beginning. Gift of land for the maintenance of the person bringing water for the sacred-bath of the god at Tirumalavādi by Devannaṅṇ alias Devapperumaḷ, son of Kaliyāṇḍar of Totṭi, am one of the followers of Mahapradhāni Vira Daṇḍanāyaka.
42	On the same wall .. ..	..	Lost .. ..	.. [Sunday], Bharanī.	Do. ..	Built in at the beginning. Gift of land for the maintenance of the person bringing a pot of water from the Kāverī for the sacred-bath. Mentions the Mahapradhāni Viraiya Daṇḍanāyaka.
43	Do.	Chōla ..	Tribhuvanachakravartin Rajarajadēva ..	28 + 1st year, Mīna, śu. di., chaturdaśī, Monday, Uttara-Phalguni.	Do. ..	Gift of land in Rajarajamaṅgalam which was separated from Vikramaśōlanallūr, a hamlet of Gaṇḍarāditya-chaturvedimaṅgalam for the maintenance of the person bringing a pot of Kāverī-water for the sacred-bath of the lord of Tirumalavādi in Poygai-nadu, a sub-division of Rajaraja-valanādu, by Paṣini Vikramadittan Vallaya Nayakan, a native of Mānabheraṇanallūr of Tōḷu-rajya.
44	Do.	Vijaya-nagara.	Pratāpadēvarāya	Śaka 1355, Pramādiṣha, Mithuna, śu. di., dvitiya, Friday, Pushya.	Do. ..	Beginning not engraved on the wall. Seems to register a gift of land by purchase for offering cakes to the image of Aḷagiya-pillaiyar set up in the temple by one of the kaṇṇalāra.
45	Do.	Hoysala ..	Sarvabhaumaachakravartin Vira-Ramanathadēva.	6th year	Do. ..	Damaged. Registers a gift of land for the maintenance of the person bringing one pot of water for the sacred-bath of the lord of Tirumalavādi.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
46	On the north wall of the same prakāra.	Hoysala ..	Sarvabhaumachakravartin Virarāma-nāthadeva.	18th year, Rishabhā, ba. di., pañchami, Monday, Uttara-shadhā.	Tamil	Gift of land by purchase in Ponnarmēnilāgam by Kummannaṇ, son of Kāṣyapa Kallappaṇal for a perpetual lamp to the temple of the lord of Tirumalavādi. Mentions the liquid measure 'Sembiyan-Mahadevi'.
47	On the west wall of the same prakāra.	Do ..	Do.	19th year, Rishabhā, su. di., dvitīya, Wednesday, Mṛigaśirsha.	Do.	Gift of land in Ponnarmēnilāgam separated from Ulaguyyavandanallūr, a hamlet of Gaṇḍarāditya-chaturvedimaṅgalam for one pot of Kāvēri-water for the sacred-bath of the god at Tirumalavādi by Uḍattūruḍaiyaṇ Tiruchirāmbalamudaiyaṇ alias Konakarayaṇ.
48	On the same wall	Do. ..	Do.	1[5]th year ..	Do.	Records a gift of land for the sacred-bath in Eḍirilīśōla separated from Kodanḍarāma-nallūr, a hamlet of Gaṇḍarāditya-chaturvedimaṅgalam. One of the donors was a native of Nāḍuvil Kāvēri in Arkādu-kūṇṇam, a sub-division of Tenkai Pāṇḍikula-sani-vaḷanādu.
49	On the east wall of the maṇḍapa between the 2nd and 3rd gōpuras.	..	....	Saka 1412, Sadharaṇa, Kārtigai, 10th day.	Do.	Records that the maṇḍapa was constructed by Rajaraganda Kōṇētirāyaṇ, son of Mahāmaṇḍalēśvara Rāya Basava-saṅkara who bears the bīrudas paṭṭakattāri, Kañchipura-varādhīśvara, etc.
50	On the south wall of the same maṇḍapa.	..	....	Vijaya, Kārtigai, 28.	Do.	Records a gift of land in Udayam and Anṇimaṅgalam for offerings by Sevvappa Maḷavarāyaśōlaṇal. Refers to an earlier gift of land for offerings to Aravattimūvar (63 Śaiva devotees).
51	On the west wall of the same maṇḍapa.	..	....	Saka [14]14, Paridhāpi, Avani, 26.	Do.	Gift of land in Per-Araśūr as a devadana to the (images of) Nāyaṇmar set up in front of the temple after paying certain amount into the treasury of Kōṇērideva-Maharāja.
52	On the left wall of entrance of the kitchen room, same temple.	Pāṇḍya ..	Māyvarman alias Tribhuvanachakravartin Kulasekharadeva.	.. .. . Mesha, su. di., chatur-dāsi, Friday, Hasta.	Do.	Damaged. Gift of land by purchase in Nittavinodamaṅgalam for offerings to the image of Bhikṣaṭaśāṇḍeva set up in the temple by Nerkuppai-Uḍaiyaṇ Arāyamudu Periya Nāyaṇ alias Nārpattannāyiraṇanobi.
53	In the second gōpura of the same temple, right of entrance.	Hoysala ..	Sarvabhaumachakravartin Ramanāthadeva.	[3rd] year, Kārttigai.	Do.	Gift of land in Kulōttaraṅga-śōlanallūr for the maintenance of the person bringing one pot of Kāvēri-water for the sacred bath by Veḷar Kīḷaṇṇa Rājarajadevaṇ.
54	In the same place .. .. .	..	....	Saka 1409, Pīlavaṅga, Tai, 24.	Do.	Remission of taxes on lands belonging to the temple by Rāya Basava-saṅkara Kōṇērideva-Maharāja who bears the bīrudas paṭṭakattāri, etc. The amount remitted had to be utilised for the great worship (Mahāpuja) and repairs in the temple.
55	Do. left of entrance.	Chōḷa ..	Tribhuvanachakravartin Rājarajadeva ..	31st year, Mesha, su. di., chaturthi, Wednesday, Rōhini.	Do.	Registers lands brought under cultivation for perpetual lamps given to the temple. Mentions the liquid measure 'Sembiyanmādevi'.
56	Do.	Hoysala ..	Sarvabhaumachakravartin Virarāma-nāthadeva.	[17]th year, Mesha, ba. di., [trayo-dāsi], Mūla.	Do.	Gift of land by purchase for one pot of Kāvēri-water daily for the sacred-bath of the lord of Tirumalavādi by Devannaṇ alias Dēvapparamal.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
57	On the same gōpura, left of entrance.	Chōla	Tribhuvanaohakravartin Rajarajadeva	12th year, Makara, br. di., tritiya, Monday, Makha.	Tamil	Gift of land in Ponnāmēnūvilāgam for the maintenance of the person bringing a pot of Kaveri-water daily for the sacred-bath of the lord of Tirumajavadi by Singalata-ruiyū.
58	Do.	Hoysala	Sārvabhanmaohakravartin Vira-Ramānāthadeva.	... Mina, su. di., [prathamā], Monday, Asvati.	Do.	Damaged. Records a similar grant.
59	Do.	Do.	... Vira-Ramanāthadeva	[15]th year, Karṭika, su. di., sapthami, Sunday.	Do.	Damaged. Gift of land by purchase by a Dandanayaka at the service of rousing the god from sleep (tiruppalliguchchi), for the merit of the king.
60	Do.	Chōla	Parakesarivarman alias Tribhuvanaohakravartin Trithuvanaviradeva, 'who having taken Madura, Ilam (Ceylon), Karuvūr and the crowned head of the Pandya, was pleased to perform the anointment of heroes and the anointment of victors.'	36th year, Mithuna, br. di., chaturdasi, Sunday, Rohini.	Do.	Mutilated in the beginning. Gift of land for maintaining a flower-garden by the wife of a Brahman servant of the temple of Tirukkāja-Uḍaiyār in Nitṭavittola-vaḷanaḍu.
61	On the east wall of the second prakāra, right of entrance.	Do.	Parakesarivarman alias Uḍaiyār Rajendra-Chōladeva.	[26]th year	Do.	Much damaged. The inscription begins with the introduction "திருக்கோயில்" etc. Gift of 14 kaṣu and vessels for early morning-offerings in the temple at Tirumajavadi, in Poygai-naḍu, a sub-division of Rajendrasinga-vaḷaḍu by Tirumal Arangan alias Tiruppallitāmapichehan. Below this is another inscription dated in the 31st year of the same king referring to a gift of paddy for the same offerings.
62	On the same wall	Do.	Do.	12th "	Do.	The inscription begins with the introduction "திருக்கோயில்" etc. Sale of land to the temple by Mōḷiayan Kōvan Suvaran of Amaravikkiramaḷchēri Karikuḍi, a brahmadēya in Gaṇḍarāditya-chaturvēdimangalam, in Poygai-naḍu, a sub-division of Vaḍagarai Rajendrasimha-vaḷanaḍu.
63	Do.	Do.	Do.	8th "	Do.	The inscription begins with the introduction "திருக்கோயில்" etc. Sale of land to the temple by a Brahman lady.
64	Do.	Do.	Do.	7th "	Do.	The inscription begins with the introduction "திருக்கோயில்" etc. Sale of land to the temple by Vaṇṇalūr Mādeva Daṣapuriyan.
65	Do.	Do.	Do.	[8]th "	Do.	The inscription begins with the introduction "திருக்கோயில்" etc. Sale of land to the temple by Mōḷi Anantanarayanan of Mahimabharanachēri Kaṇḍiyār, a sub-division of Gaṇḍarāditya-chaturvēdimangalam, a brahmadēya of Vaḍagarai Rajendrasimha-vaḷanaḍu.
66	Do	Do.	Do.	8th "	Do.	The inscription begins with the introduction "திருக்கோயில்" etc. Sale of land to the temple by a private individual of Alattūr.

No.	Place of inscription	Dynasty	King.	Date.	Language and alphabet.	Remarks.
67	On the same wall, left of entrance	Chōla ..	Parakēsarivarman alias Uḍaiyar Rajendra-Chōlādēva.	13th year ..	Tamil ..	The inscription begins with the introduction "பெருந்தோர்" etc. Gift of 90 sheep for burning a perpetual lamp in the temple of Vaidyanāthadēva at Tirumalavāḍi, by a shepherd Vembāṇḍai alias Uttamaśōlakkōn.
68	Do.	Do. ..	Do. do.	Lost	Do. ..	The inscription begins with the introduction "பெருந்தோர்" etc. Gift of land for offering milk at the early morning service by a servant of the king.
69	Do.	Do. ..	Do. do.	17th year	Do. ..	The inscription begins with the introduction "பெருந்தோர்" etc. Gift of a gold ornament set with jewels to the temple at Tirumalavāḍi by a Brahman lady of Maruṅṅur. Records also the gift of a jewelled ornament and a gold-flower in the 19th year of the king.
70	Do.	Do. ..	Do. do.	25th "	Do. ..	Unfinished. The inscription begins with the introduction "பெருந்தோர்" etc. Gift of a silver armour (kavacham) to be used at the three sacred-baths and 30 kāṣu for one perpetual lamp by Anukkiśōṭṭi[ya] Pañchavaṇ Madēvi.
71	Do.	Do. ..	Rajakēsarivarman alias Rajadhirajādēva [I].	2[9]th year, 102nd day.	Do. ..	Gift of a pearl umbrella to the god at Tirumalavāḍi, a devadāna in Poygai-naḍu, a sub-division of Rajendrasinga-valanāḍu by Madurantakadēvaṇ Arumolimaṅgaiyar alias Iṭṭāṇār, daughter of Rajendra-Chōlādēva.
72	Do.	Do. ..	Tribhuvanaśukravartin [Vijayarāja-Chōlādēva].	2nd year, 1 st day, [dva]dasi, Saturday, Mṛga-sirēba.	Do. ..	Gift of land by purchase for fetching a pot of water from the Kāvēri for the sacred-bath of the god in the temple at Tirumalavāḍi in Poygai-naḍu, a sub-division of Vada-garai Rājārāja-valanāḍu by a lady of Aragalūr in Arūr-kōṭṭam.
73	Do.	Do. ..	Parakēsarivarman alias Uḍaiyar [Rajendra-Chōlādēva].	Lost	Do. ..	Much damaged and built in at the bottom. The inscription begins with the introduction "பெருந்தோர்" etc. Makes provision for feeding Śivayōgins and Mahēśvaras on the days of Maṣi-Shashṭhi and Tiruvāṇi-ṣṣṭami festivals.
74	On the same wall, right of entrance	Do. ..	Parakēsarivarman alias Uḍaiyar Rajendra-Chōlādēva.	31st year	Do. ..	Much damaged. The inscription begins with the introduction "பெருந்தோர்" etc. Gift of 30 kāṣu and two lamp-stands for burning a perpetual lamp in the temple of Tirumalavāḍi.
75	Do.	Do. ..	Do. do.	Lost	Do. ..	Built in at the bottom. The inscription begins with the introduction "பெருந்தோர்" etc. Mentions the lands lying waste until the 21st year, but brought under cultivation for feeding Śivayōgins and Tāpasvins on the occasion of the midday-offerings, by a servant of Rajendra-Chōlādēva named Virāśōla Nellarūdaiyar Nānūṟṟuṇṇam Yamaramaṇ of Virachōlānallūr in Tirukkaṭumala-naḍu, a sub-division of Rajendrasinga-valanāḍu.

C—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet	Remarks.
76	On the north wall of the same prakara.	Chola	Rajakesarivarman Tribhuvanachakravartin Rajarajadeva.	3rd year, Makara, su. di, ekadasī, Saturday, Rohini.	Tamil	Begins with the historical introduction "சென்னை பிரகாரம்" etc. Gift of land for offerings, festivals and flower-garlands to the image of Aludaiya Pillaiyar in the temple of Tiromaḷavadi-Udaiyar by Vanadrarayan, grandson of Paṭṭamuḍaiyan Arayan Uttamachola Gaṅgōyāravan of Avūr-kurram in Nittavinōda-vaḷaraḍu.
77	On the same wall	Do.	Tribhuvanachakravartin Rajarajadeva ..	[10]th year, Tula, ba. di., śhasṭī, Friday, Pushya.	Do.	Damaged. Gift of land for providing two pots of water for the sacred-bath.
78	Do. do.	Do.	Virarajendrarvarman alias Rajadhirajadeva.	33rd year, Kumbha, [Sun]day, Aśvini.	Do.	Much damaged. Seems to be a copy of the old record. Begins with the introduction "நெடுமெய்யு" etc. Gift of land for daily worship of the images of Jayāṅgonda-śōla-viṭaṅkar and his consort, set up by one of the managers of the temples of Maha-Vishnu and his consort and of Brahma by the great assembly of Gaṇḍaraditya-chaturvedimangalam, a brahmadeya in Poygai-naḍu, a sub-division of Rajendrasiṅga-vaḷanaḍu which assembled in the temple of Gaṇḍaraditya-Vinnagar.
79	Do. do.	Do.	Rajakesarivarman alias Tribhuvana-chakravartin Rajarajadeva.	4th year, Simha, ba. di., aṣṭami, Monday, Rohini.	Do.	Unfinished and damaged. Begins with the introduction "[சென்னை] இராசம்," etc. Gift of land for forming a grove of trees for the god Tiruma avadi-Udaiyar to stop in after sanctifying the water in the Kaveri.
80	Do. do.	Do.	Tribhuvanachakravartin Virarajendra-deva.	[6]th year ..	Do.	Gift of 91 sheep for burning a perpetual lamp in the temple
81	Do. do.	Do.	Parakesarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōladeva.	4th year, Tula, ba. di., tṛitiya, Sunday, Kṛittika.	Do.	Begins with the introduction "புலகேசரிநாமம் மெய்யு" etc. Gift of 90 sheep for a perpetual lamp by a native of Idaiyappur in Paṇḍi-naḍu.
82	Do. do.	Do.	Parakesarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōladeva, 'who was pleased to take Madura and the crowned head of the Paṇḍya.'	[1]th year, Dhanu, ba. di., daśami, Thursday, Viśakha.	Do.	Damaged. Records a gift of land by a merchant of Dinachintamanallur for the consecration and worship of the image of Bhikṣātanadeva set up by his father who died before consecrating it.
83	Do. do.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōladeva.	2nd year ..	Do.	Unfinished. Records that the gift of 128 sheep for 2 lamps ordered in the 15th year of Pariyadevar Kulōttuṅga-Chōladeva, 'who abolished tolls' was engraved on stone now.
84	Do. do.	Do.	Kulōttuṅga-Chōladeva	4th	Do.	Damaged and unfinished. Gift of 90 sheep for burning a lamp in the temple by Tyāgasundari, daughter of Nujambar.
85	Do. do.	Do.	Rajakesarivarman alias Rajadhirajadeva I.	2[9]th ..	Do.	Begins with the introduction "நெடுமெய்யு" etc. Gift of land for a perpetual lamp by Araiyan Jayāṅgondaśōliyar alias Paṇḍhavanmadeviyar, wife of Śōḷavallabhadēva, who is called son (pillaiyar).

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
86	On the north wall of the same prakāra.	Chōla ..	Tribhuvanachakravartin Kulōttuṅga-Chōlādēva, 'who took [Madurai, Ilam (Ceylon) and the crowned head of the Pandya.	22nd year	Tamil ..	Records that Kausiyandēvan Kuttan alias Gaṇḍarāditta Bhaṭṭaṇ, one of the Sivabrāhmaṇas of the temple took charge of certain lamps including the one given by Tiruvēgambamūḍaiyar alias Tyāgasundari in the 4th year of Kulōttuṅga-Chōlādēva. The price of one sheep is stated to be 48 kaṣu.
87	On the same wall	Do. ..	Lost	21st year, Mithuna, 8a. di., aṣṭami, Sunday, Hasta.	Do. ..	Mutilated. Contains a portion of the introduction of Kulōttuṅga-Chōla III. Gift of land for a perpetual lamp to the temple by a native of Urattūr-kurram in Konaḍu alias [Iraṭṭa] pādikondēśōla-vaḷaṇaḍu.
88	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōlādēva, 'who was pleased to take Madurai (Madura), .. . Karuvūr and the crowned head of the Pandya.'	[2]4th year ..	Do. ..	Damaged. Gift of land in Anapayanallor for conducting worship to Vayichchiyanāthapperumāl in this temple by Avelaḷaḷinallūr Uḍaiyaṇ Perumāṇ Tiruvēgambamūḍaiyaṇ.
89	Do.	Do. ..	Tribhuvanachakravartin Rajarājādēva ..	10th year, Kumbha, ba. di., tritiya, Śravana.	Do. ..	The inscription stops with the name of the king and the date.
90	On the west wall of the same prakāra.	Do. ..	Tribhuvanachakravartin Rajachirājādēva (II).	6th year	Lo. ..	Refers to the lamps given during the reigns of Rajendra-Chōlādēva and Kulōttuṅga-Chōlādēva, 'who abolished tolls.' Seems to provide for maintaining the lamps given during the time of Periyadēvar Rajarājādēva, as the recipients of the sheep died and their assignees could not either be found out or were unable to maintain the lamps.
91	On the same wall	Do. ..	Tribhuvanachakravartin Rajarājādēva ...	6 + 1st year, Kumbha, ba. di., caturthi, Monday, Svāti.	Do. ..	Records the gift of a house at Tirumalavādi to Kūrūrūḍaiyaṇ Terri Periyaṇ alias Edirilīśōlāmavendavēlar who owned lands in Kūrura-kōrram alias Uttuṅgaṭōṅga-vaḷaṇaḍu but who was required to reside in Tirumalavādi guarding the place. He appears to have extended the temple and certain maṇḍapas as the space within them was very narrow.
92	Do.	Do. ..	Rajakēsarivarman alias Tribhuvanachakravartin Rajarājādēva	4th year, Śimha, ba. di., aṣṭami, Monday Rōhini.	Do. ..	Begins with the historical introduction "சென்னை இராசன்ரு" etc. Records the registering of the devadāna lands purchased from the tenants for arrears of rent. The devadāna included also other lands given to the image of Vayichchiyanādiśvaram-udaiya-Nayanār set up in the temple by Eyirpakkilaiyaṇ Embiraṇ Sambandar, one of the Mahēśvaras.
93	On the south wall of the second prakāra of the same temple.	Do. ..	Rajakēsarivarman alias Chakravartin Kulōttuṅga-Chōlādēva.	15th year, 147th day.	Do. ..	Unfinished. Begins with the introduction "முத்துப்பேய் முகர்" etc. Seems to register the number of sheep given and the quantity of ghee to be measured out for the 32 perpetual lamps given to the temple of Tirumalavādi-Uḍaiya-Mahādēva in Poygainaḍu, a sub-division of Kulōttuṅga-śōla-vaḷaṇaḍu.
94	On the same wall	Do. ..	Parakēsarivarman alias [Rajendra-Chōlādēva].	Lost	Do. ..	Much damaged. Sale of land for a flower-garden and its maintenance.

C —Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
95	On the south wall of the same prakara.	Chōla ..	Tribhuvanachakravartin Rajarajadeva ..	17th year, Makara, ba. di., ekadaśi, Wednesday, Anuradha.	Tamil ..	Gift of 90 sheep for a perpetual lamp to the temple at Tirumalavadi in Poygai-naḍu, a sub-division of Rajaraja-valanadu by Kunrattar Sekkilaṇ Madevadigaḷ Kamadeva alias Uttamachōla Pallavarayan of Kunrattar-naḍu in Puliyūr-kōttam alias Kulottuṅga-chōla-valanadu, a district of Jayāṅgaḍa-sōlamandalam.
96	On the same wall	Do. ..	Parakeśarivarmaṇ alias Tribhuvana-chakravartin Rajarajadeva.	18th year, Dhanuṣ, ekadaśi, Wednesday, Mūla.	Do. ..	Begins with the introduction "யெழுத்து" etc. Gift of 90 sheep and a ram for a perpetual lamp to the lord of Tirumalavadi by Viṅṅavandār alias Akilabhuvanamaḍayār of Peruvayalūr in Puliyūr-naḍu a sub-division of Arumolideva-valanadu.
97	On the south wall of the Sundarāmbal shrine in the same temple.	Do. ..	Tribhuvanachakravartin Kulottuṅga-Chōladeva, 'who was pleased to take Madura, Ilam (Ceylon), Karuvār and the crowned head of the Pāṇḍya.'	2[9]th year, Tula, su. di., trayodaśi, Monday.	Do. ..	Mutilated. Seems to register a gift of land to the temple.
98	On the east wall of the ruined mandapa to the north of the shrine of the goddess in the same temple.	Do. ..	Rajakeśarivarmaṇ	3rd year	Do. ..	Incomplete. Registers a gift of gold for offering crushed rice (aval) on the day of Ardra in the month of Mārgaśīrṣi to Gaṇapati by Kendaḷa Vellala Pillaiyār of Kumballūmbūr in Oyma-naḍu, a district of Tondai-naḍu.
99	On the first gōpura of the same temple; right of entrance.	Pāṇḍya ..	Tribhuvanachakravartin Vira-Pāṇḍyadeva.	7th year, Kanya, ba. di., navami, Friday, Panarvasu.	Do. ..	Built in at the end. Gift of paddy for repairs to the temple, the mandapa and the prakara wall called Periyannāṭṭan-tirumadiḷ by the citizens of Vivai-naḍu, a sub-division of Poygai-naḍu in the district of Rajaraja-valanadu.
100	In the same place	Do. ..	Maḍavarmaṇ alias Tribhuvanachakravartin Parakrama-Pāṇḍyadeva.	6th year, Kumbha, su. di., navami, Sunday, Mūla.	Do. ..	Damaged and built in at the end. Seems to register a gift of land to the temple.
101	Do.	Do. ..	Do. do.	*2nd year, 206th day	Do. ..	Do. do.
102	In the same place, left of entrance ..	Do. ..	Do. do.	[8]th year, 163rd day.	Do. ..	Registers a gift of land for repairs to the temple.
103	Do.	Do. ..	Maḍavarmaṇ Tribhuvanachakravartin Kulasekharadeva.	2nd year, Makara, su. di., saptaṃi, Friday, Rōvati.	Do. ..	Records an assignment of certain taxes for conducting repairs to the temple. Tirumalavadi was situated in Poygai-naḍu, a sub-division of Vaḍagarai Rajaraja-valanadu. Sundara-Pāṇḍya Maḍavarayan figures as one of the signatories.
104	On the east wall of Ankurēśvara temple at Adigudi, Lalgudi taluk, same district.	..	....	....	Grantha ..	A Sanskrit verse in praise of the god.
105	On the same wall, right of entrance.	Chōla ..	Madiraiḱoṇḍa Parakeśarivarmaṇ .. ..	....	Tamil ..	Gift of land for the sacred bath of Murchhelunda-Nayanar.
106	On the right side of the doorway leading into the central shrine in the same temple.	Do. ..	Parakeśarivarmaṇ	[2]7th year ..	Do. ..	Gift of land for a perpetual lamp by a native of Anbil, a brahmadeya in Kil-korru, a sub-division of Kilār-korru to the temple of Tiruvadiḱudi.
107	On the left side of the same doorway.	Do. ..	Parakeśarivarmaṇ	3rd	Do. ..	Gift of land, for feeding 25 Brahmanas on the seven festival days in the month of Māśi, to the temple of Iṣvara-Bhaṭṭaraka at Tiruvadiḱudi, a brahmadeya in Kil-korru, a sub-division of Kalara-korru, a district of Vaḍagarai Maḷa-naḍu

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
COIMBATORE DISTRICT.						
Dharapuram Taluk.						
108	On the base of the north and west walls of the central shrine in Vinnirainda-Perumal temple at Koduvay.	Ummattur ..	Mahāmaṇḍaleśvara Viranañjaraya Uḍaiyar.	Śaka 1411, Sadharana, Kārttigai, 12.	Tamil ..	Records that the inhabitants of Poṅgalurkka-naḍa repaired the ruined temple of Vinnirainda-Perumal and re-engraved on its walls the old defaced inscriptions of Chōla and Chera kings recording the gift of two villages for daily worship, offerings and repairs in the temple. Mentions also Valippukka-naḍu.
109	On the base of the south wall of the same shrine.	..	Do. do.	Do.	Do. ..	Records that the residents of Koduvay gave some land in Velampundi to the priest of the Perumal temple to provide (kambu-) food for Brahman travellers.
110	On a pillar inside the ardhamandapa in the same temple.	Koṅgu-Chōla	Virarajendradeva alias rada-Perumal.	[20]th year.. ..	Do. ..	Damaged. Seems to record that the pillar on which the inscription is engraved was set up by Virarajendra Uttama-Nārayanadeva.
111	Behind the image in the central shrine in the same temple.	Do.	Virasōla Kalimur[khadēva]	14th ,,	Vaṭṭeḷuttu ..	Damaged. Seems to record the digging of a well in the temple.
112	On the east and north walls of the maha-mandapa of the Nagesvara-svamin temple, in the same village.	..	....	Kali 4825, Śobhakrit, Arpaśi, 16.	Tamil ..	Records that Chinnayya Kavandan, a resident of Nilali, reconstructed in stone the Śiva temple which had formerly been built of brick and wood and had consequently gone to ruins.
113	On the wall of the mandapa at the entrance into the same temple, left side.	..	....	Kali 4835, Virōdbikṛti (wrong), Āvani, 16.	Do. ..	Records that the individual mentioned in No. 112 above built the mandapa at the entrance of the temple.
114	On the wall of the same mandapa, right side.	..	....	Do.	Do. ..	Records that Sengamiammal, wife of Chinnayya Kavandan mentioned in No. 112 above, built some portions of the temple.
115	On the east and north walls of the Subrahmanya shrine in the same temple.	..	....	Āngira, Paṅguni, 13.	Do. ..	Records that Virabhadra Mudaliyar built of stone the Subrahmanyasvamin shrine in the same temple.
116	On a slab set up outside the Kasi Viśvanāthasvamin temple at Karukkaipalayam.	..	....	Khara	Do. ..	Records gift of land for the maintenance of a maṭha and for feeding Śaivite ascetics.
117	On the north wall of the central shrine, Vaduganāthasvamin temple, Kundadam.	Koṅgu-Chōla	Virarajendradeva	11 + 1st year	Do. ..	Records the gift of one acchu of gold by the maṇaikkilatti of the Kuḍimicchehi caste for a twilight lamp to the god.
118	On the east wall of the same shrine	Do.	Do.	[24]th ,,	Do. ..	Damaged and incomplete. Records a gift of gold for a lamp to the god by one . . . Ko-Kaṇḍara Pallavarayan, captain of a thousand foot-soldiers stationed at Pulambara . . . kkōṭṭai.
119	On the same wall	Do.	Tribhuvanachakravartin Virarajendradeva.	15th ,,	Do. ..	Built in. Records a deposit of gold for a lamp to the god, Tirunilaialagiya-pillaiyar by a resident of Kurundakku-lattu-karai in Kalavali-naḍu, in [Paṇḍi]-maṇḍalam.
120	Do. .. .. .	..	....	Do.	Do. ..	Beginning built in. Records gift of gold to certain Brahmanas for burning a twilight lamp to the god.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
121	On the east wall of the same shrine	..	....	....	Tamil	Beginning damaged. Records gift of gold for a lamp to the god by Sattan-Sridevi, a member of the Malayakatti caste.
122	On the south wall of the same shrine.	Koṅgu-Chōla	Virarajēndradeva .. .. .	....	Do.	Mutilated. Records gift of gold by solappallavaraiyan, a captain of 1,000 soldiers, for a twilight lamp to the god.
123	On the same wall	Do.	Do.	[29] + 5th year ..	Do.	Records gift of gold for a lamp to the god by an ascetic (vayiragi) of Virasolan-tirumadaivilagam in Rajavichchadirapuram in Naraiyanur-naḍu.
124	Do.	Do.	Do.	44th	Do.	Records gift of gold by Ulagaivalamvandan to certain temple priests for burning a lamp to the god.
125	Do. .. .. .	..	...	....	Do.	Damaged. Seems to record gift of gold for providing oil for anointing the god on Wednesdays.
126	Do.	Koṅgu-Chōla	Tribbuvanaachakravartin deva.	Virarajendra- [45]th year ..	Do.	Damaged. Seems to record gift of gold for a twilight lamp to the god by one Nityakalyanan, a resident of Kodaimangalam.
127	On the west wall of the same shrine, inside the store-room.	Koṅgu-Pandya.	Vira-Pandya[deva]	11th	Do.	Built in at the beginning. Records gift of gold by a member of the Vellala caste for lamps to Vadugapillaiyar and to god Avudai[ya]r Koṅga-Vitanka[tin- avu]daiyar.
128	On the doorjambs of the entrance into the central shrine.	Do.	Do.	15 + 5th	Do.	Records the order of the assembly of Kuṇḍoḷam to set apart for the requirements of worship and repairs to the temple of Vadugapillaiyar, a certain percentage of the profits on the sales of woven cloth, yarn, salt, etc.
129	On the right door-post of the Amritaghaṭṭesvara shrine in the same temple.	Koṅgu-Chōla	Virarajēndradeva	6th	Do.	Records that the maha-mandapa of the temple was the charitable gift of the Vaniyars of Kuṇḍoḷam.
130	Do. left side	Do.	... .. . nga-Chōladēva	10th	Do.	Much damaged. Mentions the name of Iruṅgolaṅ.
131	On the base of a pillar in the maha-mandapa in the same temple.	Do.	Kokkalimurkha Vikrama-Chōladēva	42nd	Do.	Incomplete.
132	On the doorjamb of the first entrance into the temple, right side.	Koṅgu-Pandya.	Sundara-Pandya-deva	24th	Do.	Records that the doorposts of the mandapa were erected by certain Vaniyars of Kuṇḍoḷam and that a lamp was also agreed to be burnt by them there.
133	Do. left side	Do.	Vira-Pandya-deva	15th	Do.	Damaged.
134	On a lion pillar in the tank in front of the temple.	Koṅgu-Chōla	Virarajēndradeva	11th	Do.	States that the lion-pillar was erected by one Virasōla-Iruṅgolaṅ alias Peruma[Perama], the headman (arāli) of Kōḍikkamittōḷu.
135	On a pillar in the maha-mandapa of the Nallamaṅgai shrine in the Nagesvarasvamin temple at Sada-yampalayam.	Vijaya-nagara.	Vira-Kampana-Uḍaiyar	Pramadīḥa	Do.	Records that the temple of Nagesvaramuḍaiyar at Kuraiyūr was repaired by Avudaiyaraja after its desecration by the Muhammadans.
136	On another pillar in the same place.	Do.	Do.	11th year	Do.	Records that the same individual reconstructed the temple of Vadugapillaiyar at Kuraiyūr after its defilement by the Muhammadans.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
137	On a beam in the mandapa of the Viśvanāthasvāmin temple at Konapuram .	Koṅgu-Chōla	[Vik]rama-Chōladēva	20th year	Tamil ..	Records that the beam in the temple of Tirumarududaiyar was the gift of a gold-smith of Kaḍarrūr.
138	On another beam in the same place	Do.	Vikrama-Chōladēva	Do.	Do. ..	Records that the beam was the gift of Idāgaināyaka-bhaṭṭa, a native of Kaḍarrūr.
139	On the base of the west and south walls of the central shrine, Vin-nagaram-perumāṇ temple in the same village.	..	Tribhuvanaśhākravartin Kōnerinmaikōṇḍaṇ.	26th year and 305th day.	Do. ..	Records the gift of certain taxes to the god in lieu of lands enjoyed by certain persons in Vira-Pandya-chatur-vēdimāṅgalam in Narayanūr-naḍu. The God is stated to have been consecrated by Gaṅgarāyaṇ for the merit of Sundara-Pandya. Pirantakapuram alias Rajarajapuram is mentioned and the signatory's name is given as Arāiya-nalagan alias Vāpadhirāja of Śiru-māranallūr in Kañjai-irukkal.
140	On a beam in the mandapa in front of the kitchen in the same temple.	Koṅgu-Chōla	Vikrama-Chōladēva	30th year	Do. ..	Records that the beam was the gift of a Vellāla by name Udayamaṇikkasīla-Setṭi. The title of Setṭi to a Vellāla is somewhat peculiar and denotes probably the Vellāla-Setṭi sect.
141	On another beam in the same mandapa.	Do.	Do.	Do.	Do. ..	Records that Śivapadaśekhara-Muvendaveḷaṇ gave one beam.
142	On a pillar in the same mandapa ..	Do.	Do.	26th year	Do. ..	Records that the pillar was the gift of Avinaśi Araiśaṇ-Namiyillā-Udaiyar, a merchant of Edarrūr to the god Tirumarududaiyar. [The pillar appears therefore to have formerly belonged to the Śiva temple and to have been subsequently brought to the Perumāḷ temple.]
143	On a pillar in the Agastyēśvara temple at Dharapuram.	..	....	....	Do. ..	Mentions that Tirunilakanthan alias Tillaivaḷam-andaṇa-nambi gave the pillar as a gift.
144	On another pillar in the same temple.	....	....	....	Do. ..	Mentions that the pillar was the gift of Paradayaṇ Śika-śimāraṇ Nilaiudaiyaṇ.
145	On two detached stones in the south wall of the Krishnasvāmin temple to the south of the same temple.	Vijaya-nagara.	Virapratapa Sadasivadēva-Maharaya ..	Śaka 1471, Saumya, Vaiśākha, ba. di., 30.	Kanarese ..	Incomplete. Seems to record gift of a village by Śivanappa-Paṇḍita to Vira-Paṇḍita.
146	On a slab set up in front of the Tillaipuram temple in the same village.	....	....	Kali 1160, Śaka 1125, Kaḷayukti (wrong,) Wednesday, pūṇchami, Uttirāḍam, Mīna lagna. Kali 4416, Aṅgrasa, (wrong), Margali, 9.	Tamil ..	In modern characters and mutilated. Mentions the names of Koṅgusēji, Viḷatapuram and Rajarajapuram. The Kali and Śaka eras given are incorrect.
147	On the south wall of the mandapa in front of the Uttaravirarāghava-perumāḷ temple in the 'Fort' of the same village.	Nāyaka ..	Virappa-Nāyaka .. ..	.. ..	Do ..	Incomplete and stones out of order. States that Tambigu....llar pillai was the agent of Virappa-nāyaka.
148	On the west wall of the verandah behind the same temple.	Koṅgu-Chōla	Rajakēsarivarman alias Tribhuvanaśhākravartin Virarajendra.	15 + 1st year ..	Do. ..	Stones out of order and incomplete. Seems to record gift of land for rice offerings to the goddess Perunkarunai-sēlviyar in the temple.
149	On two detached stones in the north wall of the sixteen-pillared mandapa in the same temple.	Vijaya-nagara.	Virapratapa Sadasivadēva-Maharaya ..	Śaka 1473, Virodhikrit, Bhādrapada, su.di., 12, Thursday.	Kanarese ..	Records gifts of rice, etc., and money for the god Viṣṇu at Dhārāpura.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
150	On detached stones in the south prakara wall of the same temple.	Koṅgu-Chōla	Rajakesarivarman alias Tribhuvana-chakravartin Virarājendradeva.	28rd year	Tamil	Incomplete. The stones probably belonged to a Śiva temple and seem to record some gift by Anṭṭirappallavarayan for offerings to Subrahmanya in the temple of Aludaiyar Tirunattiyaṁudaiyar. Mentions Karaivali-naḍu.
161	Do.	Koṅgu-Pāṇḍya.	.....tin Vira-Pāṇḍyadeva	6th ,,	Do.	Fragmentary and stones missing. Mentions Rajadhirajachaturvēdimangalan, as a brahmaḍeya in Naraiyaṇūr-naḍu.
152	Do. west wall .. ..	....	....	11th ,,	Do.	First line damaged. Mentions the gift of certain ceiling stone beams and pillars to the Pillaiyar temple by one Viraṇ Viraṇ alias Alagaikkōṇ, a merchant of Rajavichchādirapuram.
153	On a lion pillar lying in the compound of the Kalyāṇarāmaśvāmin temple in the same 'Fort.'	Koṅgu-Chōla	Virarājendradeva	18th ,,	Do.	Records the gift of the lion-pillar by a merchant of Kaḷar-gūr.
154	On two detached stones by the side of a well called the Kalyāṇarāmaśvāmin tank.	Do.	Do.	6th ,,	Do.	Records gift of two kaḷañju of gold by Tuṅganūḍaiyaṇ alias Teḷiṅgaṇḍu-ūḍaiyaṇ for a twilight lamp to the god Tiru-[ma]ṇai-ūḍaiyar of Nilanperār.
155	On the base of the south wall of the central shrine in the Sokkanathaśvāmin temple at Kolinjivadi.	....	Tribhuvanachakravartin Kōnerinmai-kōṇḍāṇ.	30th year and 51st day.	Do.	Records gift of six mā of land, free of all taxes in Anukampallan alias Amaraḷhuvāṇkaramaṇṇarai in Ūḍaiya-pirāṭṭi-chaturvēdimangalam in Naraiyaṇūr-naḍu for daily worship to the goddess Tirukkamaśōṭṭattu-nāchchiyar alias Alagiyaśōkkiyār in the temple.
156	On the same base .. ..	....	Do.	30th year and 56th day.	Do.	Records another gift of 2½ mā of land in Virasōḷamaṇṇarai, Kumaraṇḍayanpaṇṇu and Kulottoṅgaśōḷamaṇṇarai to the same goddess.
157	On the base of the west wall of the same shrine.	....	Do.	[29]th year and 235th day.	Do.	Records gift of 3/16 veli of land free of certain taxes to the god Alagiyaśōkkaṇār in the same temple.
158	On the south base of the Piḍari-amman temple at Dalavay-pattanam.	Koṅgu-Pāṇḍya.	.....varman Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	24th year	Do.	Damaged. Seems to record gift of gold for a twilight lamp to the Piḍariamman called Nāṇḍēṣa-naṅgai.
159	On the north wall of the mahamaṇḍapa of the Kaliyuga Kāṇḍiśvaraśvāmin temple at Alangiyam.	Do.	[Sun]dara-Pāṇḍyadeva	27th year, Vaigāsi, 5.	Do.	Records the deposit of gold with certain temple priests for providing offerings to the Nāchchiyar consecrated for the merit of her mother by Alagāṇḍar, daughter of Kāṇa-iniya-Perumal alias Vijayinga-dēva, a temple servant residing in Maḍakkula-kil-madurai.
160	On the same wall .. ..	....	Vira-[Sundara], 'who was pleased to take every country'	[7]51st year [Aṅ]-pāsi.	Do.	Gift of land, free of taxes, by Devaṇ Śivandakal Perumal, a Vellāḷa of Uttamaśōḷanallor alias Alahgiyam in Ten-Pōṅgalorka-naḍu, for the maintenance of a maṭha of Nayanar [Jñāna]mūrtideva-Nayanar.
161	On two detached stones set up in the ruined wall of the north prakara of the same temple.	Koṅgu-Chōla	Tribhuvanachakravartin Vira-Chōḷadeva	2nd year	Do.	Incomplete. Gift of land for offerings and worship daily and on the Viṣṇu and Ayana Samkrānti days to Vaḍuḥapillaiyar set up in the temple of Kaliyuga Kāṇḍē-varamūḍaiyar by Śeṇummai, wife of Tamayan Alavanḍan alias Virarājendra Adiyamaṇ, a mudali of Alahgiyam.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
162	On the ruined wall of the south prakara, same temple.	Koṅgu-Chōla	Virarajendradeva	10 + 1st year ..	Tamil ..	Damaged. Seems to record gift of land free of taxes by Siruppilaviraṇ alias Virarajendra Adiyamaṇ for daily offerings to the god.
163	On several displaced stones in the same wall.	Do.	Do.	15 + 1st ..	Do. ..	Records gift of one tūpi of land by Virarajendra Adiyamaṇ to supplement the inadequate gift of land made by Viradarayaṇ his elder brother for daily offerings (tirup-pudiyadu) to the god.
164	On the same wall inside the Vinayaka shrine.	....	Tribhuvanachakravartin Kōṇṇeriṇmaikōṇ- [dāṇ].	2[6]th ..	Do. ..	Beginning built in. Records gift of land, free of all taxes, by Attiyuralvaṇ Agnichit Sarvakrituṇṇaṇ to the temple.
165	On the base of the north wall of the central shrine, Paṣupatiśvara- vamin temple at Kōṅgur.	Koṅgu-Chōla	Rajakēśarivarmaṇ alias Kulōttuṅga- Chōladeva.	3rd ..	Do. ..	Gift of 2 ma of land by Sundaram Nilaiudaiya Perumaḷ alias Kulōttuṅga-chōla Anuttirappallavaraiyaṇ for rice offerings to the god Paṣupatiśvaramuḍaiyaṇ in Kōṅgur alias Jayangonda-sōlanallūr in Pongalūrka-naḍu.
166	On the same base	Do.	Tribhuvanachakravartin Vira[rāṇ]dra- deva.	17th ..	Do. ..	Beginning and middle built in. Seems to record gift of land for offerings to the god. Mentions Vaḍapaśa..... naḍu and Perumbili...nallūr.
167	Do.	Do.	Do.	11th ..	Do. ..	Records gift of gold for a twilight lamp to the god by Pillandevaṇ, a Vellāla of the Śattandai sect.
168	On the south wall of the same shrine.	Do.	Do.	7th ..	Do. ..	Records gift of gold to a temple priest by Śattiperri alias Tiruvilakku Piḥchi, a dancing girl of Kōṅgur for burning a twilight lamp to the god.
169	On the same wall	Do.	Do.	Lost ..	Do. ..	Damaged and incomplete. Seems to record gift of gold by a private individual for a lamp.
170	On the base of the north wall of the maha-maṇḍapa in the same temple.	Do.	Do.	7th year ..	Do. ..	Records gift of gold by a private individual for a twilight lamp to the god.
171	On the left doorjamb of the entrance into the same maṇḍapa.	Do.	Kulōttuṅga-Chōladeva	10th ..	Do. ..	Damaged at the end. Records that the two mudalis, Śuttaṇ Adiyaśōlaṇ alias Virarājendra Irūṅōlaṇ and Alavandaṇ Yaḷvallaṇ alias Kulōttuṅgaśōla. . . . jendra Pallava [raiyāṇ] agreed to measure out certain quantities of rice for daily offerings to the god.
172	On the beams of the maṇḍapa attached to the south side of the same temple.	Koṅgu-Pāṇḍya.	Tribhuvanachakravartin Kōṇṇeriṇmai- kōṇḍaṇ Sundara-Pāṇḍyadeva.	27 + 1st year, Aḍi, 7.	Do ..	Records gift as devadāna, free of taxes, of the village of Mahamaṇḍala Vāparayanallūr, a newly founded village in the suburbs of Kōṅgur for the expenses connected with the daily worship and offerings to the god Paṣupatiśvaramuḍaiyaṇ and repairs to the temple. Mentions as signatories Villavadaraiyaṇ and Tonḍaimaṇ.
173	On a pillar in the same maṇḍapa ..	Koṅgu-Chōla	Tribhuvanachakravartin Virarajendradeva	15 + 1st year. ..	Do. ..	Incomplete.
174	On a door-post lying in the temple compound.	....	....	Śaka 1634, Śubha- krit, Avani.	Do. ..	In modern characters. Records that Venkaṭamma, the mother of Paṣupatilīṅgaṇ of Kāśyapa-gōtra built the prakara walls and the first gōpura-entrance to the temple. Śaka 1634 is a mistake for 1644.
175	On the base of the west wall of the central shrine of the Piḍāriammaṇ temple in the same village.	Koṅgu-Chōla	... .. tin Virarajendradeva ..	13th year ..	Do ..	Built in at the beginning. Seems to record that Yaḷvallaṇ, Atṭaichēvagaṇ, a mudali of Kīraṇūr in Pongalūrka-naḍu engraved on stone and copper the gift of land made by his grandfather Sōmanābhadevaṇ alias Anuttirappallavaraiyaṇ for offerings to the goddess Rāṅgaṇḍaiyaṇ.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
176	On the inner wall of the mandapa forming the entrance into the Chennivarasvamin temple at Kottanur .	Koṅgu-Chōla	Virarājendradēva	42nd year	Tamil	One stone is missing in the middle. Records gift of one achchu of gold by a temple priest for a twilight lamp to the god Chennivaram-udaiya-Nayanar of Korranur in Tenkarai-naḍu.
177	On a pillar in a ruined mandapa in the east prakāra of the same temple.	Do. . . . .	.. .. . ndradēva	4th „	Do.	Damaged and incomplete. Mentions Rajendrasōla, as the name of a goldsmith in Korranur.
178	Round the belt of the central shrine, Apramēśvaraśvamin temple at Maravapalayam .	Hoyasāla ..	Vira-Ballaladēva	Lost	Do.	Built in in the middle. Records gift of 5 ma of land situated in Udayapiratti-chaturvēdimangalam in Naraiyanar-naḍu to provide daily offerings to the god Apramēśvaram-Uḍaiyar of Korranur in Tenkarai-naḍu.
179	Round the base of the same shrine	Ummattūr ..	Mahāmaṇḍalēśvarā Nāñjarāya Uḍaiyar ..	Paridhapi, Tula, su. di., Monday, dasami, Śravishtā.	Do.	Damaged in several places. Records gift of 2 ma of land in Karrayankam <i>alias</i> [Virasōla-chaturvēdimangalam] in Tenkarai [Virasōla-vaḷanāḍu] for offerings to the god Chennivaram-udaiyar of Korranur in Tenkarai-naḍu.
180	On the base of the north wall of the same shrine.	..	Tribhuvanaśhakravartin Koṇṇerinmai-koṇḍan.	16 + 4th year and 12th day.	Do.	Built in at the beginning. Records a tax-free gift of 8 ma of land situated adjacent to the land of the Nilanperur-temple for offerings to the god Aludaiyar Apramēśvara-Uḍaiyar of Korranur in Tenkarai-naḍu. Ellāmvallasōla-Muvēndavēla figures as a signatory.
181	On the same base	Koṅgu-Chōla	Kulōttuṅga-Chōladēva	17th year	Do.	Records a tax-free gift of 7 ma of land for measuring out 24 kalam of paddy by the Rajakēsari-marakkal required for offerings to the god.
182	On the north wall of the central shrine Tiruvalāṅjulināthasvamin temple at Piramiyam .	Do.	Tribhuvanaśhakravartin Virarājendra-dēva.	14th „	Do.	Records gift of 8 amudan achchu of gold by a merchant in Virasāṅga-chaturvēdimangalam, a brahmadēva in Tenkarai-naḍu, for offerings to Kehatrapaluppiḷaiyar in the temple of Uḍaiyar Tiruvalāṅjulināyanar in the same village.
183	On the same wall	Do.	Kalimūrka Vikrama-Chōladēva	42nd „	Vaṭṭeḷuttu ..	Records deposit of 55 kaḷuṅju of gold with the assembly for providing meals for 3 Brahmans daily in the temple. Parakēsarikkal-tuḷai-nirai-ṣempon appears to have been the standard of fineness and weight of gold and Parakēsarikkal a standard measure.
184	Do.	Do.	Tribhuvanaśhakravartin Virarājendra-dēva.	3rd „	Tamil	Records that a sāmanta of Virasāṅga-chaturvēdimangalam set up the image of the god's consort (palliyarai-nachehiyar) in the temple in honour of his wister Kudaikkurichohi-alvar, wife of. . . . jendra-dēva and presented some gold to the village assembly through a certain Anandakūṭṭan for providing offerings on certain occasions.
185	Do.	Do.	Kalimurkha Vikrama-Chōladēva	42nd „	Vaṭṭeḷuttu ..	Records that Nakkai Viṭṭan <i>alias</i> Vikramaśōlapallavadaraiyan of the perumal perundanattaraiyar gave 16 kaḷuṅju of gold for a perpetual lamp to the god for the merit of Emadi Nakkai Kunṇan.
186	Do.	Do.	Rajakēsarivarman <i>alias</i> Tribhuvana-śhakravartin Virarājendradēva.	5th „	Tamil	Records gift of 6 kaḷuṅja of gold by Devan Madevan <i>alias</i> Kalikadinda Sōlanarayan of the perumal-kaikkōlars for a twilight lamp to the god.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
187	On the west wall of the same shrine.	Kongu-Chōla	Kōṇaṭṭan Vikrama-Chōla	20th	Vatṭuḷṭu ..	Records gift of 12 kaḷañju of gold by the king to the villagers of Vellannar, a hamlet in Vellakal in Kaṇḍaya-nādu for providing oil for a perpetual lamp ordered to the temple by Vikramaśōḷan Sōḷamādeviyār. Parakeśari-ṭṭakku is mentioned as a standard measure and Kēṣavaṇ Sugriyaṇ alias Sembiyaṇ Muvendaveḷaṇ appears as a signatory.
188	On the same wall	Do. ..	Virarajendraḍeva	8th	Tamil ..	Records gift of 2 kaḷañju of gold by Arayaṇōṣaṇ, son of Sankaraṇ for a twilight lamp to the god.
189	On the base of the south wall of the same shrine.	Do. ..	Vi[raśōḷa] Kalimurkhaḍṇar	1[3]th	Vatṭuḷṭu ..	Damaged. Seems to record that Brahmāḍhirajaṇ got a piece of land exempted from taxes by a payment of 15 kaḷañju of gold and presented it to the temple to meet the expenses connected with the sacred-bath and anointment of the god. Maḷanaḍu and Ayirur are mentioned.
190	On the same base	Do. ..	Kalimurkha Vikrama-Chōḷaḍeva	32nd	Do. ..	Records a deposit of 12 kaḷañju of gold with the assembly of Virasāṅgada-chaturvēdimāṅgalam by Anakkāṇ Ṣendaṇ alias Eriyūṇ Viṭaṇ[ku]-ṣeṭṭi of Maṇikāṇḍa-māṅgalam, in. layūr-kūṇam, a sub-division of Kōṇaḍu, for a perpetual lamp to the god.
191	Do.	Do. ..	Virarajendraḍeva	19th	Do. ..	Records gift of 4 achcu of gold by Tīramaḷaḍi Pallava-ṛayaṇ of the Perumāḷ-Kaikkōḷas for offerings to the god on Śivarātri.
192	Do.	Do. ..	Rajadhiraja Vira-Chōḷaḍeva	5 + 1st year	Do. ..	Records that certain land belonging to a Brahman of Virasāṅgada-chaturvēdimāṅgalam was confiscated by the king on account of treason and that the same land was purchased by Periyaṇ Sōḷaṇ alias Virasōḷukkaṇḍayaṇ, one of the feudatories of the king on payment of 30 poṇ into the treasury and was presented to the temple.
193	Do.	Do. ..	Tribhuvana-chakravartin Virarajendra-ḍeva.	7th	Do. ..	Records gift of 2 kaḷañju of gold by Andāḷ, the senior wife of Nambiyālvi, a son of Paśalai Tīrvaḷippōkki alias Virarajendra Brahmaḍaraya of Śrī Uḍaiyaṇpirāṭṭi-chaturvēdimāṅgalam in Naraiyaṇr-nādu for a twilight lamp to the god for her own merit.
194	Do.	Do. ..	Rajakeśariyaṇ Tribhuvana-chakra-vartin Kulōttunga-Chōḷaḍeva.	11th	Tamil ..	End missing. Records that the assembly of [Virasāṅgada-chaturvēdimāṅ]galam took from Uḍaiyār Viranarayana [Māba]livaṇarayaṇ 20 kaḷañju of gold and invested it on thirty kuḷi of land for the temple.
195	Do.	Do. ..	Tribhuvana-chakravartin Virarajendra-ḍeva.	....	Do. ..	Records gift of one aṇṇi-achcu and one kitti of gold by a merchant of Virasāṅgada-chaturvēdimāṅgalam for offerings and sacred-bath to the god.
196	Do.	Do. ..	Parakeśariyaṇ Tīruchoḍṇṛambala-muḍaiyaṇ Vikrama-Chōḷa.	13th year	Do. ..	Records gift of 28 kaḷañju of gold together with one kaḷañju due as tax on the brahmaḍeya for the supply of sandal paste to the god throughout the year.
197	Do.	Do. ..	Tribhuvana-chakravartin Virarajendra-ḍeva.	[6]th	Do. ..	Records gift of 2 kaḷañju of gold by a merchant for a twilight lamp to the god.
198	Do.	Do. ..	Rajadhiraja Uttama-Chōḷaḍeva	8th	Do. ..	Records that Keraḷukeśari Amaraḍhayaṇkara Kōṭṭuḷiyar of the Perumāḷ-vaḷḷiār gave 3 kaḷañju of gold for the daily supply of three pot-fuls of water for the god's sacred bath.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
199	On the base of the south wall of the same shrine.	Koṅgu-Chōla	Virarajendradeva	8th year	Vatteḷuttu ..	Records gift of two kaḷañju of gold by a Brahman lady Periyandachchani for a twilight lamp to the god.
200	On the same base	Do.	Do.	13th „	Do. ..	Records gift of two kaḷañju of gold for a twilight lamp to the god.
201	Do.	Do.	Kulottuṅga-Chōladeva	9th „	Do. ..	Incomplete. Records gift of 2 kaḷañju of gold by Śōla-nārāyaṇa Pallavaraiyaṇ-Alaṅaṇ Sōmapiraṇ alias Gaṅga-vadaraiaṇ, the king's sāmanta of Rajarājapuram for a twilight lamp to the god.
202	Do.	Do.	Abhimānachōla Rajādhirajadeva	10th „	Do. ..	Records that Silambanadaikkalavaṇ, a kavalan (guard?) residing in Virasaṅgada-chaturvedī-maṅgalam, covered the ceiling of the Mukha-mandapa of the temple with stones for the merit of Eḍuppaṇ Nilan Silamban.
203	On the south base of the ruined platform of the same temple.	Do.	Rajakesarivarman alias Tribhuvanachakravartin Vi[ra]rajendradeva .. ..	....	Do. ..	Records gift of one kaḷañju of gold by Pirantakaśōḷan alias Vi[ra]rajendra N[ittapallavaraiyaṇ], a drummer (uvachchakkaṇi uḍaiyaṇ) for a twilight lamp to the god.
204	On a door-post lying within the central shrine in the same temple.	Do.	Virasōla-Kalimarkhapperumaḷ	24th year	Do. ..	Records gift of 1½ ma of land to the assembly by the queen madēviyar naṭṭan for arranging to sweep the temple precincts.
205	On a door-post standing in front of the same temple.	Do.	Rajadhiraja Uttama-Chōladeva	17 + 1st „ ..	Tamil ..	End damaged. Mentions one Kaṇḍuṅga Abhimānāsōla Rajadhiraj[ā] as one of the relatives (urimaiyar), of the feudatories (sāmantas) of the king.
206	On a similar post in the same place	Do.	Vira-Rajendradeva	19th „	Do. ..	The inscription stops with the name of the donor and the rest is much damaged.
207	On the left doorjamb of the entrance into the central shrine.	..	....	....	Vatteḷuttu ..	Mutilated and beginning lost. Mentions that the gopura of the temple was built in the name of Viśvachadiraṇ by Viḷupparaiyaṇ, the nephew or son-in-law (cousin) of Sembiaṇ Vikramaśōḷi[ya]rāyaṇ.
208	On a slab in a field 1 mile to the south of the same temple.	Chōra ? ..	Sarvaabhauma Varaguna Parantaka	6 + 9th year	Do. ..	Much damaged. Seems to record gift of land by Vaḷuṇa-kōḍai, wife of Puttur-kilāṇ Uḷḷaṅgaṇaṇ and daughter of Kuḍalkilāṇ for offerings, anointment and festivals to the god. The king bears the biruda of Chandra-ditya-kulatilaka and the district of Anḍa-naḍu is mentioned.
209	In the same place .. .. .	..	....	6 + 1[6]th „ ..	Do. ..	Damaged. Seems to record gift of paddy for offerings to the god.
210	On a broken door-post lying on the old site of the Śiva temple at Lakmanayakanpatti.	Koṅgu-Chōla	Virarajendradeva	15 + 1st „ ..	Tamil ..	Incomplete. Refers to the gift of a stone door-post to the temple of Aludaiyar Alagiyanayapaṇ by a goldsmith residing in Kuruchchi in Tenkarai-naḍu.
211	On a slab set up in the prakāra of the Kulamānikkēvarasvāmin temple at Turambadi.	..	....	....	Do. ..	In modern characters. Contains the imprecation that whoever obstructed the charity of the village given by Naḷjarama Uḍaiyar to the god Naḷjundalinga will be a sinner. The engraver's name is given as Rāmāṇa Oṣaṇ.
212	On the base of the west wall of the Perumal shrine at Nanjai-talaiyur.	Vijayanagara	Mahamāṇḍalēvara Vira[pratapa]Kumara Mallikarjunaraya.	Śaka 1381 Pramāthi, Rishabha, śu. di., saptami, Hasta, Monday.	Do. ..	Incomplete and damaged. Seems to record a gift of land in the time of Kampanayaka Uḍaiyar, for daily worship in the temple.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
213	Round the central shrine of the Vaidyanathasvamin temple at Mayilrangam .	Vijayanagara	Krishnadeva-Maharaya	Kali, 4633, Viya (mistake for Vi-jaya), Tai, 12, pañ[chamij], day lost.	Tamil ..	Built in at several places. Records gift of 150 kuli of land by the agent of the king for offerings and worship to the god Tiravinaitirta-tambirapar of Mayilrangam and the provision of 3 poñ each to the gods Kanimadaiaappa and Chellapillaiyar. Kajarajapnaru is mentioned as the capital of Kongu-mandalam.
214	On a slab set up in front of the Pecumal temple in the same village.	Do.	Achyutaraya	Kali 4635, Jaya, Chitra, 2.	Do. ..	Damaged at the end. Records the assignment of land near Madavilagam by adhikari Avinasiappar, the agent of Ragbupatideva-Maharaja who was himself an agent of Mahamandalasvara Valaiyadeva-Maharaja for conducting worship, to the god Tiravinaitirta-tambirapar.
215	On a pillar in the Amman shrine in the Siva temple at Mulanur .	Kongu-Chola	Kalimarkha Vikrama-Choladeva	27th year	Vettejuttu ..	Damaged and incomplete.
216	On the base of the north wall of the maha-mandapa of the Parakrama-Cholesvara temple at Vellakoyil .	Vijayanagara	Mallikarjunaraya, son of Devaraya Udayar.	Pramoduta, Vaigasi, 29.	Tamil	Mutilated at the end. Records that during the regime of Kampayanayaka, the nattavar of Kangaya-nadu made a gift of 6 poñ, the income from the village of cholesvaranallur in Vellakal in Kangaya-nadu for daily worship and offerings to the god Parakrama-Cholesvara and Karunaiakattiya-pillaiyar.
217	On a slab set up to the west of the Mandisvarasvamin temple at Mandapuram , a hamlet of Mettupalayam .	..	Tribhuvanaschabravartin Konerimmai-kondan.	14 + 1st year ..	Do. ..	Damaged and incomplete. Seems to record gift of land of the village of Virapandiyanallur, as devadana for worship in the temple of Mandisvara.
218	On the base of the north wall of the central shrine, Vikrama-Cholesvara temple at Kannapuram .	Kongu-Chola	Virarajendra[deva]	15 + 1st	Do. ..	Records that in response to the request of the nagarattar of Abhimanasolapuram and Vikramasolapuram, the king ordered that the amount accruing from land taxes from the two villages should be equally divided and assigned for expenses to the two temples. Among the names of the signatories are found Ellamvalla Sola Muvendavelan, Vaparayadevan, Tyagavinodadevan, Munayadarayan, Chedirayadevan, Kaduveñi, Kalappalarayan and Vilatasingadevan.
219	On the same base	Do.	Virarajendra[deva]	15 + 1st	Do. ..	Records gift of one acholu of gold by Munayadarayan and Tyagavinodadeva, the headman of Vilattar for a twilight lamp to the god Aludaiyar Vikrama-cholesvaranayanar.
220	On the south wall of the same shrine	Do.	Do.	15 + 1 + [1] + 1st year.	Do. ..	Damaged at the end. Seems to record gift of one acholu of gold for a twilight lamp to the god by a merchant of Villavannadevi alias Vikramasola[apuram].
221	On the same wall	Do.	Virarajendra	17th year	Do. ..	Fragment.
222	On the north and west walls of the same temple.	Do.	Do.	5th	Do. ..	Do.
223	On the south wall of the Nityasviamman shrine in the same temple.	Do.	.. .. . manachola Rajadhirajadeva ..	3rd	Do. ..	Built in and incomplete. Seems to refer to some feeding charity by Arayan Soman.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
224	On the north wall of the Subrahmanyaasvamin shrine in the same temple.	Koṅgu-Chōla	Parakēsarivarman Tribhuvanachakravartin Vikrama-Chōladeva.	13th year ..	Tamil ..	Records that a merchant of Villavanmadēvi alias Vikrama-chōlapuram in Kaṅgaya-nādu set up the images of the two consorts of Kuṇṇamerinja-pillaiyar, i.e., Subrahmanya.
225	On the north wall of the Ardra Kapaliśvarasvamin temple at Madavilagam.	Vijayanagara	Mahamaṇḍaleśvaran Hariyaraya Uḍaiyar.	Sarvadhāri, 13. Tai,	Do. ..	Records gift of 5 mā of land in Alambadi and Karṇayan-kani alias Virasōla-chaturvedināṅalam in Virasōla-valanādu for daily worship and offerings to the god Uḍaiyar Paṇchōṭṭu-avudaiyar of Paṇpati, in Kaṅgaya-nādu.
226	On the south wall of the same shrine.	..	....	....	Tamil-verse ..	Mentions Uttamaśōla, the chief of Karai, (i.e., Nattakkaraiyūr).
227	On the same wall	Vijayanagara	Mahamaṇḍaleśvaran Hariyaraya Uḍaiyar, son of Devaraya.	Sarvadhāri, 25. Tai,	Tamil ..	Registers an agreement given by the natṭar of Kaṅgaya-nādu regarding No. 225 above. Devarayam (a tax?) and a tax of one panam per village are mentioned.
228	Do. .. .. .	..	Rajakēsarivarman Tribhuvanachak ..	[12th year ..	Do ..	Beginning built in. Records gift of one aṇḍu of gold for a twilight lamp to the god Vinayakapillaiyar in the north of the village of Paṇpati in Kaṅgaya-nādu by the king's relative (Perumaḷ-urimaiyar) of Rajarajapuram.
229	On the base of the west wall of the same temple.	Koṅgu-Pāṇḍya.	Rajakēsarivarman alias Tribhuvanachakravartin Vira-Pāṇḍyadeva.	....	Do. ..	Much damaged. Seems to record gift of a lamp to the god.
230	On the doorjambs of the entrance into the Jayāṅgondanathasvamin temple at Nattakkaraiyūr.	..	....	Śaka 1360 ..	Do. ..	States that the door-posts and two steps were the gift of a resident of Karaiyūr.
231	On a pillar inside the maṇḍapa in front of the same shrine.	Vijayanagara	Mahamaṇḍaleśvara Mallikarjunaraya ..	Prabhava, Vaigāṣi, 23.	Do. ..	Built in at the end.
232	On another pillar in the same place	..	....	....	Do. ..	States that the pillar was erected by Koṅgaveḷadaraṇḍaiyar, uncle of Vi[ra]ṇaḷayanar Koṅgaveḷadaraiyar of Karaiyūr in Kaṅgaya-nādu.
233	Do. .. .. .	..	....	....	Do. ..	States that the pillar was the gift of Aḷagan Uttamaśōla Gaṇḍan Kariyan Uttamaśōla Gaṇḍan of the Vellāla caste.
234	Do.	Vijayanagara	Mahamaṇḍaleśvara Mallikarjunaraya ..	Prabhava, Vaigāṣi, [23].	Do. ..	Records that the pillar was erected by a resident of Karaiyūr.
235	Do.	Do.	Do. do.	Do.	Do. ..	Records gift of a pillar by Koṅgaveḷadaraiyan Iraksha-perumal, a Vellālapayirar of Karaiyūr.
236	Do. .. .. .	..	....	....	Do. ..	States that a pillar and a corbel were given by a private individual of Tiṅḡalār in Kuṇṇappa-nādu.
237	On a beam of the ceiling in the same place.	..	....	....	Do. ..	Records the gift of three ceiling beams and four corbels by a merchant of Tribhuvanamadēvipuram alias Karaiyūr in Naṅkaviri-nādu.
238	On another beam in the same place	..	....	....	Do. ..	Records a similar gift by a merchant of Karaiyūr.
239	On a slab lying in the south prakāra of the same temple.	..	Ramaḍeva Maharaya	Kali 4722, Śaka 1648, Darmati, Paṇḍuni, 6, Sunday.	Do. ..	Records gift of certain pieces of land to the god Jayāṅgondanatha Tambiraṇar by Nallattambi-Gaṇḍar Viśvanatha Chakkarai Uttamakkaṇḍa Maṇḍaiyar, a Vellālapayirar of Karaiyūr in Kaṅgaya-nādu during the time of Muttuvirappa-nayaka, the agent of Ramaḍeva. Kañchi-nadi appears to have been the other name of the Noyyal river.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
240	On a slab set up in the compound of the Pattisvarasvamin temple at Marudurai .	Vijayanagara	Krishnaraya	Dhatu, 22.	Vaigasi Tamil	In modern characters. States that during the regime of Kondamarasar, the agent of the king, the residents of Marudurai in Kangaya-nadu assigned certain lands to the god Aludaiya-tambirannar Pattiyappar and to Alala-sundarapandita-nayinnar in equal shares.
241	On the base of the north wall of the central shrine in the Agastyesvarasvamin temple at Akhilandapuram .	Do.	Mahamandalesvara Vira Sayana Udaiyar.	Dundubhi, Kartigai, 16.	Do.	States that the residents of Kangayam made a gift of one panam of gold per month for providing rice offerings at nights to the god Aludaiya-Nayinnar Tiruvagattisvaram Udaiyar.
242	On the same wall .. .. .	....	....	....	Do.	Records the charity of a stone Nirmalya-trough by a Vellala of Kangayam.
243	On the base of the west wall of the same temple.	Kongu-Pandya.	Sundara-Pandya-deva	8th year, Ani ..	Do.	States that the Mukhavanai in the ardha-mandapa was erected by Puliammai, the wife of Sengali of the Kavalur Kurumbillar of Pattali.
244	On the base of the south wall of the same temple.	....	....	....	Do.	Built in at the end. Records gift of two door-posts in the Ardha-mandapa by a Vellala of the Andai sub-section.
245	On the same base .. .. .	....	....	....	Do.	Built in in the middle. Seems to record a similar gift to the central shrine.
246	On a slab set up in front of the same temple.	Vijayanagara	Mahamandalesvara Achyutaraya-Maharaya.	Kali 4638, Nandana, Masii, 5, Thursday, eu. di., padahami, Ravati.	Do.	Damaged. Seems to record gift of land by the residents of Kangayam to the god Agastyesvara in the time of Valayadeva-Maharaja, the right-hand of Timma-Dapayaka, the agent of the king.
247	On the door-posts of the entrance into the central shrine Adinathesvarasvamin temple at Kiranur .	Kongu-Pandya.	Vira-Pandya-deva	15 + 1st year ..	Do.	Records that Periyaarasu Alagiya-pillai, a chief of Kilai-karai erected two door-posts in the temple of Aludaiyar Adinathesvaram-Udaiyar in Kiranur in Kangaya-nadu.
248	On two other door-posts in the same place.	Do.	Kulasakharadeva	4th	Do.	Records the gift of two door-posts to the temple by Urali of the Sokkannalayar the chief of Melai-kkarai.
249	On the north wall (inside) of the ardha-mandapa, of the same temple.	Kongu-Chola	Rajadhirajadeva	3rd	Do.	Records an order of the king making a tax-free gift of land as devadana for daily offerings and worship to the god.
250	On a pillar inside the Amman shrine in the same temple.	Do.	Virarajendradeva	15th	Do.	Records the erection of the nayaka-kal (pillar) in the Tiru-mandapa of the temple by Ilaiya Sevvaraiyan alias Injivelan of Kiranur.
251	On the door-posts of the Perumal shrine in the same temple.	....	....	Vikruti, Tai, 5 ..	Do.	Slightly damaged and in modern characters. Records gift of a lamp to the god Viranarayana-perumal by Tottan Mandar Kuttan of Parpini during his regime as collector of tolls in Kangaya-nadu.
252	On the base of the north wall of the Vinayaka temple in the same village.	Kongu-Chola	Virarajendradeva	20th year	Do.	Incomplete and damaged. Seems to record gift of nine achonu of gold by Chitrameli, a goldsmith of Kiranur for offerings and lamp to the god Idangai-vinayaka-pillaiyar.
253	On the same wall	Kongu-Pandya.	Vira-Pandya-deva	2nd	Do.	Records that the Dharmapadai in the Vinayaka temple was constructed by a blacksmith.
254	Do.	Kongu-Chola	Tribhuvanaviradeva	2nd	Do.	Damaged and incomplete. Seems to record gift of rice and kambu for offerings to god. Solliyanali is mentioned as a standard measure.
255	On the south wall of the same temple.	Do.	Virarajendradeva	1[9]th	Do.	Damaged. Seems to provide for the supply of kambu grain for offerings to the god.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
256	On the base of the north wall of the central shrine in the Palvannē-varasvāmin temple at Arasēpalayam.	Koṅgu-Chōla	Vikrama-Chōlādēva	9 + 1st year ..	Tamil	Records gift of one kaḷañju of gold to a certain Brahman in the temple by a merchant living in Iraṭṭarumoliśōlappernderuvu in Kañchikavattandam for a twilight lamp to the god Palvannēsvaram-Uḍaiyar.
257	On the same base	Do.	Do.	21st ,, ..	Do.	Records gift of one kaḷañju of gold by Kālī Kālī, a Kavalanmūṇṇādi of Ravinallur, for burning a twilight lamp to the same god in the temple at Paṭṭali.
258	Do.	Do.	Do.	5th ,, ..	Do.	Records the sale by the resident of Paṭṭali of a garden and an irrigation well to the temple treasury for twenty achcha of gold which was raised by a sale of cattle belonging, perhaps, to the temple.
259	On the base of the west and south walls of the same shrine.	....	Tribhuvanaśakravartin koṇḍaṇ.	Kōṇērimel- 20th year, 60th day	Do.	Registers an order of the king, assigning paddy recoverable from Kārāyan-kāni alias Virasōla-chaturvēdimmaṅgalam in Virasōla-vaḷanādu, for the provision of daily offerings and worship to the god Palvannēsvaram-Uḍaiyar and the image of Nāchchiyar, his consort, which was set up in the name of Akka[n]. Sōlakulamanikka Muvēndavelaṇ figures as a signatory.
260	On the same walls .. .. .	....	Tribhuvanaśakravartin koṇḍaṇ.	Kōṇērinmai- 4 + 4th year, 80th day.	Do.	Incomplete. Records gift of gold for offerings at the service called Virarājendraṇ-sandi. Kuladipa Muvēndavelaṇ Vāṇarāyadēva, Chēdirāyadēva and Tyagavinōḍa are mentioned as signatories.
261	Do.	Koṅgu-Chōla	Virarājendradēva	29th + 7th year ..	Do.	Records gift of 40 achchu for offerings to god Palvannēsvaram-Uḍaiyar. Mentions the measure Ponnādu-nālī.
262	Do.	Do.	Vikrama-Chōlādēva	6th ,, ..	Do.	Records gift of one kaḷañju of gold by Kuttaṇ Iyalvallaṇ Uḍaiyaṅgādēvaṇ, a member of the Perumaḷ-mudalis for a twilight lamp to the god.
263	On the base of the south wall of the same shrine.	Do.	Virarājendradēva	13th ,, ..	Do.	Incomplete. Records a gift of money by Kuttaṇ Vāḷavandaṇ of the Kavalan Kurumbillār of Paṭṭali to the residents of Nallūr alias Amarabhuyānkara-chaturvēdimmaṅgalam in Valuppukka-naḍu for supplying paddy to the temple for the Sivarātri festival.
264	On the same base	Do.	Vikrama-Chōlādēva	20th ,, ..	Do.	Records gift of two kaḷañju of gold by certain private individuals for two twilight lamps in the temple.
265	On the base of the west wall of the same shrine.	Do.	Virarājendra[dēva]	4 + 4th ,, ..	Do.	Records gift of one kaḷañju of gold for a twilight lamp in the temple by the lady Sōlandi of Kāḍaver in Kaṅgaya-naḍu.
266	On the door-posts of the southern entrance into the same shrine.	Do.	Kulottuṅga-Chōlādēva	9th ,, ..	Do.	Records the erection of the maṇḍapa by Kuttaṇ Kuttaṇ alias Adiyamāṇ, a member of the Kavalan-kurumpillārs of Paṭṭali.
267	On the base of the east and north walls of the Maḥa-maṇḍapa in the same shrine.	Do.	Virarājendradēva	18th ,, ..	Do.	Records gift of one kaḷañju of gold for a twilight lamp to the god by a private individual.
268	On the base of the north wall of the same maṇḍapa.	Do.	Vikrama-Chōlādēva	19th ,, ..	Do.	Incomplete. Mentions Virāntappallavaraiyaṇ.
269	On the same base	Do.	Do.	Do. ,, ..	Do.	Incomplete. Records gift of gold for a twilight lamp by Sēṅgatta[?], wife of Sōnappallavaraiyaṇ of Virakōḷam.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
270	On the base of the east wall of the Maha-mandapa.	Koṅgu-Chōla	Vikrama-Chōlādēva	19th year	Tamil	Incomplete. Records gift of gold for a twilight lamp by a private individual of the Kavalan-kurumpillars.
271	On the base of the west wall of the Kaḷabhairava shrine in the same temple.	Do	Do.	12th „	Do.	Records gift of gold for a twilight lamp by the wife of a private individual.
272	On a slab in a garden near the same temple.	....	....	Kali 4894, Śaka 1716, Pramādi-cha, Chittirai.	Do.	In modern characters and much damaged. Mentions Uttama Gaṁpiṇḍa Maṇṇādiyar.
273	On the north and west walls of the central shrine, in the Nanmaṇḍi- vārasvāmin temple at Kattan- gani .	Hoysala ..	Vira Vallalādēva	Dhatu, Kappi, su. di., trayō- dasi, Friday, Śravaṇa.	Do.	Records a deposit of gold with the temple priest by Viśva- mitraṇ Tirunarāyaṇapurattu-pillai Jagannātha Brahmā- rāyaṇ, a resident of Udaiyapirāṭṭi-ohaturvedimaṅga- lam, a brahmādēva in Virarājendra-vaṇaṇḍu, a subdivi- sion of Narsaiyār-ṇaṇḍu for a twilight lamp to the god Nanmaṇḍivaram-Uḍaiyar in the temple at Kaṇṇayankani alias Virasōla-ohaturvedimaṅgalam in Virasōla-vaṇaṇḍu.
274	Round the belt of the same shrine	....	Kōṇṣrinmaikoṇḍaṇ	[14th] year	Do.	Damaged. Seems to record a gift of land free of taxes to the temple. The gift is specifically mentioned at the end of the inscription as that of Virarājendradēva.
275	Do.	Koṅgu-Chōla	Rajakōsarivarmaṇ alias Tribhuvana- chakravartin Kulōttuṅga-Chōlādēva.	10th „	Do.	Damaged and incomplete. Seems to record an order of Virapaṇḍiyaperumaḷ granting a gift of gold for rice offerings to the god and for five perpetual lamps.
276	On the door-posts of the entrance into the same shrine.	Do. ..	Uttama-Chōla Viranārāyaṇa	2nd „	Do.	Damaged and incomplete. Seems to record a gift of land for daily offerings and worship in the temple.
277	On the west wall of the same shrine	Hoysala ..	Vira Vallalādēva .. .. .	.. . . . Simha, su. di., Mon- day.	Do.	Incomplete. Records gift of gold by Bhāradvaji Ariyaporaḷ Vinḍuvapperumaḷ alias Vikrama-Paṇḍya Brahmarāyaṇ and his son Singaperumaḷ Allalanātha for offerings to the god on certain festival days.
278	On a slab lying outside the same temple.	Ummattūr ..	Naijajarāya, son of Pratapa Harihar- rāya.	Bahudhanya, Arpaḍi 7.	Do.	In modern characters. Records that during the regime of Naijār Bahutaperumaḷ, son of Tribhuvanattarājakkal Tambirāṇar Parākrama-Paṇḍyadēva, a gift of certain taxes was made to the temple. Vikramapaṇḍya Brahma- rāya is mentioned as a signatory.
279	Round the base of the Śōkka-peru- maḷ temple in the same village.	....	Konerimelkoṇḍaṇ	7th year, 300th day	Do.	Built in and incomplete. Seems to record gift of land, for offerings to the god Kulōttuṅga-Chōlavinnagar-aḷvar. Brahmapallavarayaṇ, Jayagōṇḍa Mūvēndavelaṇ and Virasōla-Mūvēndavelaṇ figure as signatories.
280	On the door-posts of the same shrine	Koṅgu-Chōla	Kulōttuṅga-Chōlādēva	3 + 1st year	Do.	Records gift of gold by a private individual the interest from which was utilised for offerings to the god Kulōt- tuṅgaśōla-vinnagar-emberumaṇ on certain days.
281	On the rock at Vattamalai ..	Nayaka ..	Mahāmaṇḍalēśvara Vijayarāṅga Muttu Kriṣṇa Chokkanātha-nāyaka.	Śaka 1630, [Sarva]- dhari, Chittirai, 7, Sunday, Hasta, dāsami, Simha- lagṇa.	Do.	Records that, while Veṅgi Alagiri-Nāyaka, the agent of Veṅgi-Minakshi nayaka who was the agent of Śōkka- nātha, was holding court at Kaṇṇayam, he presented 2 ma of land to the temple and left it under the supervision of Amaraṇvati Kaṇṇayamaṇṇādiyar.
282	On the south wall of the central shrine in the Tirunakḷiśvara- svāmin temple at Aratolu .	Ummattūr ..	Vira-Naijārāya-Uḍaiyar	Saḍharaṇa, Kārtti- gai 14.	Do.	Records gift of 5 ma of land for offerings and worship to the god Tirunakḷiśvaramaṇḍaiya-lambirāṇar at Ara- tolu in Kaṇṇaya-ṇḍu.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet	Remarks.
283	On the same wall	Kongu-Pāṇḍya.	Vīra Pāṇḍyadeva	11th year	Tamil ..	Records gift of gold by a private individual for a twilight lamp to the god.
284	Do.	Do.	Do. .. ..	....	Do. ..	Records the erection of two door-posts in the central shrine of the temple by Kāvalan Punnagariyaṇ Vīraṇ.
285	On the door-posts of the entrance into the same shrine.	Do.	Do.	4th year	Do. ..	Damaged. Seems to refer to the erection of two pillars in the arḍha-maṇḍapa by a kavalan (name obliterated).
286	On a slab in a field in front of the same temple.	Vijayanagara	Mahāmāṇḍaleśvaraṇ Vīra Kṛishṇarāya-Mahārāya.	Kali 4628, Viya, Arpaśi.	Do ..	Specifies that during the time of Valarāya, the agent of Kōṇḍamarasar some land was presented at Aratoluvu for offerings to the god and repairs to the temple of Pach-ohōṭṭu-avudaiyar at Maḍaivilāgam.
287	On the north wall of the central shrine in the Varadarāja-Perumal temple in the same village.	....	....	Śaka 1675, Kali 4854, Śrīmukha, Māśi, 16.	Do. ..	In modern characters. Refers to the building of the temple by a Brahmin.
288	On the south wall of the same shrine.	....	....	Do.	Do. ..	In modern characters. Refers to the building of certain steps, etc., to the temple by a Gaṇḍan.
289	On the south wall of the central shrine, in the Kōḍēśvarasvāmin temple at Kadaiyūr.	Kongu-Chōḷa	Tribhuvanaviradeva	4 + 1st year ..	Do. ..	Damaged. Refers to the gift of one aḥoḥu of gold by a private individual for a twilight lamp to the god Aḷu-daiyar Kaḍavūr-Andar.
290	On a slab in a field behind the same temple.	Vijayanagara	Mahāmāṇḍaleśvara Vīra Kṛishṇadeva-Mahārāya.	Śaka 1449, Kali 46, 28. Sarvajit, Vai-gāśi, 9, śhaśṭhi, Monday, Pushya.	Do. ..	Registers the assignment, by the residents (urār) of Kaḍavūr, of a third of the yield of certain wet lands in Śirukaḍavūr for offerings, etc., to the gods Kaḍavūr-appar and Tāṇḍōṇri-appar.
291	On a slab placed in front of a Vinayaka shrine in Kavundan-palayam.	....	....	Kali 4894, Śaka 1715, Pramāḍiḥa, Chittirai.	Do. ..	Refers to a gift of 15 vellam of dry land in Kaḍaiyar by Uttama Gamiṇḍa Maṇṇādiyar for the midday offerings to the god Śivanmalai-aṇḍavar at Śivan-malai.
292	On a stone at the northern entrance into the Śiva temple of Mahanandi on the island near Polavaram, Polavaram taluk, Godavari district.	....	....	Śaka 133[0], Sarva-dhari, Nija-Vai-śakha, śu. di., 15, Monday.	Telugu ..	Registers that Śivalēṅka Niśāṅkanathayya purchased some land from a Brahman of Koppaka for the god Mahanandīśvara or Mahanandigiri-liṅga.
293	On the same stone .. ..	....	....	Śaka 1330, Sarva-dhari, Nija-Vai-śakha, śu. di., 51, Monday.	Do. ..	Gives the details of land in Kropaka purchased by Anna-dēvarāja, son of Chōḍa-Bhaktirāja and granted to the temple of Mahanandigiri-liṅga and its sthānāpati Niśāṅka-Kamaya.
294	On a pillar at the southern entrance into the shrine of the Vīrēśvara temple at Pattisam; another island near Polavaram.	....	....	Śaka 1060, Uttara-yana-Saṅkrānti.	Do. ..	States that the local and maffasal merchants granted certain tolls on pack-bullocks and cartloads for providing daily oblations to the god Iṣṭākamiśvara at Gaḷjaramu.
295	On the same pillar .. ..	....	....	Śaka 1151, Marga-śira, śu. [tra]jyōḍaśi, Monday.	Do. ..	Unfinished. Gift of land by purchase at Veṇṭavrolu to the temple of Iṣṭākamiśvara at Gaḷjaramu, for maintaining a perpetual lamp by a certain Lēṅka Ballapa-Nayaka.
296	Do. .. ..	....	....	Śaka 1223, Vaiśakha, śu. di., 10, Thursday.	Do. ..	A certain Kosana Komana granted land for a lamp to the temple of Iṣṭākamiśvara-Mahadeva.
297	On a pillar at the southern entrance of the same temple.	....	Malayamu Mahadēvarāja	Śaka 1159, Makara	Do. ..	Records some grants of land and mentions Rajala-Mahadevi, queen of Malayamu Mahadēvarāja. The village Devami is also mentioned.
298	Do. .. ..	....	Do.	Śaka 1159, Phal-guṇa	Do. ..	Registers that Aḍapa Mavēna-Perggaḍa, minister of the king granted land at various places to the god Iṣṭākamiśvara.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
299	On a pillar at the southern entrance of the same temple.	....	....	Śaka 1187, Śreṣṭha (Jyeshtha), Śuddhadasami, Tuesday.	Telugu ..	Grant of land by Aṇḍalāri Pinnisetṭi for the maintenance of a perpetual lamp in the temple of Iṣṭakamīśvara at Gajjarama for the merit of his parents.
300	On the same pillar .. .. .	....	....	Śaka 1212, Margaśīra, Śu. di., 13, Monday.	Do. ..	Grant of land by the lady Prōlami to the god Iṣṭakamīśvara.
301	On a pillar in the ardha-maṇḍapa of the same temple.	....	....	....	Do. ..	Incomplete. Eulogy of the god Bhimēśvara of Sūryanarayana-puri.
302	On the same pillar .. .. .	....	....	Śaka 11[17], Uttarayana-Saṅkrānti.	Do. ..	Registers the grant of 5 gold madas by the lady Anyama. Also records grants of land to Bhīmanāthadēva of Guṇṭāla by several persons.
303	On another pillar in the same place	....	....	....	Do. ..	Incomplete. Provides for the various items of worship and oblations on the three periods of the day.
304	On two pillars to the south of the Alvar shrine behind the sanctum of Sri-Ramabhadra temple at Bhadrachalam, Bhadrachalam taluk, Godavari district.	....	....	Śaka 1754, Nandana, Chaitra, Śu. di., 9, Sunday.	Do. ..	Registers that a certain Varada-Ramadasu of Kañchi-nagara, who was an incarnation of Śri-Ramadasugaru of the time of Tanisha, came to Bhadrādrī and spent his time there as a devotee. In course of time he miraculously became the administrator of the Hasanabadu-Paragana (in His Exalted Highness the Nizam's State) in the time of Nawab Nāsaruddaula and conferred a large part of the income of that Paragana on the temple and the Brahmans who were connected with it. Numerous other details concerning the establishment, festivals, worship, oblations, etc., of the temple are also registered.
305	On a mutilated pillar lying near the mirror-chamber in the same temple.	....	....	Śaka 1546, Raktakṣi, Phalguṇa, Śu. di., 5, Thursday.	Do. ..	Damaged. Records that a certain lady devotee of Raghunāyaka of Bhadrachalam, the wife of Mutyam Akkamappa, a Padmanāyaka born in the Vipparla-gōtra caused the mukha-maṇḍapa and the prakara to be built as her charity in the temple and gave the whole of the village of Guṇḍāl for providing festivals and servants. Another part of the inscription records that a daughter of Mutyāla Rāmakkā, named Appalamma, built and consecrated the shrine of Nammālvar; and her daughter, a certain Akkam built the bhōga-maṇḍapa for Raghunāyaka.
306	On a slab set up near the old village-site at Mailavaram, Ongole taluk, Guntur district.	....	....	....	Telugu in archaic characters.	Records that the village-elavadi (raceyavilla), tanks, and temple are of (i.e. constructed by?) Gujapotheri. His elder son died in the battle of Nidumānu (the present Nidumānūr near Ongole). The Raṭṭadi (i.e., the Reddi of Nidumānūr?) gave two kaṇḍuga of field land? (arlapattu) to brahmans.
307	On a Nandi-pillar set up in front of the Rāmalingasvāmin temple at Mudunuru, Gannavaram Kistna district.	....	....	....	Sanskrit and Telugu.	Contains a long eulogy of the kings of the Durjaya family eventually establishing their connexion with the Kakatiyas. In the end are given the names of the Mahamaṇḍa-śeṣvara Kōṇakandravādi Bhīmarāja and his two sons Chōḍayarāja and Pōtarāja.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
308	On a pillar in the Svarṇeśvarasvamin temple at Ganapavaram, Bhojavaram taluk, same district.	..	Mahamandaleśvara Gokarāja, son of Mallidevarāja of Vengi.	Śaka 1096, Aśāḍha, Krishna-ekādasi, Wednesday, Dakṣiṇāyana-Samkrānti.	Telugu ..	Gift of 30 cows for the maintenance of a perpetual lamp in the temple of Svarṇeśvara at Padminipura.
309	On the same pillar .. .. .	..	Mahamandaleśvara Kolani-maṇḍalika So-mayarāja.	Śaka 1117, Uttara-yana-Samkrānti.	Do. ..	Registers gift of 50 sheep for a perpetual lamp in the temple of Svarṇeśvara at Padminipura.
310	Do. .. .. .	..	Kolanī Kāṭama-Nayaka	Śaka 1073, Uttara-yana-Samkrānti.	Do. ..	Do. do.
311	Do. .. .. .	..	....	Śaka 1165, Uttara-yana-Samkrānti.	Do. ..	Damaged. Mentions Mahamandaleśvara Kolani-maṇḍalika Maṅgayadevarāja, his servant Enmadala Anuma-Nayaka and the latter's son Kuṣama-Nayaka.
312	On another pillar in the same temple.	..	....	....	Do. ..	States that the temple was built by Siddh[na]chhari, son of Erachari Maṇḍachari.
313	On the same pillar .. .. .	..	....	....	Do. ..	Damaged. Registers a gift of 50 sheep for a perpetual lamp in the temple of Svarṇeśvara at Padminipura.
314	Do. .. .. .	..	....	....	Do. ..	Fragment. Registers a gift of 150 sheep for three perpetual lamps evidently in the temple of Svarṇeśvara, at Padminipura.
315	Do. .. .. .	..	....	....	Do. ..	Do. Records a gift of sheep for perpetual lamps.
316	Do. .. .. .	..	Rajarāja	Śaka 1087, [2]0 th year.	Do. ..	Damaged. Registers a gift of land for worship and services in the temple of Svarṇeśvara at Padminipura.

D.—List of photographs taken during 1919-1920.

Number (continued from t.h. last report).	Locality.	Description.	Size of negative.
546	Madam ..	General view of the ruined Śiva temple	Half-plate.
547	Do. ..	Do. do.	Do.
548	Do. ..	Sculpture in relief of Durgā on the rock opposite to the same temple.	Do.
549	Kiliyanūr ..	View of the central shrine of the Śiva temple ..	Do.
550	Do. ..	View of the <i>mandapa</i> in front of the Vishnu temple ..	Do.
551	Marakāṇam ..	Do. entrance (ruined) of the Śiva temple, (exterior).	Do.
552	Do. ..	Do. entrance (ruined) of the Śiva temple (interior).	Do.
553	Do. ..	Do. central shrine (top portion)	Do.
554	Do. ..	Stone image of the Svayambhu- <i>linga</i> in the central shrine of the same temple.	Do.
555	Do. ..	Bronze image of Śivakāmi-amman in the same temple	Do.
556	Olagapuram ..	South-east view of the ruined Śiva temple ..	Full plate.
557	Do. ..	North-east do. do.	Do.
558	Do. ..	Sculpture in relief of a king worshipping the Śiva- <i>linga</i> , in the same temple.	Do.
559	Do. ..	General view of the ruined <i>gōpura</i> , Vishnu temple ..	Do.
560	Do. ..	Do. central shrine of the same temple.	Do.
561	Do. ..	Stone images of Vishnu and his consorts in the same temple.	Half-plate.
562	Dadapuram ..	General view of the central shrine of the Vishnu temple.	Do.
563	Do. ..	Sculpture in relief of Kundavaipirāṭṭiyār in the same temple.	Do.
564	Do. ..	General view of the <i>mandapa</i> of the Śiva temple ..	Do.
565	Do. ..	Do. central shrine of the same temple	Do.
566	Āvūr. ..	Do. ruined Vishnu temple	Full plate.
567-568	Do. ..	Sculpture in relief of Vishnu and his attendants in the above temple.	Do.
569	Do. ..	General view of the ruined Śiva temple	Do.
569 (a)	Do. ..	Ruined <i>mandapa</i> in the same temple	Do.
570	Pudutturai ..	South-east view of the central shrine of the ruined Śiva temple.	Half-plate.
571	Do. ..	Back view of the central shrine of the ruined Śiva temple.	Do.
572	Kumbakōṇam ..	North wall of the central shrine of the Nāgēśvara temple.	Do.
573	Do. ..	Another view of the same shrine	Do.
574	Śittannavaśal ..	General view of the rock-cut temple	Do.
575	Do. ..	Sculpture in relief of a Jaina image in the same temple.	Do.
576	Do. ..	Another in relief of a Jaina image in the same temple	Do.
577	Do. ..	View of the rock showing <i>ēladipattam</i> on the way to the cavern.	Quarter plate.
578	Do. ..	Interior view of the cavern from the southern end ..	Do.
579	Do. ..	Do. do. northern end ..	Do.
580	Do. ..	Do. do. south-eastern end	Do.
581	Tirupparāṅkun- ram.	View of the hill and the cavern	Half-plate.
582	Do. ..	Interior view of the cavern	Quarter plate.
583	Do. ..	Do. do.	Do.
584	Do. ..	Do. do.	Do.
585	Umnāmalai ..	View of the cavern with beds	Half-plate.
586	Muttupattī ..	East view of the cavern containing beds	Do.
587	Do. ..	South view of the same cavern showing Jaina images	Do.
588	Do. ..	West view of the same cavern	Do.
589	Do. ..	Sculpture of a Jaina image placed within the cavern	Quarter plate.
590	Kongar-Puli- yāṅkulam.	General view of the cavern and the hill	Half-plate.

D.—List of photographs taken during 1919-1920—*cont.*

Number (continued from the last report)	Locality.	Description.	Size of negative.
591	Kongar-Puli- yañkulam.	View of the cavern containing Brāhmī inscriptions ..	Quarter plate.
592	Tirumōgūr ..	Front view of the stone image of Sudārsana. (Chakra- krādēva).	Half-plate.
593	Do. ..	Back view of same	Do.
594	Karungalakkudi	General view of the hill with three caverns	Do.
595	Do. ..	General view of the cavern containing the Brāhmī ins- cription and beds.	Do.
596	Do. ..	Another view of the same showing the Jaina image on the opposite hill.	Do.
597	Do. ..	Another cavern on the top of the above	Do.
598	Kilavalavu ..	General view of the first cavern with beds	Do.
599	Do. ..	Do. do. second do.	Do.
600	Do. ..	South-east view of the third cavern with beds and the Brāhmī inscription.	Do.
601	Do. ..	Sculptures in relief in the same cavern	Do.
602	Do. ..	View of the beds and the overhanging boulder, in the same cavern.	Do.
603	Arittapatti ..	View of the first cavern containing Brāhmī inscrip- tions.	Full plate.
604	Do. ..	View of the second cavern over the top of the above ..	Do.
605	Do. ..	Do. third do. do.	Do.
606	Do. ..	Another view of the same	Quarter plate.
607	Alagarmalai ..	General view of the cavern with beds and inscriptions	Full plate.
608	Do. ..	View showing the fountain, end of the cavern ..	Quarter plate.
609	Do. — ..	Do. right end opening of the cavern	Do.
610	Ānaimalai ..	General view of the cavern with beds and the Brāhmī inscriptions.	Full plate.
611	Siddarmalai ..	General view of the cavern with beds and the Brāhmī inscriptions.	Quarter plate.
612	Do. ..	Interior view of the same, right side	Do.
613	Do. ..	Do. do. left side	Do.
614	Do. ..	Do. showing the cave within the cavern	Do.
615	Marugalalai ..	View of the cavern from the north end	Do.
616	Do. ..	Do. do. south end	Full plate.
616 (a)	Do. ..	View of the cavern showing the northern end ..	Do.
617-618	Maidūru ..	Hero-stones	Quarter plate.
619-620	Nandi-Bēvūr ..	Do.	Do.
621-622	Chirasthalli ..	Do.	Half-plate.
623	Do. ..	Do.	Do.
624	Haluvagalu ..	Stone image of Sūrya-Nārāyaṇa in the Śiva temple ..	Do.
625	Kuruvatti ..	Do. do.	Do.
626-627	Do. ..	Sculptures in relief placed over the pillars at the entrance of the same temple.	Quarter plate.
628	Do. ..	Sculpture in relief of a man reading palm-leaf manus- cript, his consort and three attendants.	Do.
629	Do. ..	Sculpture of Gaṇapati in the same temple	Do.
630	Nilagunda ..	Hero-stone	Do.
631-632	Kadabagēri ..	Do.	Do.
633	Gudihalli ..	Stone image of Sarasvatī	Do.
634	Karaḍidurga ..	Sculpture in relief of a bull worshipping the Śiva- Linga sculptured over the top of an inscribed slab.	Do.
635	Kāñchikēri ..	Hero-stone	Do.
636	Hire-Mealagiri	Stone image of Anantāśyin	Do.
637	Kaḍatti ..	Hero-stone	Half-plate.

K.—List of drawings prepared during 1919–1920.

Number (continued from the last report)	Locality.	Description.
214	Tirumalpādi ..	Stone image of Rāṅgaṇātha in the Vishnu temple.
215	Do. ..	Do. ; Teṅgalai-Jiyar in the same temple.
216	Do. ..	Do. Lakshmi do.
217	Śingavaram ..	Sculpture in relief of a Dvārapālaka, in the rock-cut Vishnu temple.
218	Śittannavāsal ..	Portion of an old painting on the ceiling of the rock-cut temple.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20, calculated with the assistance of M.R.Ry. Diwan Bahadur L. D. Swamikkannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

NOTE.—The following abbreviations have been employed in these statements :—

1. *Su.* and *ba.*, respectively, for *Suklapakṣa* and *Bahulapakṣa*, the bright and dark fortnights of the lunar month.

2. The ending moments of *tithis* and *nakṣatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakṣatra*. Thus the result—

A.D. 1510: Monday, Decr. 30; .94; .50 means that on the day in question the *tithi* quoted in the inscription ended at .94 of the day, i.e., 56½ *ghaṭikas* after mean sunrise, while the *nakṣatra* quoted in the inscription ended at .50 of the day, i.e., 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "Indian Ephemeris" A.D. 1800-2000 by the author.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus, "A.D. 1289, Monday, Nov. 28, .70" is a convenient way of indicating the fact that a *tithi* ended at .70 of the day (42 *ghaṭikas* after sunrise) on Nov. 28 A.D. 1289, which was Monday.

3. When a *tithi* or *nakṣatra* that is quoted in a record only commenced on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus:

"Wednesday 6 Ap. A.D. 1384; .68; f.d.n. .29" means that the *tithi* quoted in the inscription ended at .68

(= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakṣatra* quoted in the inscription only commenced on Wednesday and came to end at .29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 26; f.d.t. .08; f.d.n. .13" means that the *tithi* and *nakṣatra* quoted were current for the greater part of Friday, but came to end next day at .08 (= 5 *ghaṭikas* after sunrise) and .13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

4. An asterisk after the figure indicating a Śaka year (e.g. Ś. 1235*) means, as in Kielhorn's list of dates, that the year is current, not expired.

5. When it is necessary to distinguish the name of a *nakṣatra* from that of a month and generally, as a useful convention, the names of *nakṣatras* are printed between inverted commas, thus "Maghā" is the *nakṣatra*, Maghā is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PALLAVA.		
<i>Kopperuñjīṅgaḍēva.</i>		
1919	350	15th year, Rishaba, ba. di., tritiyā, Friday, Mūla = A.D. 1257, May 3rd; .23; .21. The week day is Thursday, not Friday.
"	353	11th year, Rishabha, 2, Mūla, Saturday = A.D. 1253, May 16; .61; .53. The week-day is Friday, not Saturday.
"	365	19th year, Kanyā, su. di., Thursday, pañchami, Viśakhā = A.D. 1261, September 1; .28; .28.
"	450	11th year, Karkataka, su. di., pañchami, Monday, Uttiram = A.D. 1254, July 20. Śukla-pañchami commenced at .35 of day and nak. Uttiram ended at .37.
CHOLA.		
<i>Tribhuvanachakravartin Rājendra-Chōḷadēva (I).</i>		
1920	29	3rd year, Vriśchika, su. di., chaturdaśī, Sunday, Aśvati = A.D. 1014, November 7. Śukla-chaturdaśī commenced at .66 and nak. Aśvati ended at .27 on Sunday.
<i>Tribhuvanachakravartin Vijayarājendra-Chōḷadēva (Rājādhirāja I).</i>		
"	72	2nd year, Tulā, ba. di., daśami, Saturday, Mrigaśirsha. Irregular: ba. 10 and nak. Mrigaśirsha can combine in Karkataka month, not in Tulā.
Rājārāja II.		
"	76	3rd year, Makara, su. di., ekādaśī, Saturday, Rōhini = A.D. 1148, January 3rd; .70; .83.
"	79	4th year, Simha, ba. di., ashtami, Monday, Rōhini = A.D. 1148, August 9; .07; .45. Regnal year was 3rd, not 4th.
"	92	18th year, Dhanus, ekādaśī, Wednesday, Mūla = A.D. 1163, December 25. The <i>tithi</i> was bahula-trayōdaśī (13) which ended at .40 and the nak. Mūla ended at .92 on that day.
Kulōttunga III.		
1919	346	35th year, Karkataka, 5th, Sunday, pushya, prathamā = A.D. 1212, July 1st .32; .30. The day was the 6th and not the 5th. The <i>tithi</i> was śukla-prathamā.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>CHOLA—cont.</i>		
<i>Kulōttunga III—cont.</i>		
1919	348	23rd year, Vriśchika, 4th, Monday, Pushya = A.D. 1200, October 30. The day was the 4th solar day in the month of Kārtika and the nak. Pushya ended at '17.
"	361	34th year, Mithuna, 24th, Monday, Śravaṇa = A.D. 1212, June 18; '07; '68. The <i>tithi</i> was bahula-dvitiyā.
"	390	14th year, Mēsha, ba. di., Friday, daśami, Avittam = A.D. 1191, April 19; f.d.t. '59; '24.
"	435	36th year, Kanyā, 12th, Sunday, Mrigaśirsha, saptami = A.D. 1213, September 8; '88; '93.
"	451	37th year, Kumbha, 23rd, pañchami, Sunday, Pūram = A.D. 1215, February 15; f.d.n. '01. The pañchami <i>tithi</i> appears to be a mistake for pañcha-daśami, Purnimā.
"	453	30th year, Karkāṭaka, 22nd, Aśvati, Wednesday = A.D. 1207, July 18. The <i>tithi</i> was bahula-saptami.
"	521	32nd year, Mīna, dvādaśi, Monday, Maghā = A.D. 1210, March 8; f.d.t. '00; f.d.n. '44. The week-day was Monday, on which day dvādaśi was current throughout the day and the nak. Maghā began at '34.
"	558	18th year, Mīna, ba. di., Tuesday, Śravaṇa = A.D. 1196, February 27. The <i>tithi</i> was dvādaśi which ended at '59.
"	620	13th year, Mēsha, 11th, Thursday, Pushya, śu. di., aṣṭami = A.D. 1191, April 4; '10; '20.
1920	60	36th year, Mithuna, ba. di., chaturdaśi, Sunday, Rōhiṇi = A.D. 1214, June 8; '79; '24.
"	81	4th year, Tūlā, ba. di., tritīyā, Sunday, Kārtika = A.D. 1181, September 27. The <i>tithi</i> tritīyā ended at '73 and the nak. Kārtika was current all day and ended at '02 on the following day, Monday.
"	82	11th year, Dhanus, ba. di., daśami, Thursday, Viśakhā = A.D. 1188, December 15; ba. 10 ended at '25 and nak. Viśakhā began at '25, ending next day at '18.
"	97	29th year, Tūlā, śu. di., trayōdaśi, Monday = A.D. 1206, October 16. The nak. was Rēvati which ended at '88 of the day.
<i>Rājorāja III.</i>		
1919	351	7th year, Rishabha, śu. di., dvitīyā, Wednesday, Ārdrā = A.D. 1224, May 22; '03; '03. This was the 8th year, not the 7th.
"	352	29th year, Kanyā, śu. di., pañchami, Thursday, Anuṣa = A.D. 1244, September 8; nak. Anuṣa commenced at '34 of the day.
"	358	21st year, Tūlā, śu. di., chaturdaśi, Sunday, Rēvati = A.D. 1237, October 4; "Rēvati" commenced at '34 of the day. Trayōdaśi ended at '01 on Sunday and chaturdaśi commenced ending at '91 the same day.
"	359	14th year, Simha, 29th, pañchami, Sunday, Viśakhā = A.D. 1229, August 25. On this day pañchami ended at '72 and nak. Svāti at '10 and "Viśakhā" began; but the week day was Saturday and not Sunday.
"	366	22nd year, Mīna, ba. di., tritīyā, Friday, Svāti = A.D. 1238, March 5; '56; '86.
"	367	Śaka 1154, 16th year, Makara, śu. di., prathamā, Friday, Śravaṇa = A.D. 1232, January 23; prathamā commenced at '94 and continued the whole of next day. Nak. Śravaṇa ended at '45. There can be no doubt about the date because the Śaka year is quoted: but it is noteworthy that prathamā which began so late as '94 of the day should have been cited and not amāvasya.
"	368	23rd year, Makara, śu. di., śaṣṭi, Saturday, Rēvati = A.D. 1238, January 23; nak. Rēvati had ended at '63 the previous day.
"	369	20th year, Mīna, ba. di., tritīyā, Friday, Svāti = A.D. 1235, March 9; '47; '44.
"	385	14th year, Mīna, ba. di., dvādaśi, Wednesday, Śatabhishaj = A.D. 1240, March 21; bahula-dvādaśi was current the whole day and the nak. Śatabhishaj ended at '91 of the day.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
CHOLA—cont.		
Rājārāja III—cont.		
1919	388	23rd year, Simha, ba. di., dvādaśi, Wednesday, Pushya = A.D. 1240, August 15; bahula-dvādaśi and nak. Pushya commenced respectively at '42 and '71 of the day.
"	392	18th year, Mīna, ba. di., pañchami, Tuesday, Jyēṣṭhā = A.D. 1234, March 27, when bahula 5 and nak. Jyēṣṭhā ended respectively at '67 and '90 of the day.
"	396	22nd year, Vriśchika, ba. di., saptami, Maghā. Details not enough for verification for want of week-day.
"	399	22nd year, Makara, ba. di., pañchami, Wednesday, Uttirām = A.D. 1238, January 6, when ba. 5 commenced at '17 of the day; nak. Uttirām ended at '98.
"	400	21st year, Mithuna, su. di., pañchadaśi, Wednesday, Mūla = A.D. 1237, June 10; nak. Mūla ended at '16 of the day.
"	407	27th year, Mīna, su. di., aṣṭami, Saturday, Mrigaśirsha = A.D. 1243, February 28; '86; '47.
"	408	14th year, Mīna, su. di., ekādaśi, Monday, [Pushya] = A.D. 1230, February 25; '06; '23.
"	416	17th year, Vriśchika, ba. di., ekādaśi, Wednesday, Hasta = A.D. 1232, November 10; '30; '12.
"	427	16th year, Kanyā, su. di., pañchami, Friday, Rēvati. Irregular; su. 5 and "Rēvati" cannot combine in Kanyā month. Even ba. 5 and "Rēvati" cannot combine in that month.
"	437	20th year, Mīna, ba. di., ekādaśi, Wednesday, Śravana = A.D. 1236, March 5; bahula-ekādaśi and nak. Śravana ended respectively at '46 and '48 of the day.
"	455	18th year, Makara, su. di., navami, Tuesday, Kārtika = A.D. 1234, January 10; nak. Kārtika was current the whole day ending at '08 the next day.
"	457	16th year, Purattāsi, 10th, Sunday, Uttirādam = A.D. 1231, September 7; '82; '83.
"	460	17th year, Makara, su. di., trayōdaśi, Sunday, Mrigaśirsha = A.D. 1232, December 26. Su. 13 commenced at '06 of the day and nak. Mrigaśirsha was current the whole day.
"	468	17th year, Mīna, su. di., paurṇimā, Saturday, Uttirām = A.D. 1233, February 26; '09; '54.
"	514	10th year, Mithuna, ba. di., daśami, Tuesday, Rēvati. The year and month indicated are A.D. 1225 June which would be the beginning of the 10th year of the reign but in that year ba. 10 and nak. Rēvati combined, not on a Tuesday but on Sunday, June A.D. 1225. In A.D. 1226 the tithi and nak. quoted did not combine on any day of the week.
"	551	26th year, Makara, ba. di., Thursday, saptami, Hasta = A.D. 1241, December 26; '55; '43.
"	552	26th year, Mēsha, ba. di., daśami, Thursday, Avittam = A.D. 1242, March 27. Nak. Avittam commenced at '03 on Thursday.
"	555	22nd year, Mīna, su. di., dvādaśi, Saturday, Āyilyam = A.D. 1238, February 27; '39; '51.
"	557	26th year, Kumbha, su. di., pañchami, Thursday, Āsvati = A.D. 1242, February 6; '87; '84.
"	559	24th year, Mēsha, su. di., ekādaśi, Wednesday, Pūram = A.D. 1240, April 4; '46; '75.
"	560	21st year, Kumbha, ba. di., dvādaśi, Thursday, Pūrvāṣāḍhā = A.D. 1236, February 5; '96; '25. The week-day was Tuesday and not Thursday.
"	566	[31]st year, Karkātaka, su. di., pañchami, Monday, [Pūrva-Phalguni] = A.D. 1247, July 8; nak. Pūrva-phalguni had ended at '74 on the previous day and nak. Uttara-Phalguni commenced then, ending at '76 on this day.
"	594	18th year, Vriśchika, su. di., trayōdaśi, Tuesday, Āsvati = A.D. 1233, November 7; '79; '51.
"	596	21st year, Makara, su. di., prathamā, Tuesday, Śravana = A.D. 1236, December 30; nak. Śravana commenced at '22 of the day.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
CHOLA— <i>cont.</i>		
<i>Rājārāja III—cont.</i>		
1919	597	18th year, Makara, ba. di., daśami, Monday, Svāti. The year indicated is A.D. 1233 but in that year Makara, ba. 10 and nak. Svāti combined, not on a Monday but on Tuesday, 27th December A.D. 1233; '96, '09. The week-day is probably wrongly cited by one day.
"	598	11th year, Simha, ba. di., tṛitīyā, Sunday, Uttara-Bhādrapadā = A.D. 1227, August 1; nak. Uttara-Bhādrapadā commenced at '33 and ba. 3 ended at '76 of the day.
"	606	24th year, Vṛiśchika, śu. di., pañchami, Tuesday, Purvāshāḍhā = A.D. 1239, November 1. Śu. 5 commenced at '65.
"	610	26th year, Makara, ba. di., daśami, Friday, Svāti. The year indicated is A.D. 1241, but in that year Makara ba. 10 and nak. Svāti combined, not on a Friday, but on Saturday 28th December A.D. 1241; f.d.t. '26; '30. It will be noticed that the details are identical with those in No. 597 of 1919 but regnal year and week-day are different.
"	611	24th year, Kumbha, ba. di., chaturthi, Sunday, Chitra = A.D. 1240, February 12. Chaturthi commenced at '08.
"	612	24th year, Mēsha, ba. di., pañchami, Thursday, Mūla = A.D. 1240, April 12, when ba. 5 and nak. Mūla ended respectively at '10 and '72.
"	615	24th year, Rishabha, ba. di., pañchami, Saturday, Uttara-Ashāḍhā = A.D. 1240, May 12; '78; '20.
"	617	20th year, Simha, śu. di., daśami, Monday, Mūla = A.D. 1237 August 3; '16; '79. The regnal year would, however, be not the 20th but the 22nd, a difference of two years.
"	621	21st year, Simha, śu. di., daśami, Wednesday, Mūla = A.D. 1236, August 13; '80; '61.
"	622	21st year, Simha, śu. di., chaturdasi, Sunday, Avittam = A.D. 1236 August 17; '49; '44.
1920	22	26th year, Kumbha, śu. di., saptami, Wednesday, Rēvati. Irregular; śu. 7 and nak. Rēvati cannot combine in Kumbha month. In A.D. 1242, January which is the month indicated by the regnal year they combined on Thursday, 9 January A.D. 1242; f.d.t. '25; '44.
"	24	24th year, Kanyā, ba. di., pañchami, Monday, Rōhini = A.D. 1239, September 19; '67; '83.
"	25	26 + 1st year, Karkātaka, ba. di., trayōḍaśi, Sunday, Punarvasu = A.D. 1242, July 27; '28; '19.
"	27	5 + 1st year, Rishabha, śu. di., pañchami, Monday, Chitra. Irregular: Śu. 5 and nak. Chitra cannot combine in Rishabha month.
"	38	29th year, Mithuna, śu. di., tṛitīyā, Monday, Punarvasu = A.D. 1245, May 29, Monday; f.d.t. '23; '75.
"	39	20th year, Karkātaka, ba. di., pañchadasi, Monday, Pushya = A.D. 1235, July 16; '75; '62.
"	43	28 + 1st year, Mīna, śu. di., chaturdasi, Monday, Uttara-phalguni = A.D. 1245, March 13. Nak. Uttara-phalguni commenced at '21.
"	55	31st year, Mēsha, śu. di., chaturthi, Wednesday, Rōhini = A.D. 1247, April 10. Śu. 4 and nak. Rōhini ended respectively at '75 and '01 of the day.
"	57	12th year, Makara, ba. di., tṛitīyā, Monday, Maghā = A.D. 1227, December 27; '49; '97.
"	77	10th year, Tulā, ba. di., shashti, Friday, Pushya = A.D. 1225, October 24; nak. Pushya was current all day and ended at '04 next day.
"	89	10th year, Kumbha, ba. di., tṛitīyā, Śravana. Cannot be verified for want of week-day.
"	91	6 + 1st year, Kumbha, ba. di., chaturthi, Monday, Svāti = A.D. 1223, February 20. On the same day nak. Chitra ended at '04 and nak. Svāti at '99.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report for 1919-20*—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYA.		
<i>Jaṭavarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.</i>		
1919	488	5th year, Makara, śu. di., trayōḍaśi, Monday, Mūla. Irregular; in Makara month śu. 13 cannot combine with nak. Mūla.
1920	31	3rd year, Vṛiṣchika, ba. di., dvitīyā, Saturday, Rōhiṇi = A.D. 1253, November 8, Saturday; f.d.t. '01, '00.
<i>Jaṭavarman Tribhuvanachakravartin Vira-Pāṇḍyadēva [II].</i>		
1919	413	8th year, Tulā, ba. di., shashti, Wednesday, Pushya = A.D. 1260, October 27, Wednesday; '25, '66 or A.D. 1287 October 29, Wednesday; '37; '70.
1920	34	6th year, Karkatāka, ba. di., dvādaśi, Sunday, Mrigaśīrṣha = A.D. 1258, July 28, Sunday; f.d.t. '30; '02 or A.D. 1285, July 29, Sunday; f.d.t. '56; '16.
"	99	7th year, Kanyā, ba. di., navamī, Friday, Punarvasu = Friday, 12th September A.D. 1259; '80; '89; or Friday, 13th September A.D. 1286; f.d.t. '00; '99.
<p>N.B.—All the three dates of Jaṭavarman Vira-Pāṇḍya of this year support A.D. 1253 or A.D. 1280 as the date of commencement of the reign. This is the one important reign among the Pāṇḍyas of the 13th century which still presents material for doubt.</p> <p>Over twenty dates are now available for this reign, to which may be added some six dates from Pudukkōta State. Roughly about half of these dates point to A.D. 1253 (July) as the date of accession and about half to the year A.D. 1254 (end of April). When a like difficulty presented itself in the reign of Jaṭavarman Sundara-Pāṇḍya (fl. 1292 A.D.) the writer conjectured that there were two kings of this name, one of whom began to reign in A.D. 1277 (February-March) and the other in A.D. 1303 (April-May)—vide page 97 of <i>Epigraphical Report</i> (Madras) for 1915-16, and this conjecture was subsequently confirmed by the discovery of a Śaka date (12th year—Śaka 1236 = A.D. 1314) for the Sundara-Pāṇḍya of A.D. 1303. Reasoning from analogy, one might infer that there was a Jaṭavarman Vira-Pāṇḍya whose reign began in July 1253 and another whose reign began about May A.D. 1281; but this inference is not yet established by indubitable proof. [L.D.S.]</p>		
<i>Māraṇvarman Tribhuvanachakravartin Kulāśekharaḍēva [I].</i>		
1919	740	23rd year, Mithuna, śu. di., tritīyā, Friday, Pushya = A.D. 1291, June 1; '11; '57.
<i>Māraṇvarman Tribhuvanachakravartin Kulāśekharaḍēva [II].</i>		
"	741	20 + 1st year, Karkatāka, 8th, ba. di., ekādaśi, Rōhiṇi = A.D. 1336, July 5. The week-day was Friday. Nak. Rōhiṇi commenced at '02 and ended at '95 on Friday.
1920	52	Mēsha, śu. di., chaturdaśi, Friday, Hasta. The details given correspond to 7th April A.D. 1335. The regnal year to be supposed is apparently 21.
"	103	2nd year, Makara, śu. di., saptaṁī, Friday, Rāvati = A.D. 1316, January 2; '47; '42.
<i>Māraṇvarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.</i>		
1919	640	6th year, Vṛiṣchika, śu. di., tritīyā, Monday, Anisha. The nearest date is A.D. 1341, November 12, Monday; '62; but the nak. was Mūla which ended at '07 and not "Anisha".
<p>N.B.—It is scarcely possible for śu. 3 and nak. Anisha to combine on any date in the solar month of Vṛiṣchika.</p>		
1920	100	6th year, Kumbha, śu. di., navamī, Sunday, Mūla. Apparently Sunday, 11th February A.D. 1341; but the <i>tithi</i> should read ba. 9 and not śu. 9. <i>Tithi</i> ended at '14 and nak. at '68.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
SALUVA.		
<i>Narasīṅgarāya.</i>		
1919	638	Śaka 1415, Pramādīcha, Mēsha, śu. di., Monday. Details not enough for verification.
"	648	Śaka 1409, Plavaṅga, Mēsha, śu. di., saptamī, Sunday, Pushya = A.D. 1487, April 29; '93; '27. The month was Rishabha and not Mēsha.
"	667	Śaka 1408, Parābhava, Simha, śu. di., tṛitīyā, Friday, Pushya. Śu. 3 and nak. Pushya cannot combine in Simha month.
VIJAYANAGARA I.		
<i>Sāyana-Uḍaiyār.</i>		
"	523	14th year, Tulā, śu. di., pañchapmī, Thursday, Mūla = A.D. 1363, October 12; '91; '89.
<i>Kampaṇa II.</i>		
"	662	Śaka 12[96], Ānanda, Karkāṭaka, ba. di., chaturdasi, Wednesday, Sadayam. Ba. 14 and 'Sadayam' cannot combine in Karkāṭaka month.
<i>Harihara II.</i>		
"	661	Śaka 1325, Chitrabhānu, Kumbha, ba. di., saptamī, Wednesday, Anisha = A.D. 1403, February 14; '29; '49.
<i>Dēvarāya II.</i>		
1920	44	Śaka 1355, Pramādīcha, Mithuna, śu. di., dvitīyā, Friday, Pushya = A.D. 1433, June 19; '38; '50.
<i>Mallikārjuna.</i>		
"	212	Śaka 1381, Pramādi, Rishabha, śu. di., saptamī, Hasta, Monday. Śu. 7 and nak. Hasta cannot combine in Rishabha month.
<i>Vīrūpāksha II.</i>		
1919	613	Śaka 1393, Khara, Makara, ba. di., chaturthi, Wednesday, Hasta = A.D. 1472, January 29, Wednesday; '76; '92.
"	658	Śaka 1389, Sarvajit, Simha, ba. di., chaturthi, Wednesday, Āsvati = A.D. 1467, August 19; '16; '66.
<i>Timmayyadēva-Mahārāya.</i>		
"	689	Śaka 1430, Vihhava, Vaisākha, śu. di., 15, Saturday = A.D. 1508, April 15; '59. The nak. was Svāti which ended at '66 of the day.
VIJAYANAGARA II.		
<i>Vīra-Narasīṅgayyadēva-Mahārāya.</i>		
"	601	Śaka 143[1], Mēsha, ba. di., trayōdasi, Tuesday, Rēvati = A.D. 1509, April 17; '18; '47.
<i>Kṛishṇadēva-Mahārāya.</i>		
"	370	Śaka 1433, Praj[ot*]pati, Simha, śu. di., pañchamī, Thursday, Svāti = A.D. 1511, July 31. The tithi was not pañchamī, but shashti which ended at '17 on Thursday. Nak. Svāti ended at '85.
"	375	Śaka 1446, Tārana, Rishabha, 1, Friday = A.D. 1524, April 27. On the 1st of Rishabha the week-day was Wednesday, not Friday.
"	411	Śaka 1431, Śukla, Mīna, śu. di., dvitīyā, Monday, Rēvati = A.D. 1510, March 11; śu. 2 commenced at '08 and nak. Rēvati ended at '39.
"	412	Śaka 1443, Vṛishu, Bhādrapada, śu. di., trayōdasi, Friday, Śravaṇa = A.D. 1521, August 16; '10; '24.

APPENDIX F.—Dates from Appendices A, B and C to the Annual Report for 1919-20—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA II—cont.		
<i>Kṛishṇadēva-Mahārāya</i> —cont.		
1919	413	Śaka 144[6], Tārana, Mārgasīra, ba. di., ekādasi, Śravaṇa, Monday. Ba. 11, and "Śravaṇa" cannot combine in Mārgasīra month.
"	418	Śaka 1419, Sarvajit, Mīna, śu. di., saptaṃi, Wednesday, Rōhini. Śu. 7 and "Rōhini" did not combine in Mīna month in the year quoted, but they combined in Kumbha month on Wednesday 26th February, A.D. 1528; '68; '58.
"	439	Śaka 1449, Sarvajit, Dhanuṣ, śu. di., pūrṇami, Saturday, Mṛgasīrsha = A.D. 1527, December 7; '83; '68.
"	474	Śaka 1438, Dhātū, Pushya, ba. di., saptaṃi, Wednesday. In the year quoted ba. 7 and "Pushya" combined on 18th October A.D. 1516; but the week-day was Saturday not Wednesday.
"	476	Śaka 1434, Aṅgīrasa, Mīna, śu. di., pūrṇami, Sunday, Hasta = A.D. 1513, March 20; Pūrṇama and "Hasta" commenced at '42 and '34 on Sunday and ended at '42 and '36 respectively the next day.
"	478	Śaka 1436, Bhava, Mithuna, śu. di., daśami, Wednesday, Uttirām = A.D. 1514, May 31 Wednesday was a day in Mithuna month and a day of Uttirām (ended '60) but it was śu. 8, not śu. 10.
"	512	Śaka 1451, Virōdhi, Tulā, śu. di., pūrṇami, Sunday, Aśvati = A.D. 1529, October 17. There was a lunar eclipse on Sunday. Pūrṇami and "Aśvati" ended at '25 and '02 respectively on Sunday.
"	599	Śaka 1418, Sarvajit, Mēsha, śu. di., daśami, Pushya, Tuesday. The details given work out correctly for 12th March A.D. 1527; but the month was Mīna and not Mēsha. The Luni-Solar year Sarvajit commenced on 3rd March A.D. 1527.
"	633	Śaka 1450, Sarvadhari, Mithuna, ba. di., pañchami, Sunday, Śadayam = A.D. 1528, June 7; '43; '25.
"	641	Śaka 1439, Īśvara, Mēsha, śu. di., Āyilyam. Details not enough for verification.
"	659	Śaka 1438, Dhātū, Kumbha, śu. di., dvādasi, Wednesday, Svāti. Śu. 12 and "Svāti" cannot combine in Kumbha month.
"	660	Śaka 1438, Dhātū, Kumbha, ba. di., pañchami, Wednesday, Svāti = A.D. 1517, February 11; '36; '61.
"	685	Śaka 1432, Pramōdita, Māgha, ba. di., dvitīya, Thursday. The details given work out correctly for A.D. 1511, January 16; '21. The nak. was Māgha which ended at '22 (= 13 Ghatikas after sunrise).
"	692	Śaka 1450, Sarvadhari, Vaiśakha, ba. di., 30, Monday, Solar eclipse = A.D. 1528, May 18, on which day there was a Solar Eclipse.
"	703	Śaka 143[1], Śukla, Śravaṇa, śu. di., daśami, Thursday = A.D. 1509, July 26; '94. The nak. was Anurādhā which ended at '29 and then "Jyeshtha" commenced.
"	707	Śaka 1443, Vṛisha, Chaitra, śu. di., prathamā. Details not enough for verification.
1920	213	Kali 4633, Vijaya, Tai, 12, pañ[cha]mi, [Wednes]day, Vellipoludu. Vijaya was A.D. 1533-34, while Kali 4633 must be either A.D. 1532-33 or A.D. 1531-32. In A.D. 1533, Tai 12 was Wednesday, January 8; but it was śu. 12 not śu. 5.
"	286	Kali 4628, Vyaya, Arpaśi. Details not enough for verification.
"	290	Śaka 1449, Kali 4[6]28, Sarvajit, Vaikāsi, 9, Monday, Pushya, shashti = A.D. 1527, May 6; '54. The tithi was shashti which ended at '84.
<i>Achjutarāya-Mahārāya</i> .		
1919	373	Śaka 1461, Vikāri, Makara, śu. di., pañchami, Wednesday, Uttara-bhādrapadā = A.D. 1540, January 14; '44; '43.
"	374	Śaka 14[5]2, Vikriti, Karkāṭaka, ba. di., daśami, Rōhini, Wednesday = A.D. 1530, July 20. Daśami tithi ended at '91 on the previous day. Nak. Rōhini ended at '23 on Wednesday.
"	384	Śaka 1450, Virōdhi, Kumbha, śu. di., pūrṇami, Mṛgasīrsha. Month Kumbha in the cyclic year Virōdhi fell in Śaka 1452 and in this month Śukla-pūrṇami and nak. Mṛgasīrsha did not combine.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA II— <i>cont.</i>		
<i>Achyutarāya-Mahārāya—cont.</i>		
1919	422	Śaka 1459, Hēvilambi, Dhanus, śu. di., trayōdasi, Monday, Pushya. Śu. 13 and nak. Pushya did not combine in the month of Dhanus.
"	449	Śaka 1452, Vikriti, Karkātaka, śu. di., navami, Vaiśākā, Monday = A.D. 1530, July 4; '04; '99.
"	472	Śaka 1454, Nandana, Makara, śu. di., daśami, Monday, Rōhiṇi = A.D. 1533, January 6; śu. 10 ended at '17 and nak. Rōhiṇi commenced at '23.
"	481	Śaka 1453, Khara, Karkātaka, śu. di., daśami, Friday, Mūla. In Śaka 1453 = Khara, śu. 10 and "Mūla" did not combine in the month of Karkātaka.
"	511	Śaka 1455, Nandana, Śravaṇa, ba. di., Sunday, dvādasi = A.D. 1533, August 17; '38 The nak. was Pushya which ended at '83.
"	536	Śaka 1457, Durmukhi, Vriśchika, śu. di., amāvāsya, Monday, Anūrādhā = A.D. 1536, November 13; '65; '80. Śu. di. appears to be a mistake for ba. di.
"	541	Śaka 1454, Nandana, Jyēṣṭha, ba. di., dvitīya, Thursday. In Śaka 1454 = Nandana = A.D. 1532-33, ba. 2 in Jyēṣṭha lunar month was Tuesday, 21st May A.D. 1532. The week-day Thursday should be Tuesday.
"	543	Śaka 1454, Nandana, . . . , śu. di., ekādasi, Sunday, Mūla = A.D. 1533, January 20. Śu. 11 commenced at '18 and "Mūla" at '66 on Monday. The week-day Sunday is probably a mistake.
"	544	Śaka 1454, Nandana, Phālguna, ba. di., chaturdaśi. Details not enough for verification.
"	545	Śaka 1454, Nandana, Phālguna, ba. di., chaturthi, Saturday. In Śaka 1454 = Nandana = A.D. 1532-33, Phālguna, ba. 4 was Friday, 14th March A.D. 1533, not a Saturday.
"	546	Śaka 1454, Nandana, Śravaṇa, ba. di., dvādasi, Sunday = A.D. 1532, July 28; ba. 12 commenced at '50 on Sunday and the nak. Mṛigaśirsha ended at '28 and then Ardra commenced.
"	547	Śaka 1455, Vijaya, Phālguna, ba. di., chaturthi, Sunday = A.D. 1534, February 1. The tithi chaturthi commenced at '81 on Sunday and the nak. Hasta at '66.
"	549	Śaka 1454, Nandana, Jyēṣṭha, ba. di., dvādasi, Thursday = A.D. 1532, May 30. The tithi commenced at '67 and nak. Bharani at '63.
"	575	Śaka 1460, Vilambi, Vriśchika, ba. di., pañchami, Monday, Pushya = A.D. 1538, November 11; '27; '64.
"	577	Śaka 1462, Plava, Mēsha, śu. di., purnami, Sunday, Svāti = A.D. 1541, April 10; purnami ended at '54 and nak. Svāti commenced at '05 on Sunday.
"	579	Śaka 1460, Vilambi, Karkātaka, śu. di., ekādasi, Jyēṣṭha, Monday = A.D. 1538, July 8. The nak. ended at '82 on Monday. Ekādasi appears to be a mistake for dvādasi, which was current throughout on Monday.
"	581	Śaka 1456, Jaya, Kumbha, ba. di., chaturdaśi, Monday, Śravaṇa = A.D. 1535, February 1; '47; '45.
"	583	Śaka 1458, Durmukhi, Kumbha, ba. di., dvādasi, Uttirāśāḍha, Wednesday = A.D. 1537, February 7; '37; '65.
"	584	Śaka 1455, Vijaya, Karkātaka, ba. di., tritīya, Wednesday, Śatabhishaj = A.D. 1533, July 9; '46; '84.
"	600	Śaka 1462, Sunday, Hasta. Details not enough for verification.
"	614	Śaka 1464, Śubhakṛit, Mithuna, śu. di., trayōdasi, Sunday, Mūla = A.D. 1542, June 25. The tithi ended at '34 and nak. Mūla commenced at '23 on Sunday.
"	646	Śaka 1452, Karkātaka, śu. di., tritīya, Wednesday, Uttara-phālguni = A.D. 1530, July 27; '37; '98.
"	655	Śaka 1457, Manmatha, Mīna, śu. di., saptami, Monday, Mṛigaśirsha = A.D. 1536, February 28. The tithi ended at '32 and the nak. commenced at '10 on Monday.

APPENDIX F.—Dates from Appendices A, B and C to the Annual Report for 1919-20—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA—cont.		
<i>Achyutarāya-Mahārāya</i> —cont.		
1919	727	Śaka 1463, Plava, Bhādrapada, śu. di., dvādasi. Details not enough for verification.
"	736	Śaka 1463, Plava, Kārtika, śu. di., dvādasi, Monday = A.D. 1541, October 31; '61.
1920	214	Kali 4635, Jaya, Chitra, 2. Details not enough for verification.
"	246	Kali 4633, Nandana, Māsi, 5, Thursday, śu. di., pañchami, Rēvati = A.D. 1533, January 30; '68; '35.
<i>Sadāśivādēva-Mahārāya</i> .		
1919	443	Śaka 1484, Dundubhi, Mithuna, ba. di., trayōḍasi, Monday = A.D. 1562, June 29; '35. The nak. was Mrigaśira which ended at '47 on Monday.
"	447	Śaka 1480, Kālayukti, Karkāṭaka, ba. di., saptami, Thursday, Rēvati = A.D. 1558, July 7. The <i>tithi</i> was current throughout the day and the nak. Rēvati ended at '90 on Thursday.
"	448	Śaka 1482, Raudri, Tula, śu. di., saptami, Friday, Śravaṇa = A.D. 1569, October 25; '7; f.d.n. '05.
"	482	Śaka 1470, Kilaka, Pimha, ba. di., pañchami, Wednesday, Rēvati = A.D. 1548, August 22; ba. 5 appears to be a mistake. Nak. Rēvati ended at '38 on Wednesday.
"	484	Śaka 1466, Krōdhi, Vriśchika, ba. di., chaturdasi, Thursday, Svāti = A.D. 1514, November 13. The <i>tithi</i> commenced at '17 and the nak. Svāti ended at '18. The <i>tithi</i> and the nak. coincided for only 15 minutes.
"	495	Śaka 1475, Prāmādicā, Rishabha, ba. di., pañchami, Avittam. Not possible of verification for want of week-day.
"	496	Śaka 1474, Paritāpi, Makara, ba. di., pañchami, Tuesday, Maghā. In Śaka 1474 = Paritāpi = A.D. 1552-53, Maghā nak. in Makara ended at '20 on Tuesday, 3rd January A.D. 1553; but the <i>tithi</i> was ba. 3 not ba. 5.
"	504	Śaka 1473, Virōdhikrit, Dhanus, śu. di., pañchami, Wednesday, Avittam = A.D. 1551, December 2; '50; '79.
"	507	Śaka 1470, Kilaka, Makara, śu. di., purnimā, Pushya = A.D. 1549, January 13, Sunday; '60; '60.
"	509	Śaka 1473, Virōdhikrit, Vriśchika, śu. di., dvitīya, Friday, Anusham = A.D. 1551, October 30; f.d.t. '07; '57.
"	525	Śaka 1467, Viśvāvasu, Mīna, ba. di., dvitīya, Friday, Svāti = A.D. 1546 March 19; '59; '95.
"	526	Śaka 1475, Ananda, Rishabha, ba. di., pañchami, Śadayam, Wednesday. In Śaka 1476 = Ananda = A.D. 1554-55, "Śadayam" in Rishabha month ended at '65 on Wednesday 23rd May A.D. 1554, but the <i>tithi</i> was ba. 7 not ba. 5. In Śaka 1475 current and Śaka 1475 expired neither week-day nor nak. can be found as per inscription.
"	527	Śaka 1469, Plavaṅga, Pushya, ba. di., tritīya, Thursday = A.D. 1547, December 29; '37. The nak. Maghā was current till '90 (= 54 ghatikas after sunrise) on Thursday.
"	528	Śaka 1466, Krōdhi, Mithuna, ba. di., dasami, Saturday, Aśvati = A.D. 1544, June 14; '93; '70.
"	529	Śaka 1467, Viśvāvasu, Vriśchika, śu. di., dasami, Friday, Uttirāṭṭadi = A.D. 1545, November 13; '76; '93.
"	530 & 532	Śaka 1471, Saumya, Rishabha, ba. di., tritīya, Tuesday, Uttirādam = A.D. 1549, May 14. On Tuesday, nak. Mūla was current till '04.
"	534	Śaka 1483, Dunmati, Tula, ba. di., dvitīya, Saturday, Rōhini = A.D. 1561, October 25; '27; '67.
"	535	Śaka 1480, Kālayukti, Makara, śu. di., dasami, Thursday, Mrigaśirsha = A.D. 1559, January 19; '05; f.d.n. '15.
"	550	Śaka 1472, Sādhārāṇa, [śu. di.], saptami, Rōhini. Cannot be verified for want of week-day.

APPENDIX F.—Dates from Appendices A, B and C to the Annual Report for 1919-20—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>VIJAYANAGARA—cont.</i>		
<i>Sadāsivādēva-Mahārāya—cont.</i>		
1919	561	Śaka 1469, Plavaṅga, Dhanus, śu. di., dvādaśī, Monday, Rohini = A.D. 1551, December 23; '78; f.d.n. '11.
"	580	Śaka 1473, Virōdhikrit, Makara, śu. di., septamī, Friday, = A.D. 1552, January 3; '32; '38.
"	582	Śaka 1475, Sātharāṇa, Kumbha, śu. di., dvitīyā, Saturday, Uttarāṣṭadī = A.D. 1551, February 7; '75; f.d.n. '68.
"	591	Śaka 1473, Virōdhikrit, Dhanus, śu. di., ekādaśī, Tuesday, Revati = A.D. 1551, December 8; '86; '19.
"	592	Śaka 1471, Saumya, Karkātaka, śu. di., pañchamī, Friday, Revati. Śu. di. and 'Revati' cannot combine in the month of Karkātaka.
"	652	Śaka 1491, ba. di., dvitīyā, Tuesday, Uttara-Phalgunī. Perhaps A.D. 1570, February 21 is the probable date for the details given above. The <i>tithi</i> commenced at '68 and the nak. Uttara-Phalgunī ended at '83 on Tuesday. The month then must be Kumbha.
"	653	Śaka 1477, Rākṣasa, Simha, śu. di., dvitīyā, Sunday, Uttaram = A.D. 1555, August 18; f.d.t. '20. The nak. was current throughout the day.
"	693	Śaka 1474, Paridhāvi, Pushya, ba. di., 30, Solar eclipse = A.D. 1553, January 14, Saturday. There was a solar eclipse on Saturday.
"	704	Śaka 1479, Piṅgaḷa, Chaitra, ba. di., dvādaśī. Details not enough for verification.
"	723	Śaka 1466, Krōdhi, Magha, ba. di., ekādaśī. Details not enough for verification.
"	731	Śaka 1482, Raudri, Mārgaśīra, ba. di., shasṭhī. Details not enough for verification.
"	739	Śaka 1485, Durmatī, Śravaṇa, śu. di., 15. Details not enough for verification.
<i>Śrīraṅgadēva-Mahārāya.</i>		
"	380	Śaka 1493, Āṅgīrasa, Makara, śu. di., Monday, Punarpūṣam. The details are erroneous in some respects. In Makara of Śaka 1493 current = A.D. 1570—71 = Pramōduta, śu. 13 and "Punarvasu" combined on Tuesday. In Makara of Śaka 1493 expired = A.D. 1571—72 = Prajōtpatti, śu. 13 and "Punarvasu" combined on Sunday. In Makara of Śaka 1494 expired = A.D. 1572—73 = Āṅgīrasa, śu. 13 and "Punarvasu" combined on Friday.
"	383	Śaka 1496, Bhava, Makara, śu. di., trayōdaśī, Monday, Punarpūṣam = A.D. 1575, January 24; '47; '49.
"	479	Śaka 1504, Chitrabhānu, Rishabha, śu. di., shasṭhī, Sunday, Makara = A.D. 1582, May 27; '69; '97.
"	586	Śaka 1505, Subhānu, Tūlā, ba. di., tritīyā, Rōhīṇī, Tuesday = A.D. 1583, October 22; f.d.t. '62; f.d.n. '30.
"	588	Śaka 1504, Chitrabhānu, Tūlā, śu. di., pañchamī, Sunday, Mūla = A.D. 1582, October 21; '88; '31.
"	729	Śaka 1479, Piṅgaḷa, Kārtika, śu. di., dvādaśī. Details not enough for verification.
<i>Veṅkaṭapatiḍēva-Mahārāya.</i>		
"	379	Śaka 1527, Viśvāyasa, Karkātaka, ba. di., dvādaśī, Tuesday, Rōhīṇī = A.D. 1605, July 2; '95; '69.
"	381	Śaka 1514, Nandana, Rishabha, ba. di., tritīyā, Mūla, Thursday = A.D. 1592, May 18; f.d.t. '41; '35.
"	382	Śaka 1517, Manmatba, Simha, śu. di., purnimā, Avittam, Saturday = A.D. 1595, August 9; '85; '72.
"	421	Śaka 1513, Khara, Dhanus, ba. di., dvitīyā, Tuesday, Pushya = A.D. 1591, December 21; f.d.t. '02; f.d.n. '03.

APPENDIX F.—Dates from Appendices A, B and C to the Annual Report for 1919-20—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>VIJAYANAGARA—cont.</i>		
<i>Veṅkaṭapatidēva-Mahārāya—cont.</i>		
1919	531	Śaka 1509, Sarvajit, Karkataka, śu. di., daśami, Thursday, Mūla. In Śaka 1509 = Sarvajit = A.D. 1587-88, śu. 10 and "Mūla" combined on Thursday, 3rd August A.D. 1587; '51; f.d.n. 30; but the solar month and day were Śimha 3rd, not a day in Karkataka.
"	587	Śaka 1510, Sarvadhāri, Śimha, śu. di., pañchami, Saturday, Chitra = A.D. 1588, August 16; '9; '32. The week-day was Friday and not Saturday.
"	687	Śaka 1514, Nandana, Vaiśākha, śu. di., 15. Details not enough for verification.
<i>Rāmadēva.</i>		
"	239	Kali 4722, Śaka 1543, Dhnmāti, Paṅguṇi 6, Sunday = Sunday, 3rd March, A.D. 1622. This was the 6th day of Paṅguṇi.
<i>Veṅkaṭapatidēva-Mahārāya.</i>		
"	502	Śaka 1564, Chitrabhānu, Viśākha, ba. di., 30. Details not enough for verification.
<i>WESTERN CHALUKYAS.</i>		
<i>Āhavamalla.</i>		
"	710	Śaka 903, Vikrama, Vaiśākha, śu. di., pañchami, Thursday = A.D. 980, April 22; '40. The nak. was Punarvasu which ended at '68 of the day.
<i>Trailōkyamalla.</i>		
"	711	Śaka 969, Sarvajit, Vaiśākha, amāvāsyā, Friday, Solar eclipse = A.D. 1047, March 29. There was a solar eclipse on this day, but the week-day was Sunday and not Friday.
<i>Tribhuvanamalla.</i>		
"	697	4th year, Siddhārthi, Pushya, amāvāsyā, Thursday, Uttarāyana-Samkrānti = A.D. 1079, December 26. There was a solar eclipse on this day.
"	708	50th year, Viśvāvasu, Māgha, śu. di., prathamā, Friday, Solar eclipse. There was no solar eclipse in the cyclic year Viśvāvasu. There was a solar eclipse in Parābhava in the lunar month Jyēsthā (i.e., A.D. 1126, June 22, Tuesday).
<i>Bhūlōkamalla.</i>		
"	695	8th year, Ānanda, Āshādha (śu. di.) amāvāsyā, Monday, Vyatipāta-Samkrānti, Solar eclipse = A.D. 1134, July 23. There was a solar eclipse on this day and the nak. was Āślēsha which ended at '48.
"	699	8th year, Ānanda, Jyēsthā, śu. di., Tṛitiyā, Friday. There was an <i>adhika</i> -Jyēsthā as well as a <i>nija</i> -Jyēsthā in this year. Ānanda = Śaka 1056 = A.D. 1134-35; and there were three <i>sukla</i> — <i>tṛitiyā</i> any of which could have been meant; but none of them fell on a Friday. They were:— Saturday, 28th April, A.D. 1134; '96. Monday, 28th May, A.D. 1134; '29. Tuesday, 26th June, A.D. 1134; '57.
<i>Jagadēkamalla.</i>		
"	696	5th year, Dandubhi, Māgha, paurṇimā, Monday, Lunar eclipse, Uttarāyana-Samkrānti = A.D. 1143, February 1; '74.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		YADAVAS.
		<i>Kannaradēva.</i>
1919	732	Śaka 1176, Ānanda, Āśadhā, śu. di., ēkādaśī, Monday = A.D. 1254, June 28. The week-day was Sunday and not Monday. On Sunday the <i>tithi</i> was current till '15.
"	733	Śaka 1177, Rākshasa, Āśadhā, śu. di., ēkādaśī, Monday = A.D. 1255, June 16, Wednesday. Here also the week-day given in the inscription appears to be a mistake.
		<i>Rāmashanḍradēva.</i>
"	717	Śaka 1198, 5th year, Dhātu, Chitra, śu. di., prathamā, Tuesday = A.D. 1276 March 17. Śu. 1 commenced at '12 on Tuesday and the nak. was Rēvati.
"	718	Śaka 1209, 17th year, Saravajit, Śravaṇa, śu. di., purnimā, Thursday = A.D. 1287, July 25; f.d.t. '31. The week-day was Friday and not Thursday.
		GANDAGOPALAS.
		<i>Alluntikka-Maharāja-Gaṇḍagōpālādēva.</i>
"	386	6th year, Simha, śu. di., Ashtami, Wednesday, Anusha = A.D. 1255, August 11. Śu. 8 commenced at '27 on Wednesday and the nak. Viśakha ended at '00 or A.D. 1228, August 9, Wednesday; f.d.t. '18; f.d.n. '09.
"	441	5th year, Makara, ba. di., trayōdaśī, Wednesday, Uttirādam = A.D. 1256, January 26; (the details work out correctly for the month of Kumbha) or A.D. 1229, January 24, Wednesday; '94; f.d.n. '17; the day was the 1st of Kumbha, not a day in Makara.
"	562	6th year, Rishaba, ba. di., daśamī, Friday, Rēvati = A.D. 1256, May 20; f.d.t. '21; f.d.n. '57. The week-day was Saturday not Friday or A.D. 1229, May 19, Saturday; '92; f.d.n. '35.
"	608	5th year, Tula, śu. di., prathamā, Monday, Viśakhā = A.D. 1255, October 4; the <i>tithi</i> was dvitīyā, not prathamā; '31; '59 or A.D. 1228, October 2; the <i>tithi</i> was dvitīyā, not prathamā; '22; '60. N.B.—These dates with the corrections noted above indicate as a probability that the reign began between 27th January and 20th May 1251 or between 25th January and 19th May 1224.
		<i>Madurāntaka Pottappichchōḷi Manumanisiddarāsa Tirukkālattidēva alias Gaṇḍagōpālādēva.</i>
"	391	Dhanus, ba. di., trayadośī, Wednesday, Kēttai. Details not enough for verification.
"	446	Śaka 1153, Mithuna, ba. di., pañchami, Sunday, Avittam = A.D. 1230, June 2; '92; '90.
		<i>Vijaya-Gaṇḍagōpālādēva.</i>
"	343	8th year, Dhanus, śu. di., daśamī, Sunday, Rēvati = A.D. 1257, November 18; '42; f.d.n. '06. The solar month must be Vriśchika and not Dhanus.
"	393	8th year, Kumbha, śu. di., trayōdaśī, Monday, Pushya = A.D. 1257, January 29; '80; '12.
"	405	21st year, Kumbha, śu. di., trayōdaśī, Sunday, Pushya = A.D. 1271 January 25. Śu. 13 ended at '56 and nak. Pushya commenced at '27.
"	409	23rd year, Rishabha, śu. di., Saturday, ēkādaśī, Hasta = A.D. 1273, April 29; '20; '91.
"	428	9th year, Dhanus, śu. di., ēkādaśī, Sunday, Bharani = A.D. 1258, December 8; '31; '53.
"	429	20th year, Kumbha, ba. di., tritīyā, Monday, Hasta = A.D. 1270, February 10; '67; '63.
"	491	18th year, Makara, śu. di., purnimā, Wednesday, Hasta. Purnimā and "Hasta" did not combine in the month of Makara.
"	492	20th year, Mithuna, śu. di., śaptamī, Sunday, Śadayam = A.D. 1271, May 31; śu. 7 commenced at '52 and nak. Śadayam ended at '80 on Sunday. Śu. di., is a mistake for ba. di.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>GANDAGOPALAS—cont.</i>		
<i>Vijaya-Gaṇḍagōpālādēva—cont.</i>		
1919	500	31st year, Kanyā, śu. di., tṛtīyā, Thursday, Viśakha = A.D. 1281, September 18; '83; '39. Śu. 3 must be śu. 4.
"	501	21st year, Kumbha, śu. di., pañchami, Monday, Āśvati = A.D. 1270, January 27. Śu. 5 commenced at '05 and nak. Āśvati at '77.
"	503	21st year, Kumbha, śu. di., dvitīyā, Friday, Uttirattādi = A.D. 1271, February 13; '13; '34.
"	537	18th year, Simha, 10, ba di., prathamā, Sunday, Śādayam = A.D. 1267, August 7; '49; '40.
"	538	5th year, Kanyā, śu. di., prathamā, Monday, Chitra = A.D. 1254, September 14; '50. On this day nak. Chitra which commenced at '08 of the day was current throughout the remaining day.
"	539	14th year, Kanyā, ba. di., pañchami, Sunday Śravana. Ba. 5 and "Śravana" did not combine in the month of Kanyā.
"	565	3rd year, Mithuna śu. di., daśami, Wednesday, Hasta = A.D. 1254, May 27. Śu. 10 commenced at '47 and nak. Hasta was current till '88.
"	568	16th year, Rishabha, ba. di., daśami, Friday, Uttirattādi = A.D. 1267, May 20; '26; '80. The nak. was Revati and not Uttirattādi.
"	570	24th year, Makara, śu. di., dvitīyā, Wednesday, Śravana = A.D. 1274, January 10; Śu. 2 began at '86 and nak. Śravana was current till '47.
"	571	7th year, Kanyā, śu. di., daśami, Wednesday, Mūla = A.D. 1257, September 19; śu. 10 was current till '92 and the nak. Śravana (not Mūla as cited in the inscription) was current throughout the day.
"	637	21st year, Vriśchika, śu. di., dvādaśī, Tuesday, Āśvati = A.D. 1270, November 25; Dvādaśī commenced on this day at '08 and nak. Āśvati was current till '31.
<i>Vīra-Gaṇḍagōpālādēva.</i>		
"	603	3rd year, Kumbha, ba. di., tṛtīyā, Saturday, Hasta. = A.D. 1294, February 13; ba. 3 commenced at '79 and the nak. Hasta at '48.
<i>HOYSALA.</i>		
<i>Vīra-Rāmanātha.</i>		
1920	20	19th year, Mēsha, ba. di., prathamā, Monday, Anisha = A.D. 1274, April 23. Nak. Anisha commenced at '13.
"	21	16th year, Mithuna, ba. di., ekādaśī, Friday, Bharani = A.D. 1271, June 5; '10; '58.
"	23	25th year, Vriśchika, ba. di., daśami, Saturday, Hasta = A.D. 1279, November 30. Nak. Hasta had ended at '78 on the previous day.
"	41	13th year, Mēsha, śu. di., sapṭami, Saturday, Āyilyam = A.D. 1268, April 21; '13; '83.
"	46	18th year, Rishabha, ba. di., pañchami, Monday, Uttara-Āśāḍha = A.D. 1273, May 8; '81; '60.
"	47	19th year, Rishabha, śu. di., dvitīyā, Wednesday, Mrigasiṁha = A.D. 1274, May 9; '58; '52.
"	56	[17]th year, Mēsha, ba. di., trayōdaśī, Mūla. Ba. 13 and even śu. 13 does not combine with "Mūla" in Mēsha month.
"	59	10th year, Karkāṭaka, śu. di., sapṭami, Sunday. In the absence of the nak. verification does not yield a satisfactory result.
<i>Vīra-Ballāḷa.</i>		
"	273	Dhātu, Kanyā, śu. di., trayōdaśī, Friday, Śravana. Dhātu was apparently A.D. 1336-37; but in that year śu. 13 and "Śravana" combined in Simha month not in Kanyā, on Tuesday, August 20; f.d.t. '00; '60.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		UMMATTUR CHIEF.
		<i>Nañjarāya-Uḍaiyār.</i>
1920	179	Paridāpi, Tulā, śu. di., Monday, daśami, Avittam = A.D. 1492, October 29; f.d.t. 77; '08.
		NAYAKA.
		<i>Tirumalai-Nāyaka.</i>
1919	666	Śaka 1448, Vyaya, Tulā, śu. di., dvādaśi, Friday, Pushya. Śu. 12 and "Pushya" cannot combine in Tulā month, but they do so in Kumbha.
		<i>Ēkappa-Nāyaka.</i>
"	668	Śaka 1413, Parābhava, Tai 16. Details not enough for verification.
		<i>Śokkanātha-Nāyaka.</i>
1920	281	Śaka 1630, Sarvadhāri, Chitra 7, Sunday, Hasta, daśami, Sīrha-lagna. In Śaka 1630 expired = A.D. 1708-09, Chitra 7 fell on Sunday, April 4, A.D. 1708; but the nak. was Dhanisthā, not Hasta. The <i>tithi</i> was ba. 10 which ended at '77 of the day.
		REDDI.
		<i>Anna-Vēma.</i>
1919-20.	C.P. No. 6	Śaka 1296, Nabhasya, Bhādrapada, purnimā, Wednesday, Lunar eclipse = A.D. 1374, August 22, when there was a Lunar eclipse. The <i>tithi</i> Purnimā ended at '75; the week-day was however Tuesday and not Wednesday.
		<i>Pēdda Kōmaṭi-Vēma.</i>
"	" 14	Śaka 1333, Khara, Mārgaśīrṣā, śu. di., trayōdaśi, Dhanus. Cannot be verified for want of week-day.

PART II.

Of the more important records of the collection registered during the year in Appendices A, B and C, the copper-plates of Appendix A form, as usual, the most interesting.

First in order comes a set of five copper-plates (No. 2 of Appendix A) strung together on a ring bearing a much worn-out seal. They were kindly forwarded to me by the Tahsildar of Nellore at the request of my Assistant Mr. C. R. Krishnama Achari. The plates are extremely thin and are $6\frac{3}{8}$ " long by $1\frac{1}{2}$ " broad. The first and last plates are written only on their inner sides. Each written side contains two lines of clear legible writing, a ring-hole on the right margin and the numerical symbol representing the number of the plate marked near this ring-hole. The plates, ring and seal together weigh $30\frac{1}{2}$ tolas. The ring was not cut when the plates reached me.

The writing is in antique characters of the type of the Guntur district plates of Rāja Attivarman born in the family of king Kandara (*Indian Antiquary*, Vol. IX, p. 102ff.). Our record is dated in the victorious year [2], *Kārttika*, *śukla-trayōdaśī* and is issued from Vijaya-Kandarapura. It states that the Mahārāja Dāmōdaravarman of the Ānanda-gōtra ordered the residents of the village Kaṅgūra informing them that this village was given to the Brāhmanas "for elevating (to the higher worlds) my ancestors for seven (successive) generations." Three groups of Brāhmana donees with their respective gōtras are mentioned, viz., 11 of the Koṇḍinna (i.e., Kaundinya)-[gōtra]; 5 of the Kassava (i.e., Kāśyapa)-[gōtra]; 1 of the Vatsa-[gōtra] and 1 of the Āgasti (i.e., Agastya)-[gōtra]. As in the case of the gōtras the names of the donees also are given in their Prākṛit forms, e.g., Ruddajja (Rudrārya), Khandajja (Skandārya), Aggijja (Agnīārya), Savarajja (Śabarārya), and Bhaddajja (Bhadrārya).

Although the exact date of the document is not possible to fix from the materials supplied, still it may safely be inferred from the Prākṛit forms used, that it could not be very far away in point of time from the Prākṛit plates of the early Pallava kings of the third and fourth centuries of the Christian Era. King Kandara after whom the victorious Kandarapura was evidently named and the Ānanda-gōtra to which both

Dāmōdaravarman of the Ānanda-gōtra. the Rāja Attivarman of the Guntur district plates and the Mahārāja Dāmōdaravarman of our plates belonged, are found mentioned also in an early inscription from Chezarla No. 155 of 1399 in the Narasarowpet taluk, Guntur district which by its early type of the Pallava-Grantha character alone must be referred to about the 3rd century A.D. One point, in the present record is of great interest and that is the attribute *Samyak-Sambuddhasya pādānudhyātasya* which is given to the Mahārāja Dāmōdaravarman. This might be understood in the sense that the king was a devotee of the Buddha or that he was the successor of a certain Samyak-sambuddha, if explained in the usual way. Perhaps the former is what is more probably meant and if so this statement strongly supports the view lately expressed by the Archaeological Superintendent Mr. Longhurst that the Śiva temple at Chezarla must have been once a Buddhist *Chaitya*.

2. The next copper-plate record in chronological order is No. 3 of Appendix A. It was received for examination from Mr. K. Nagesvara Rao, Editor of the *Andhra Patrika*, who states that it is the private property of the Rāja of Urlam, Ganjam district. The inscription consists of three copper-plates strung together on a ring the seal of which is now missing. The ring had been cut when the plates reached me, evidently by those who first examined the document. Mr. T. Rajagopala Rao, the Editor of the *South-Indian Research*, has given in his journal for July 1919 the text of the inscription. The plates measure $7\frac{1}{2}$ " in length and $2\frac{1}{2}$ " in breadth and with the existing ring weigh 42 tolas.

The record begins with the introduction with which the early Kalinga copper-plate inscriptions usually begin and states that 'from the victorious Kalinganagara, the worshipper of the divine feet of Gokarnasvāmin, he, that acquired the sovereignty over the whole of the country by wielding the sharp edge of his sword, the establisher

of the spotless race of the Gāṅgas, the great *Māhēśvara*, *Mahārāja* Hastivarmā purchased from the residents of the Brāhman village (*agrahāra*) of Hoṇdevāka in the district of Krōṣṭukavartanī (a translation of the more common Varāha-vartanī?), land to the extent of $2\frac{1}{2}$ *halas* and converting that into an *agrahāra*, exempted it from all taxes and conferred the same on a certain Jayaśarman, a native of Urāmalla (the modern Urlam), of the Vatsa-gōtra and a student of the Vajasanēya-*[charana]*, for the merit of himself and his parents, on the eighth day of the dark fortnight of the month Kārttika in the victorious year of reign 'eighty'. It is further stated that this edict of Rājasimha (or of the lion among kings) was, under the direct orders of the king, written by Vinayachandra, son of Bhānuchandra. On the outer face of the third plate is engraved a eulogistic Sanskrit verse in praise of the unopposed prowess of Rānabhita, which was evidently also a surname of our king Hastivarman.

3. Inscriptions dated in the Gāṅgēya-Śaka have been noted in Prof. Kielhorn's *Lists of Northern Inscriptions*, Nos. 676 to 684. Excepting No. 682 whose date appears doubtful, the earliest noted is the Achyutapuram plates which is dated in the Gāṅgēya Era 87 and is a record of the Gāṅga-Mahārāja Indravarman Rājasimha.

Rānabhita Rājasimha Hastivarman—an early Gāṅga king. The next in Prof. Kielhorn's list (No. 677), dated in the Gāṅgēya Era 91 might also belong to the same king. King

Hastivarman of our plates whose year was the Gāṅgēya Era 80 and who was also known by the surnames Rājasimha and Rānabhita, was evidently therefore an immediate predecessor of Indravarman Rājasimha whose Achyutapuram plates were also written by Vinayachandra, son of Bhānuchandra. It must be noted that among the distant ancestors of Mādhavarman of the Buguḍa plates (*Epigraphia Indica*, Vol. III, p. 41) figures a certain Rānabhita who need not necessarily be identical with the Rānabhita Hastivarman of our plates.

4. No. 1 of Appendix A is the next record in chronological order. It was received from the trustee of the temple of Guḍimallam at the instance of Mr. P. V. Jagadisa Ayyar, Manager of the Archaeological Superintendent's Office, Madras. The record consists of five copper-plates with slightly raised rims, strung on a plain ring which was not cut when the plates reached me. They measure $7\frac{1}{4}$ " in length and $3\frac{3}{8}$ " in breadth and bear writing on the inner side of the first plate and on both sides of the other plates—the second side of the fifth plate bearing only one line of writing. The ring and plates together weigh 133 tolas.

This is the second Bāṇa copper-plate grant hitherto discovered. The first is the one of Vikramāditya (II) published by Prof. Kielhorn in *Epigraphia Indica*, Vol. III, p. 75 ff. The plates under notice also form a record of Vikramāditya II. They bear no date but may be referred to the beginning of the tenth century A.D. as suggested by his Udayēndiram plates referred to above. The inscription on the plates is written in Grantha characters of about the period to which they belong and in Sanskrit prose and verse except the last sentence which is in Tamil prose and says that "the *puravu* (revenue assessment) of the granted (village) is five hundred *kādis* of paddy and ten *pon*." The Sanskrit portion is corrupt and defective. It commences with a number of verses in praise of Śiva (called variously Vriṣhēśa, Rudra, Bhīma and Śambhu) and then introduces king Bali, the chief of the Demons who granted the whole earth to Kṛishṇa (Vishnu in his Trivikrama-avatār). In Bali's race was born Nandivarman whose son was Vijayāditya I; his son was Malladēva; his son Jayamēru Vikramāditya I; his son Prabhumēru Vijayāditya II and his son Vikramāditya II. The latter conferred a renewal charter of the village of Viprapīṭha on a number of Brāhmanas who were well-versed in the three Vēdas and the *Śāstras*, who (lived on) Brahmadēya for generations, understood the *dharma* and performed Vēdic sacrifices without a break. The record closes with the names of the composer Sivātama, son of Śiva-Bhāṭṭāraka and of the scribe Parahitāchāri and the amount of the revenue assessment fixed on the village as already stated.

5. The genealogy given differs from that of the Udayēndiram fragmentary plates. The first name Nandivarman of the former is of course the same as Jaya-Nandivarman of the latter; Vijayāditya I and Malladēva who follow also correspond correctly. The next name, *viz.*, Vikramāditya I Jayamēru of our plates occurs in the other plates

two generations later, the intervening names being those of Bāna-Vidyādhara and Prabhūmēru both of which are evidently general titles and not proper names.

Bāna King Vikramāditya II.

After Vikramāditya I came Vijayāditya II who receives the title Prabhūmēru in our plates and the Tamil-title Pugalvippavarganda in the Udayēndiram plates. The last king Vikramāditya II, the donor in both the grants, had the surname Vijayabāhu as we learn from the Udayēndiram plates. Thus we see that in the new grant two generations of kings are omitted and instead of the 8 names of the Udayēndiram grant we have here only 6. It cannot be decidedly stated whether this omission is only incidental and due to a mistake or that it is intentional. Nor could it be said which of the two is correct unless we have outside evidence to confirm the genealogy of either the one or the other. The inference of Mr. Venkayya that Vikramāditya I and Vijayāditya II must have been known by the surnames Jayamēru and Prabhūmēru is confirmed by the clear statements to that effect made in our present record.

Tamil stone inscriptions of Vikramāditya Jayamēru and of Vijayāditya Prabhūmēru dated in Saka 820 and 827 from Gudimallam have been published both by Mr. Venkayya and Mr. T. A. Gopinatha Rao in *Epigraphia Indica*, Vol. XI, and *Indian Antiquary*, Vol. XL, respectively. In these the village of Gudimallam receives the name Vippirambēdu which is found in our present inscription in the Sanskritised form Viprapītha. Vikramāditya II, the donor of the grant, was a contemporary of the Rāshtrakūṭa king Kṛṣṇa II in the last decade of the 10th century A.D.

6. Mr. A. Rangaswamy Sarasvati while touring in the Tenali taluk of the Guntūr district spared no pains to secure a good number of old copper-plate inscriptions which had been locked up hitherto in a Vishnu temple at the village of Kōḍi-Tāḍiparru and in the house of Mr. Brindavanam Gopalacharlu of Ipūr village in the same taluk. All credit is due to Mr. Sarasvati for having brought these to light with much tact and energy which are required in the discovery of such documents often deposited as heirlooms in orthodox families.

7. Nos. 11 and 12 thus secured are particularly interesting and valuable belonging as they do to the Vishnukūṇḍins—a family of kings of whom only two records (of about the 8th century A.D.) have been so far published with *facsimile* plates by

Vishnukūṇḍins.

Prof. Kielhorn and Dr. Hultzsch in *Epigraphia Indica*, Vol. IV, pages 193 to 198 and *Ibid.*, Vol. XII, pages 133 to 136, respectively. Of the two new plates now discovered No. 12 is the earlier in point of time while both Nos. 11 and 12 appear very much earlier than the published Chikkulla Plates of Vikramēndravarman and the Rāmatīrtham plates of Indravarman. The characters in which No. 12 is written and which unfortunately are very faint and worn out, are almost similar in script to those of the early Pallava inscriptions and cannot therefore be referred to a period later than the 5th century A.D. The record consists of three thin copper plates strung together on a ring about 3" in diameter which was not cut when the plates reached me. The plates measure 7" by 1½". The outer sides of the first and last plates are blank. A circular seal attached to the ring bears on its much worn-out surface the legend Śrī-Mādhava[varma] engraved in two lines below a cross-bar over which, however, is seen something which may have possibly been the symbol of the lion as seen on the Chikkulla and the Rāmatīrtham plates or the figure of a Lakshmi or *svastika* as found on the seal of No. 11 noted below. The weight of the plates with ring and seal is 30 tolas. The grant was issued from Amarapura and the first king introduced is Mahārāja Mādhavarman who had performed eleven horse-sacrifices and a thousand

Mādhavarman (II).

Agnishtōma sacrifices and who had many dependent kings to worship his lotus-

feet. The son of this Mādhavarman was the powerful Dēvavarman and his grandson was the overlord of the Trikūṭa-Malaya country, the worshipper at the feet of the glorious god of Śrīparvata (mountain), the Vishnukūṇḍin Mādhavarman (II). The grant portion of the inscription with the possible date [30] 7 vā. pa. 7 dī. 7 in 1-13 is extremely doubtful on account of the damaged condition of the plates.

8. No. 11 of Appendix A which comes from the same place consists also of three this and small plates without rims, strung together on a copper ring 3" in diameter

which too was not cut when the plates reached me. The writing which is in excellent preservation occupies the inner sides of the first and last plates and both the sides of the second. The plates measure $6\frac{3}{4}$ " by $1\frac{3}{4}$ ". The circular seal on the ring, $1\frac{1}{4}$ " in diameter, bears the legend *Śrī-Mādhavavarma* in two lines, below a cross line which divides the surface into two equal sections. In the upper section is seen in relief the figure of a Lakshmi or a *svastika* on a pedestal flanked by lamp-stands, the sun (?) and the crescent. The weight of the plates with seal and ring is 30 tolas. The alphabet in which these plates are written is somewhat later than that of the previous record and may be referred to about the 6th century A.D. The inscription refers first to the Vishnukundin *Mahārāja Śrī Gōvindavarman*, a devotee of the God of Śrī-Parvata, and then to his son *Mahārāja Mādhavavarman* who receives a long list of attributes. Among these are many similar in sense to those that occur in the Chikkulla and the Rāmatirtham plates. *Mādhavavarman* is stated to have had his capital at Trivaranagara and to have performed a thousand Agnishtōma sacrifices. From his victorious camp (*vijayaskandhāvāra*) at Kudāvāḍa, he informs the residents of Vilembali in the district of Guddādi-*vishaya* that that village has been granted to the Brāhmaṇa Agnisarman of the Vatsa-gōtra, in the victorious year of reign 37, on the 15th day of the 7th fortnight of the Summer season. The Executor (*āṇā*) of the royal gift was the 'dear son' Manchyanna-Bhattāraka.

9. We know still of another Vishnukundin grant which has not, however, been hitherto published. It is noticed on page 102 of the Epigraphical Report for 1914, paragraph 35. The alphabet in which it is written is of a much later type than those of all the others mentioned above; and the names of the kings referred to therein are in order of descent (1) *Vikramahēndravarmān*, *Gōvindavarman* and *Mahārāja Mādhavavarman* also called *Janāśraya-Mahārāja* who 'crossed the river Gōdāvarī with a desire to conquer the Eastern region.' This *Mādhavavarman* was the latest of the Vishnu-kundin kings known so far. The earliest is, as we have stated above, the *Mahārāja Mādhavavarman* of No. 12, the grandfather of *Mādhavavarman* who issued his grant from Amarapura. Taking all together we have a number of names of this important family who must have ruled in the Telugu country further north of the Pallava dominion contemporaneously with the Śālaṅkāyanas, the Brīhatphalāyanas and the early Kalinga rulers.

10. These in chronological order are—

FROM NO. 12 OF APP. A.

- (1) *Mahārāja Mādhavavarman* I., who performed the eleven horse-sacrifices;
- (2) his son *Dēvavarman*;
- (3) his son *Mādhavavarman* II., who was the lord of the Trikuṭa-Malaya country;

FROM NO. 11 OF APP. A.

- (4) *Mahārāja Gōvindavarman*;
- (5) his son *Mādhavavarman* III (?), who had his capital at Trivaranagara and performed a thousand Agnishtōma-sacrifices;

FROM THE CHIKKULLA PLATES.

- (6) *Mādhavavarman* (IV) of the Vishnukundins who performed eleven horse-sacrifices;
- (7) his son (born of the Vishnukundin and the Vākāṭaka families) *Vikramēndravarmān*;
- (8) his son *Indrabhattārakavarman*, 'who conquered the east' (*Epigraphia Indica*, Vol. IV, p. 195, note 2);
- (9) his son *Mahārāja Vikramēndravarmān* (II);

FROM THE RAMATIRTHAM PLATES.

- (10) *Mahārāja Mādhavavarman* of the family of Vishnukundins;
- (11) his son *Rāja Vikramēndra*;
- (12) his son *Rāja Indravarmān* who gained victories in the eastern direction. (*Epigraphia Indica*, Vol. XII, p. 134);

FROM NO. 7 OF APPENDIX A OF 1914.

- (13) *Vikramahēndra*;



1. Avanaśiyaṇḍār Mudalaivaṇṇipāṭi.



2. Tirumureṅṇūṇḍiyil perṇapāḍi.



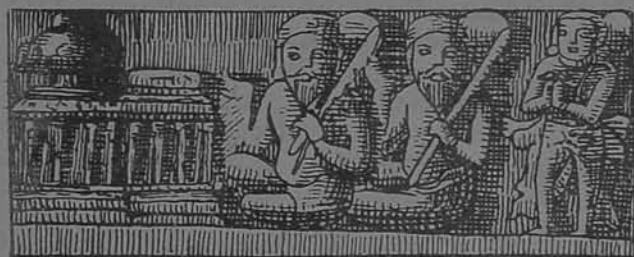
3. Uḍaiyaṇambiyai Vēḍar-valiparittapāḍi.



4. Uḍaiyaṇambikku ōlai vēṇṇarūṇipāḍi.



8. Isaiṇāṇiyār.



5. Uḍaiyaṇambiyai āṇḍukond-rūṇipāḍi.



9. Śāḍaiyaṇār.



6. vaṇṇa-ōlai kaṭṭinapāḍi.



10. Tiruṇṭlakandapperumbāṇār.



7. Uḍaiyaṇambi eḷundaruḷugirār.



11. Ko-Śeṇḍapperumāl.

(14) his son Gōvindavarman ;

(15) his dear son *Mahārāja* Mādhavarman or Janāśraya-*Mahārāja* who crossed the Gōdāvarī to conquer the East.

The Chikkulla and the Rāmatirtham plates together supply only four names, for Nos. 6 to 8 are identical with Nos. 10 to 12 as proved by Professor Hultzsch. That Nos. 13 to 15 were the successors of Vikramēndravarman (II) of the Chikkulla and the Rāmatirtham plates is established by the palaeography of the plates, No. 7 of Appendix A of 1914, and by the title Janāśraya-*Mahārāja* applied to Mādhavarman which does not occur in the earlier inscriptions which mention that king. No connexion can be established between the kings mentioned in copper-plates Nos. 12 and 11 of Appendix A since the latter must at least be a century later than the former, as already stated. But Mādhavarman III (No. 5 above) and Mādhavarman IV (No. 6 above) may possibly be identical. The Trikūta-Malaya country and the town Trivaranagara which are mentioned with reference to the early kings Mādhavarman II (No. 3 above) and Mādhavarman III (No. 5 above) respectively must be looked for to the north of the Gōdāvarī. We have perhaps to connect them with Trikūta and Tripura of the Traikūta kings mentioned at page 179 of the Bombay Gazetteer, Vol. I, Part II. Trivaranagara is perhaps the same as Tripura or Tripuri which has been identified with Tevar near Jubbalpur (*Epigraphia Indica*, Vol. VIII, p. 285) and Trikūta-Malaya is Trikūta mentioned in the Balāghat plates of the Vākātaka king Prithivishēna II. These identifications, if correct, confirm only my original suggestion (*Annual Report* for 1909, page 110) that the Vishnukundins 'must have been a distinctly northern family.'

11. Copper-plates Nos. 9 and 10 which also belong to the collection of Mr. Brindavanam Gopalachari of Īpūr village (Tenali taluk, Guntur district) are, again, two valuable old documents of the Eastern Chalukya kings [Jayasimha]-Vallabha Sarvasiddhi and Vishnuvardhana (III)-Vishmasiddhi (?). Both the sets consist of three plates each of four written sides with slightly raised rims. They are strung on a ring bearing a circular seal. The plates of No. 9 measure a little over 8" in length and over 2½" in breadth. Their ring is 3" in diameter and the seal a little over 1½". The latter bears on a counter-sunk surface the legend *Śrī Sarvasiddhi* engraved in old Telugu characters with a lotus below and a crescent above. In the case of No. 10 the plates measure 6½" by about 2½" in the broadest part at the margin, the ring is 3" in diameter and the seal 1½". The latter bears on a counter-sunk surface the legend *Śrī Vishmasiddhi*. Below the legend is an expanding lotus flower of seven petals and above it are the crescent and a star. The plates (in both cases) with seal and ring weigh 35 tolas. The rings of both the sets were not cut when they were received for examination in this office.

EASTERN CHALUKYAS.

The writing on plates No. 9 though very regularly formed is much worn, so much so that the name of the donor-king on the first face of the second plate is extremely doubtful. But the genealogy given commencing as it does with the name Kirtivarman, his son Vishnuvardhana *Mahārāja* and his son the great Bhāgavata.

... vallabha-*Mahārāja* and combined with the legend *Sarvasiddhi* on the seal, makes it certain that the plates belong to Jayasimha-Vallabha, the eldest son of

[Jayasimha]-Vallabha.

Vishnuvardhana I. Maṅgi-yuvarāja is mentioned in l. 12 as the master of the

donee Maṇḍāśarman and we know that this prince was the grandson of Jayasimha-Vallabha's younger brother Indra-Bhaṭṭāraka. It is not impossible that Maṅgi-yuvarāja was already a grown-up prince during the last years of the reign of Jayasimha-Vallabha.

12. Plate No. 10 is in clear and legible characters and is very similar to that of the Eḍeru plates of Vijayāditya II (*Epigraphia Indica*, Vol. V, p. 120 and plate). The kings mentioned are Vishnuvardhana-*Mahārāja* II, his son Vijayasiddhi (*i.e.*, Maṅgi-yuvarāja) and the latter's son Vishnuvardhana-*Mahārāja* (III). A grant of 20 *khandikas* of paddy-land was made in the 23rd year of this king's reign by the princess Prithivipōri daughter of Śrī-Maghinduvarāja to a Brahman named Kēśavaśarman. The relationship of Prithivipōri to king Vishnuvardhana III is not made clear by the wording of the inscription. Records of Vishnuvardhana III (A.D. 709 to 746) are rather rare. The surname Vishmasiddhi which he must have borne, as distinctly

indicated by the legend on the seal, deserves to be noted. The executor (*ājñapti*) of

Vishnuvardhana III-Vishamasiddhi.

the grant was Kadaṛeya (*i.e.*, Katakaraṇa) Tina of the Vātatta-gāma (village?)

We know of three other records of this king which have been hitherto discovered. These are:—(1) No. 9 of Appendix A in the Report for 1914 from which we learn that his queen was Vijaya-Mahādēvī who, it may be hazarded, could possibly be identical with Prithivipōri of our inscription; (2) the Māvinthipalli grant noted at page 90, paragraph 10 of the *Annual Report* for 1915 and (3) the Musinikunda grant made to the Jaina temple at Bezvada (*Annual Report* for 1917, page 116, paragraph 21). From this last it appears that the *Vishamasiddhi* seal which we find attached to the present plates may, as in the other case, be possibly also one of Kubja-Vishnuvardhana I who bore the surname Vishamasiddhi, since Vishnuvardhana III is not known to have possessed this title from any of his own inscriptions.

THE RASHTRAKUTAS, WESTERN CHALUKYAS AND YADAVAS OF DEVAGIRI.

13. In the collection of Kanarese inscriptions from the Ālūr tāluka of the Bellary district, there are, one Rāshtrakūta record of the time of Amōghavarsha I, eleven of the early Western Chālukya kings of Bādāmi and of the later Western Chālukya kings of Kalyāṇi and four of the Yādava kings Kannara and Rāmachandra. The Rāshtrakūta record is not dated; but it must be one of Nripatuṅga Amōghavarsha I who ruled between A.D. 814-15 and 877-78. The name Duddayya referred to in

Amōghavarsha I.

No. 698 Appendix B as a son of the ruling king is not known from other

inscriptions. Perhaps he was not in the direct line of ruling kings. The settlement, however, which this non-descript prince conferred on the twelve revenue divisions (*viz.*,) Indavali, etc., is interesting. It is stated that these were required to pay only the *siddhāya*-tax and that *pullulu*, *bālavana* and the *māyiladere* taxes were remitted till earth and sun lasted, as a gift of Ballaha (Vallabha), *i.e.*, his father Amōghavarsha I. The imprecation at the end calls upon the six *gāmūṇḍas* and the twenty-five *mahājana*-[*Ba*]lāṅgigas to protect the charity.

14. Three records (Nos. 691, 724 and 734 of Appendix B) belong to the early Chālukya kings of Bādāmi whose names Vijayāditya Satyāśraya, Kīrtivarma Satyāśraya and ditya Bhaṭṭara are clear on the impression. In the last of the records where the king's name is not clear, a feudatory

Early records of the Chālukyan kings of Bādāmi in the Bellary district.

chief called Tonḍamāna Muttarasa is mentioned as having captured Nāgamāṅgala and conferred certain privileges on the

gāmūṇḍas, residents and accountants (*karāṇa*) of that village. The kings Vijayāditya Satyāśraya and Kīrtivarma Satyāśraya are in all probability identical with Nos. 7 and 9 on the genealogical table given opposite page 336 of Dr. Fleet's *Kanarese dynasties in Bombay Gazetteer*, Vol. I, Part II.

15. The eight remaining western Chālukya records belong to Trailōkyamalla Āhavamalla Sōmēśvara I (A.D. 1044 and 1068), Tribhuvanamalla Vikramāditya VI (A.D. 1076 to 1126), Bhūlōkamalla Sōmēśvara III (A.D. 1126 to 1238-39) and [Perma]-

The later Chālukya kings of Kalyāṇi.

Jagadēkamalla II (1138-39 to 1149). A subordinate of Sōmēśvara I in Śaka 969,

Sarvajit, was Gandarādityarasa, the lord of Māhismatīpura and the ruler of the Madhyadēśa, who was then in charge of Sindavādi one thousand, Bennavūr twelve and the

Sōmēśvara I.

āya-bhatta village of Murugunda (No. 711 of Appendix B). Another subordinate of

the same king was the Pallava chief Vira-Nolamba Pallava-Permānadidēva whose wife Dharevaladēvī, is stated in No. 710 of Appendix B to have made a grant to the Śiva temple of Kālapriya and the Vishnu temple at Kañchagāra Belgali, *i.e.*, the present Belagallu. Vira-Nolamba Pallava Permānadi is already referred to in paragraph 40, Part II of my *Annual Report* for 1916. Of the three records which belong to the time of Tribhuvanamalla Vikramāditya VI, two are in good preservation, *i.e.*, Nos. 697 and 708 of Appendix B, and belong respectively to the 4th and the 50th year of the Chālukya-Vikrama Era. They mention the feudatory chiefs

Vikramāditya VI.

Jōgimayya and Daśavarmadēvarasa. The latter who is hitherto unknown to epi-

graphists was the lord of Miriñje (Miraj) and Gōkāvi (Gokak), born in the Solar race

and the Kāśyapa-gōtra, whose distinguishing musical instruments were the *Permaṭṭi* and the kettle-drum and who bore the emblems of a tiger and an antelope. Jōgimayya may be identical with Jōyimayyarasa mentioned at page 131 of the *Annual Report* on Epigraphy for 1916 as a feudatory of Vikramāditya VI. To Bhūlōkamalla Sōmēśvara III, the successor of Vikramāditya, belong two records (Nos. 695 and 699 of

Sōmēśvara III.

Appendix B) both of which are dated in the 8th year (Ananda) of Bhūlōkamalla-varsha.

It was noticed in the *Annual Report* for 1918, page 134, paragraph 8, that the Chālukya-Vikrama years 8 and 9 given for a Bhūlōkamalla Sōmēśvara III in two records from the Bellary district, were respectively to be restored into 58 and 59. But as Bhūlōkamalla had started an Era of his own called Bhūlōkamalla-varsha, which commenced with the last year of Vikramāditya VI, it will be easier to assume that the mistake in this case is in the name Chālukya-Vikrama which must be changed into Bhūlōkamalla-varsha than in the figures of the regnal years. Vīra-Nolamba Irūṅōla-Chōlamahārāja who held the titles 'the lord of Oreyūr', etc., is mentioned as a feudatory of Bhūlōkamalla Sōmēśvara III in No. 695, and prominence is given in this as well as in No. 699 to a merchant named Saubhare Gaṅḇōḇa Garudi-setti who was occupying the position of the chief minister in charge of the administration of the State. Pratāpachakravartin Jagadēkamalla or Perma-Jagadēkamalla II who succeeded Sōmēśvara III on the Chālukya throne is represented by two records, viz., Nos. 696

[Perma]-Jagadēkamalla II.

and 701 of Appendix B. The former refers to the *Mahāpradhāna*, *Śrīkaraṇa*, *Heri-*

lāla-sandhivigrahi and the *sēnādhipati* Kēsīmayya, son of Kamma-Nāya[ka] who was the *hergaḇe* of Manedade-nādu, Mi[diri]-nādu, Kosage, . . . [lū]lūru-nādu, Kallakelagu-nādu, Kolipāke-nādu and Sindavādi-nādu. His son the *Danda-nāyaka* Chiyamarasa was ruling the Sindavādi-nādu under his father. The records are dated in the 5th and 6th years respectively of the Jagadēkamalla Era, whose first year according to Dr. Fleet was the Siddhārtin *Saṁvatsara*—A.D. 1139 (Dynasties of the Kanarese Districts, page 457).

16. Of the Yādavas of Dēvagiri we have four records, viz., two of Kānnara or Kānharadēva (Nos. 732 and 733 of Appendix B) and two of Rāmachandra (Nos. 717 and 718 of the same appendix). A *Mahāpradhāna* of the former was the *Sarvādhipārin* Jōgama-Rāhutta ruling the Sindavādi country. One of the latter's subordinate in the 17th regnal year Sarvajit, was Rāja-

The Yādavas of Dēvagiri.

kulada-rāya son of Dēvarāne who gave four

villages in the Sindavādi-nādu to a certain Nāgeya-Nāyaka, son of Kammeya-Nāyaka who held the titles of *Nāyaṅkarāchārya*, *Ekāṅgavīra*, *Svayambhu-khandeya-rāya*, etc. Another subordinate officer of Rāmachandra in his 5th year Dhātri was Lakhumi-dēva-Nāyaka (son of ?) Vāsudēva not mentioned in other records of the king, known so far.

THE CHOLAS.

17. During the year under report the ancient Śiva temples of Tiruvārūr in the Tanjore district, Tirumalavādi in the Trichinopoly district and the Vishnu temple of Arulalapperumāl at Conjeeveram which contain a very large number of inscriptions, were visited with the sole object of securing the records left uncopied in previous years.

In Tiruvārūr, the Tyāgarāja shrine was completely covered with chunam plaster; and special arrangements had to be made through the Collector of Tanjore to have the plaster removed by the trustees of the temple. Many records of the time of the early and mediæval Chōlas were secured from Tiruvārūr and Tirumalavādi. An inscription of Rājārāja I found in the latter place (No. 92 of 1895) records an order of the king that the central shrine of the Vaidyanātha temple should be rebuilt and that before pulling down the walls, the inscriptions engraved on them should be copied down to be re-engraved on the renovated wall of the building. The fact is borne out by the form of the characters employed in the re-engraving of the early inscriptions.

18. No. 1 of 1920 dated in the 10th year of Parakēsarivarman who cannot be identified refers to the gift, by the queen Nakkaṅ Tillai Alagiyaṅ alias Sōlamādēviyaṅ,

Parakēsarivarman.

of a silver spittoon (*piṅgalam*) for the betel

leaf offered to the temple of Tirumalavādi-Udaiyaṅ which is referred to in No. 98 of 1920 as *Puṇalvāyil Śrī-Kōyil* on account of its close proximity to the river Kollidam, a branch of the Kāvēri.

19. No. 14 of 1920 is dated in the 27th year of Rājākēsarivarman but from the astronomical details it is attributable to Rājārāja I who ascended the throne in 985 A.D. It records a gift of land by Ilaṅgōṇ Pichchi, queen of Rājārāja I. Ilaṅgōṇ Pichchi, the senior queen (*mūta dēviyār*) of Rājārāja I.

20. No. 680 of 1919 copied from the Tyāgarāja shrine at Tiruvārūr and dated in the 20th year (= A.D. 1030) of Rājēndra-Chōla I records a long list of gifts made to the god Vīdi-Viṭaṅkar, another name of Tyāgarāja, by Anukkiyār Paravai Naṅgaiyār, by Arumolikūṭṭaṇ Lōkamārāyaṇ and by Iṣaṇaikkurai-uḍaiyār Nakkaṇ Orri between the regnal years 16 and 18 of the king, in which period the shrine seems to have been built of stone by Anukki Paravai Naṅgaiyār and the gifts engraved on the walls in the 20th year. It is stated that between the 38th day and the 199th day

of the 18th year the same lady covered the shrine of Vīdi-Viṭaṅkar (Tyāgarāja) with golden tiles mentioning the different weights of gold used in each set whose number is also given. The other parts of the shrine besides the central *vimāna* appear to have been covered by copper the total weight of which is also noted. The long list of endowments include amongst others, gold ornaments set with jewels, pearls, necklaces, ornaments for images set up in the temple, gold utensils for bathing the god and a large number of lamp-stands. One of the lamp-stands had to be lit at the place where the king Rājēndra-Chōladēva and Anukkiyār Paravai Naṅgaiyār took their stand in the temple. The above endowments were not recorded in the registers of the temple treasury until the 20th year. During the time of Rājēndra-Chōla's successors, *viz.*, Rājādhirāja I and Rājēndradēva more ornaments and utensils appear to have been given and additional parts of the temple constructed.

21. No. 456 of 1919 dated in the 29th year of Kulōttuṅga III, records a gift of lamp by Bētarasa, son of Madurāntaka Pottappichehōla Manumasiddarasa to the temple of Arulālapperumāl at Conjeeveram. No. 589 of 1919 copied in the same temple and dated in the 35th year of Kulōttuṅga III records that the shrine of Anantālvār was built by Śiya-Gaṅgaṇ son of Chōlēndrasimha, lord of Kuvalālapura and born of the Gaṅga family in Śaka 1134 (A.D. 1212).

22. In his *Annual Report* for 1908 paragraphs 65 and 66, Mr. Venkayya has referred to the sculptures of the Airāvātēśvara temple at Dārāsuram near

Kumbhakōṇam which was constructed by Kulōttuṅga III. The north, west and south walls of the central shrine which contain a belt of these sculptures represent scenes from the lives of the Śaiva devotees as related in the *Periāpurāṇam*. Sketches were prepared in subsequent years by Mr. P. Visvanatha Ayyar, the artist and photographer of my office, and these scenic representations of the 13th century are now reproduced in plates I to VI. Detailed descriptions of the scenes *seriatim* are appended below to help easy identification of the sculptures.

PERIYAPURĀṆAM SCULPTURES IN THE TEMPLE AT DARĀSURAM NEAR KUMBHAKONAM.

North Wall.

1. *Avanāśiyāṇḍār Mudalaivāyppillai*—(No. 1 on the north wall). Here a crocodile disgorges a male child which is being received by a woman, evidently the mother of the boy in accordance with the tradition relating to this incident. Sundaramūrtti Nāyaṇār, by singing a hymn in praise of the god, makes the crocodile in the tank in front of the temple at Avanāśi (in the district of Coimbatore) vomit forth the child which it had swallowed while the mother was bathing therein. The father of the child is close by, uplifting his hands in an attitude of worship.

2. *Tirumurugaṇpūṇḍiyil perrapaḍi* (No. 2 on the same wall). Enroute to Tiruvārūr from the Chēra country and very near Tirumurugaṇpūṇḍi the treasure which Sundaramūrtti had obtained from the king was carried away by the pseudo-robbers sent by the god. At this he approached the deity in the temple at Tirumurugaṇpūṇḍi when the god commanded the wealth to be restored to him. The thieves are seen piling up the wealth in front of Sundara.

3. *Uḍaiyanambiyai vēdarvaḷiparittapadi* (No. 3 on the same wall).—This refers to the above incident. The thieves are seen molesting the men that accompanied the treasure and carrying it away.

4. *Uḍaiyanambikkū ḍalai vēṇṇaruliṇapadi* (No. 4 on the same wall).—Herein the sculpture refers to a quite different story altogether from what is understood by the label above. There was a young woman by name Śāṅgili who was leading a life of celibacy spending her time in the service of the god at Tiruvorriyūr. At the time when Sundaramūrtti visited the temple at Tiruvorriyūr he was enamoured of her and the god arranged to get them united in marriage but stipulated that Sundara should take an oath, as desired by Śāṅgili, "never to part". As it was sacrilegious to take oath in a temple Sundara prayed that the god should absent himself from the temple temporarily and stop below the *maṭṭu* tree. But the god instructed Śāṅgili to insist on the oath being taken below the tree under which he would stop. She points out the tree in the sculpture. Every year a grand festival is conducted in commemoration of this event under that particular tree.

5. *Uḍaiyanambiyai āṇḍukondaruliṇapadi* (No. 5 on the same wall).—When the marriage of Sundara was arranged, God in the form of an aged Brahman suddenly appeared before him and proved by documentary evidence that he was his vassal from his grandfather's time. When asked to point out his residence the old Brahman entered the temple at Tiruvennainallūr and there miraculously disappeared into the *linga* while Sundara observed.

6. *vaṇa-ḍlai kāṭṭiṇapadi* (No. 6 on the same wall).—This refers to the proof given by God by showing the cadjan leaf containing the bond referred to in No. 5 above.

7. *Uḍaiyanambi elundaruliṇirār* (No. 7 on the same wall).—This sculpture cannot be identified clearly. Probably this refers to the birth of Ālālasundara, one of the beloved devotees of God Siva. On one occasion Ālālasundara while collecting flowers for God met by chance the two celestial women Aninditai and Kamalini who also came there to gather flowers for Pārvaṭī. There was mutual admiration. Śiva on this account directed Ālālasundara and the two ladies to be born on the earth in order that they might live together as husband and wives. Ālālasundara was born as Sundaramūrtti and the ladies as Śāṅgili and Paravai both of whom married Sundaramūrtti.

N.B.—The above 7 scenes relate to the miracles in Sundara's life.

8. *Isaiṇṇaiyār* (No. 8 on the same wall).—The woman who brought forth the great Sundara.

9. *Śuḍaiyaṇār* (No. 9 on the north wall).—The father of the famous Sundara.

10. *Tirunīlakandapperumbānār* (No. 10 on the same wall).—This *bhakta* (devotee) is reputed for playing on a harp the songs in praise of the Almighty. Here he is seen in front of the temple at Madura with the instrument then in vogue. His devoted wife is holding a pair of *jālara* (cymbals) to sound with the same in order to help her husband to keep time.

11. *Kō-Śēṅapperumāl* (No. 11 on the same wall).—This is a Chōla king who, by his great devotion, attained to the rank of Saints (Nāyaṇārs). As a king he is represented with a crown.

12. *Nēṣāṇḍār* (No. 12 on the same wall).—This weaver of Kampili was so devoted to Śaivas that all the cloths and underwears he turned out daily in his loom he gave away as presents to the deserving and thus obtained salvation. He is seen disposing of his cloths.

13. *Pāṇḍimāḍēvi* (No. 13 on the same wall).—She was the wife of the Pāṇḍya king Neḍumāraṇ. She was the daughter of a Chōla king. She went by the name of Mangaiyarkkaraśiyār. When the king favoured Jainism she with the help of Sambandar, who then visited Madura, got him converted to his former religion—Brahmanism. Sambandar is seen seated on a stool.*

14. *Appālum-adichehārnda-adiyār* (No. 14 on the same wall). This general name refers to those living beyond the three ancient kingdoms of Chēra, Chōla and Pāndya, who were staunch devotees of Śiva. Only three are represented in worshipping attitude in front of the temple.

15. *Mulunīru-pūsiya muṇivar* (No. 15 on the same wall). This applies to those that smear holy ashes over the whole of the body as laid down in the Āgamas. Six of these are shown worshipping God in front of a temple.

16. *Mukkālam-tirumēṇi-tīnduvār* (No. 16 on the same wall). Those that perform *pūjā* (worship) to the *liṅga* thrice a day—dawn, midday and evening—according to the Āgama rules are counted amongst Śaiva devotees. Three devotees are seen worshipping the *liṅga* and of these the one on the right has a conch placed on a tripod and a bell which probably denotes the morning service.

17. *Tiruvārūr-piṇḍār* (No. 17 on the same wall). Those born in the holy city of Tiruvārūr in the district of Tanjore are counted amongst the Śaiva devotees. Four devotees are seen in front of a temple and on the other side is a tree with a bull under it.

18. *Paramanaiyē-pāduvār* (No. 18 on the same wall).—This refers to the devotees that entertain the idea that Śiva alone is the greatest of the gods and sing His praise. Three such female devotees are seen with *jālaras* (cymbals) in the hand in the act of singing the God's praise. The Śiva temple here has a seated bull in front.

19. *Pattaraiyē-panivār* (No. 19 on the same wall).—The devoted of the devotees are honoured as Nāyanmārs. In this group several are seen in the attitude of worshipping the Śaiva devotees.

20. *Kōṭpuliyaṇḍār* (No. 20 on the same wall).—This Nāyanār of Tirunāṭṭi-yattāṅgudi in the Tanjore district was a commander-in-chief under a Chōla king. When going to serve in the army, he left instruction for the paddy stored by him being made use of only for the God but during a famine his relations used the grain themselves. On return he murdered them for the sin thus committed without even sparing a baby. This pleased the Almighty very much who appeared with his consort on a bull and admitted him amongst his retinue (*ganas*).

21. *Pugaḷttunaiyār* (No. 21 on the same wall).—This *gurukkuḷ* (temple priest) of Śrīvallipputtūr was faithfully worshipping the *liṅga* of the place even during the famine days. On account of the poor food he had then and the consequent weakness in his health the brass pot containing water slipped over the *liṅga* while bathing it and in his anxiety he fell into a stupor but the Almighty appeared to him in his dream and made him understand that under the *bali-pīṭha* there would appear a coin daily with which he could have his daily needs satisfied. In the illustration not only the individual is seen bathing the God but the *bali-pīṭhā* also.

22. *Śrutunaiyāṇḍār* (No. 22 on the same wall).—He was a native of Tanjore. While worshipping the god in the temple at Tiruvārūr, the Nāyanār observing the wife of Kalarisingar, a devotee who was present then, smelling the flowers intended for the God, could not put up with this sacrilegious act and cut her nose with the sword. We find another in a sitting posture preparing garlands out of the flowers given by a lady.

23. *Idaṅgalīyāṇḍār* (No. 23 on the same wall).—He was a king of Kōdumbālūr. A thief who stole the paddy in the granary was produced before him to be punished and he inquired into the cause. On ascertaining that in order to feed the Śaiva devotees the paddy was stolen, Idaṅgalīyāṇḍār not only released him but also made it public that anybody in need of wealth to feed *bhaktas* may freely make use of his granary and his treasury. While he is seated another standing below is seen tomtoming.

24. *Kalarisingaṇār* (No. 24 on the same wall).—This Kādava (Pallava) king who subdued other kings and repaired all Śiva temples found fault with his wife who took out a flower intended for the God and smelled the same thinking that it was a stray flower and was not intended for the God. Śrutunai Nāyanār (No. 22 above) who saw this cut the nose of the lady. The king who came to the spot

Plate II.
North Wall—cont.



12. Nēśāṇḍar.



13. Paṇḍimadēvi.



14. Appalum-eḍichohārada-aḍiyar.



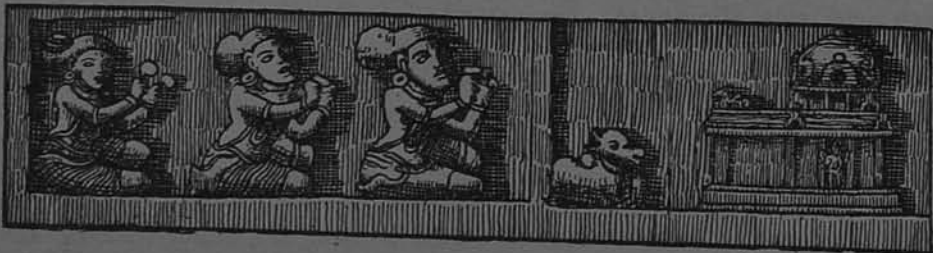
15. Muḷunṭupōṣaiya Muṇiyar.



16. Mukkālam-tirumēṇitōḍuvar.



17. Tiruvārūr-piḇandār.



18. Paramaṇaiye-pāḍuvar.

Plate III.
North Wall—cont.



19. Pattaraiṣe-paṇivār.



20. Koṭṭupaliyāṇḍar.



21. Puḡaḷṭṭuṇaiyār.



22. Śeruttuṇaiyāṇḍar.



23. Iḍaṅḡaliyāṇḍar.



24. Kaḷarsinḡaṇar.



25. Muṇaiyaḍuvār.

Plate IV.
West Wall.



26. Vayilar.



27. Neđomaraṇār.



28. Kariyār.



29. Śirāppuliṇḍār.



30. Kaṇampuliṇḍār.



31. Aiyadigaḷ Kaḍavarkōṇār.



32. Śattiyaṇḍār.



33. Kaliyaṇār.



34. Kalikkaraṇḍār kaḍai.



35. Adipattar kaḍai.

immediately was much offended at this, but on Śeruttunai Nayanār informing him what had happened, he cut her two hands as they were directly responsible for the sacrilegious act as shown in the illustration.

25. *Munaiyaḍuvār* (No. 25 on the same wall).—This native of Nīḍūr in the Chōla country helped all weak parties in battle, by receiving wages and utilized the income for feeding the Śaiva devotees.

West Wall.

26. *Vāyilār* (No. 1 on the west wall).—This Nāyanār of Mailāppūr is one of those that truly worshipped God Śiva by meditation. He is shown in a sitting posture with a beard and rosary under a tree.

27. *Nedumāraṇār* (No. 2 on the same wall).—This refers to the Pāndya king Kūṇ-Pāndya who favoured Jainism, but advised by Maṅgaiyarkkaṛāṣi his wife and Kulaśirai his minister, he was able to go back to Hinduism on the occasion of Sambandar's visit to his place. His hunch-back was straightened and he was consequently called Nedumāraṇār or Niṇṇaśirnedumāraṇ in full. The king is seated on a pedestal and the other attendants are seen below.

28. *Kāriyār* (No. 3 on the same wall).—This native of Tirukkadayūr (Māyavaram taluk, Tanjore district) was highly proficient in Tamil literature and was the author of *Tirukkōvai*. He obtained plenty of wealth from the three famous kings—Chēra, Chōla and Pāndya—but spent all in renovating Śiva temples. At last he reached Mount Kailās. In the illustration he is seen approaching the Holy Mount.

29. *Śirappulāṇḍār* (No. 4 on the same wall).—Born at Ākkūr in the Tanjore district he spent his time in worshipping the Śaiva devotees giving them money and feeding them. He is shown as making presents to his fellow devotees.

30. *Kanampulāṇḍār* (No. 5 on the same wall).—He was born at Irukkuvelūr (Vaidiśvaraṅkōyil) in the district of Tanjore. He was in the habit of regularly burning lamps in temples. Once, in Chidambaram, when he could not get money to buy ghee he began to collect grass from the sale-proceeds of which he was burning the lamps. On a certain day when the grass collected could not find a sale he burnt the grass itself. But finding that the grass was not sufficient to keep the fire burning until the required hour he set fire to his own lock of hair. In the illustration he is seen burning the hairs in the fire. His wife behind is holding the grass bundle (torch?).

31. *Aiyadigal Kāḍavarkēṇār* (No. 6 on the same wall).—This Pallava king of Conjeeveram was a bigotted Śaiva and relinquished his kingdom in favour of his son and went abroad renovating the Śiva temples.

32. *Śattiyāṇḍār* (No. 7 on the same wall).—A native of Variṇjiyūr in the Chōla kingdom. He was in the habit of cutting the tongue of those that spoke ill of Śaiva devotees. Here he is seen in the act of actually cutting the tongue of one with a sickle in his hand.

33. *Kaliyaṇār* (No. 8 on the same wall).—This wealthy oil-monger of Tiruvorriyūr after he had spent away his wealth in burning lamps in temples was in the habit of obtaining his wages for pressing oil and utilize the same for burning lamps in the temple. On a certain day when he could not get his wages he began to cut his head and used the blood instead of oil to burn the lamp. The Nāyanār is seen in front of the temple in the act of severing his head to obtain blood for the purpose.

34. *Kalikkambāṇḍār kaḍai* (No. 9 on the same wall).—This *bhakta* was in the habit of feeding the Śaiva devotees daily. One day before meals while about to wash the feet of one who appeared as a *bhakta* he found his wife hesitating to pour water as the individual turned out to be their old servant. This roused his anger and he cut her hand with the sickle. Piles of pots with food are heaped up. Three persons are seen sitting at meals. Śiva and Pārvatī appear seated on their *viśhaba* (bull) to give salvation to them.

35. *Adipattar kaḍai* (No. 10 on the same wall).—This fisherman of Negapatam was in the habit of dedicating the best of the fish he got daily from the sea to the god of the place. One day when he secured an only golden fish he willingly

offered it to the god. Śiva with Pārvati appeared on a *rishaba* (bull) and gave him salvation. The Nāyaṇār is seen holding the fish in one hand and others drawing the net spread out in the sea.

36. *Naraśiṅga-muṇaiyuraiyar* (No. 11 on the same wall).—This king was giving presents to all wearing holy ashes especially on the days of Ādrā asterism. On such a day even when a pseudo-Śaiva appeared before him he extended his generosity to him by paying double the amount. The king is shown with a beard, seated with his queen behind. Six others are seen in front receiving the present.

37. *Pugalchchōlaṇār* (No. 12 on the same wall).—This Chōla king who was ruling at Uṇaiyūr (Trichinopoly) once ordered his army to proceed against Adigaṇ, a chieftain who failed to pay his tribute. On returning from thence they brought the heads and wealth of the enemies' army. On noticing in the midst of the heaps of heads one with matted hair, and finding it to be one of a *bhakta*, he became compunctious and entered the sacrificial fire with that head placed over his in a gold plate. Then Śiva and Pārvati appeared before him as is shown in the illustration.

38. *Poyyadimaiyillāda pulavar* (No. 13 on the same wall).—This refers to the poets of the last *saṅgam* (learned assembly) of Madura who were staunch Śaivites. Nine of them are seen in the illustration between a shrine and a *mandapa*.

39. *Kūrruvaṇār* (No. 14 on the same wall).—This devotee conquered many chiefs and acquired enormous wealth. He had all the paraphernalia of an anointed king except the crown. When the Brahmins of Tillai (Chidambaram) refused to crown him king saying they would crown none but the Chōla king, he prayed to God Naṭarāja to crown him with his holy feet. God blessed him accordingly. His vassals are seen paying homage to him.

40. *Gananādāndār kadai* (No. 15 on the same wall).—This devotee of Shiyali (Tanjore district) was in the habit of daily instructing all who approached him in the matter of performing several kinds of services to God—raising flower-gardens, bringing water for the sacred bath, decorating temples, lighting lamps and reciting sacred hymns. At last he reached heaven. In the illustration he is seen instructing the several disciples who are standing on either side in front of the Almighty.

41. *Śeramaṇ-Perumāl kadai* (No. 16 on the same wall).—This is another name of Perumākkōḍaiyār who was king of the Chēra country. As directed by God in a dream, he gave plenty of wealth to poet Bānapattirar of Madura and with Sundara reached Kailās in his last days. In the illustration he is seen getting down the elephant and worshipping poet Bānapattirar.

42. *Śiruttondar kadai* (No. 17 on the same wall).—This devotee of Tiruchengattāngudi in the district of Tanjore was a military officer at the beginning and led a successful campaign against Vātāpi (the modern Bādāmi in the Bombay Presidency). He would not eat his daily meals unless he found one to partake of the same in company. Later on he was residing in his own village and doing service to the God, who in the disguise of a Bhairava mendicant commanded him to cook the flesh of his only son for him, which he did. But then the God in disguise would not eat in the house of a childless couple. When the husband and wife were perplexed, the mendicant Bhairava commanded them to call for the boy who immediately came running. Thus he attained salvation. The boy as received by the mother in her arms is shown in the illustration.

43. *Śākkiyaṇār* (No. 18 on the same wall).—This devotee first adhered to Jainism. Finding it to be untrue he went back to Saivism and spent his days in the worship of the *liṅga*. In the act of worshipping he forgot himself so much in his devotion that he took the bricks that were lying by and threw them over the *liṅga* without perceiving what he was doing. Thinking that this act of his should have been at the instigation of Śiva, he continued to do the same. Śiva was much pleased with this form of worship.

South Wall.

44. *Eyarkōṇ Kalikkāmāndār* (No. 1 on the south wall).—He was a hereditary military officer but became in his later years a true devotee of Śiva. He executed

Plate V.
West Wall—cont.



36. Narasiṅgamūṣaiyariyar.



37. Puṅgalochchōḷanār.



38. Poyyadimaiyillada pulavar.



39. Kōrruvanār.



43. Śakkiyanār.



40. Gaṇarāḍaṇḍar kaḍai.



41. Śrīraṅg-Perumāl kaḍai.



42. Śiruttōṇḍar kaḍai.

Plate VI.
South Wall.



44. Eyarkōn Kalikkamāṇḍār



45. Āḷuḍaiyapillaiyār.



46. Naminandindigal.



47. Seyṇḍōḷṛ-pillaiyār kadai.



48. Tirakkuripputtōṇḍār.



49. Tiruṇḍippavai.



50. Ilaiyamāraṅguḍi Mārār kadai.

repairs to the temple at Tiruppaṅgūr near Vaidiśvaraṅkōyil. On learning that God acted as mediator between Sundaramūrti and his wife Paravai he got offended with Sundarar. In order to show to him what a true devotee Sundara was, God made him suffer from paralysis and sent Sundara to cure him of it. Being displeased at the idea of getting cured at Sundara's hands he killed himself. When Sundara approached the house he was informed that the Nāyaṇār was sleeping on the cot. On approaching the cot, Sundarar recognized the true state of affairs and attempted to commit suicide. Thereupon Kalikkāmānāyaṇār was brought to life and prevented Sundarar from killing himself.

45. *Āḷudaiya-pillaiyār* (No. 2 on the same wall).—This is the boy-devotee Sambandaṇ. While yet a child, his father left him on the bank of the tank within the temple at Shiyali. When the child felt the need of mother's milk, God asked Pārvati to feed him with the same. He was thus favoured with it in a golden cup. On completing the bath, the father finding a cup of milk before his boy began to chastise him and asked him from whom he got it. The youth pointed out the God and Goddess on the *ṛishaba* (bull). We find the boy holding a cup in his hand and the father in the act of punishing him with a cane in his hand.

46. *Naminandi-adigal* (No. 3, same wall).—He was a native of Ēmappērūr near Tiruvārūr. He was desirous of burning a lamp in the shrine of Aranēri within the temple at Tiruvārūr. On the Jainas residing near the temple refusing to let him have some ghee for the purpose he was much perplexed, when there arose an aerial voice directing him to burn the lamps with the water of the tank close by which he did to the astonishment of all. He is seen in the act of carrying water in a pot on the left side and lighting the lamp in front of the shrine on the right.

47. *Śēṇalūr-pillaiyār kadai* (No. 4, same wall).—This is Chaṇḍēśvara who is seen in all Śiva temples. When he was devoutly worshipping the *liṅga* his father scolded him and kicked the pot containing the milk intended for the sacred bath. For causing this obstruction Chaṇḍēśa cut his father's leg with the axe. Pleased with this high devotion Śiva made him the head of all the devotees and also crowned him with a garland. Both the acts of cutting the father's leg and his being crowned with a garland are seen in the illustration.

48. *Tirukkuripputtandar* (No. 5, same wall).—This washerman devotee of Conjeeveram was in the habit of getting the clothes of all *bhaktas* washed. To test his sincerity God Ēkāmbaranātha in the disguise of an old Brahman gave his torn rag for being washed and returned before dusk the same day and at the same time brought on a heavy storm and darkness soon after. Unable to fulfill his promise, this Nāyaṇār attempted to dash his head against the stone, which God prevented and gave him salvation. To the left Śiva appears as an old Brahman holding a stick and in his front this Nāyaṇār with the torn cloth on his shoulder.

49. *Tirunālaippōvār* (No. 6, same wall).—This is the famous Pariah saint Nandaṇ who joined the Nāyaṇārs by the grace of God Naṭarājā at Chidambaram. When he was precluded from entering the temple being an outcaste, God Naṭarāja directed him to get himself purified by entering the sacred fire. This he did as seen in the illustration.

50. *Ilaiyamāraṅguḍi Mārār kadai* (No. 7, same wall).—This *bhakta* was fond of feeding all pure devotees of Śiva. At a time when he had no food-grains, Śiva as an aged Brahman went to him at midnight and asked for food. He collected the paddy seeds sown in the field in the morning and had the food ready. Then he woke up the aged Brahman who was pretending to be asleep. The Brahman manifested himself into Śiva with Pārvati on a bull. The Nāyaṇār is seen on the left in the act of holding a basket and the Brahman sitting in the middle; while on the left on a bull the God and Goddess are seen.

23. Of the large number of inscriptions of Rājarāja III secured during the year, No. 91 of 1920 copied from Tirumalavādi and dated in the 7th year (= A.D. 1233) deserves notice. A certain Kūṛṇṇudaiyāṇ Terri Periyāṇ alias Ēdirilīśōla Mūvēndavēḷāṇ repaired the *ṇṛitta-maṇḍapa* in the temple of Tirumalavādi-Uḍaiyār, the Vishṇu

temple with its *maṇḍapa* and the Tāyilunallān-*maṇḍapa* by extending their area and improving their general appearance. He replanned the village and opened the street called Vikrama-Chōlaṇ-tiruvīdi by filling up a large pit in the centre of the village. He also protected the village from the inundations of the river Kollidam by removing farther south the southern embankment at the spot where the river turning to the north was likely to damage the village during high floods. For these meritorious acts of his, he was requested to live in the village of Tirumalavādi and a house was given him to live in. At present the said corner is being protected by a stone embankment by Government.

Rājarāja III.

THE KINGS OF KONGU.

24. Dhārāpuram which is found mentioned in inscriptions as Parāntakapuram and Rājarāpuram, and which is claimed to have been the *quondam* capital of the Kongu kings for some time, was taken up for a detailed talukwar survey during the year in response to a request from Mr. F. J. Richards, Collector of Coimbatore.

In popular legend, Dhārāpuram is commonly believed to be Virāṭapuram, wherein the scenes of the stirring incidents of the last year of the Pāṇḍavas' exile were laid in the *Mahābhārata*, and the fertile Hindu imagination has coupled certain places in and around this town with memorable episodes from the great epic. For instance,

Dhārāpuram in legend.

Dalavāyppattanam five miles to the south of Dhārāpuram, is considered to be the place where the brothers met in solemn conclave (*tanīyirukkal*) to pitch on Virāṭapuram as best suited for their life of *incognito*; Kadarūr, Kārattoluvu, and Tiruppūr are connected with the cattle-lifting raids of Duryōdhana; Kīranūr is the tryst where Bhīma met and fought his vengeful duel with Kichaka, and Nāñjuṇṇai near Aravakkurichchi, the watercourse from off which the brothers quaffed their poisoned drink. It is also noteworthy that Draupadī seems to be a fairly popular name among the women-folk of the labouring classes.

In the year under review about 180 inscriptions were copied in this taluk, the major portion of which are records of the kings of Kongu; but they have not helped to dispel the obscurity in which the history of these kings is enveloped with their puzzling maze of Chōla and Pāṇḍya names.

25. First in order comes a record of Vikrama-Chōla (No. 187 of 1920) dated in the 20th year of his reign. He has been distinguished by the title '*Kōṇāṭṭāṇ*'. A record of this Vikrama-Chōla with the same epithet has been found at Tīngalūr in the

Kalimūrkhā Vikrama-Chōla.

Coimbatore district (No. 614 of 1905) and is dated in Śaka 9[67] (= A.D. 1044) his 40th year. Five records of the present collection (Nos. 131, 183, 185, 190, and 215 of 1920), in neatly engraved Vatteluttu alphabet belong to the reign of a king Kalimūrkhā Vikrama-Chōla with dates ranging between his 27th and 42nd years, and, considering the ancient form of the script used and the high regnal years given, it is not improbable that the two kings are identical. If this is so, Vikrama-Chōla's reign of 40 years known so far is extended further by two years while his initial date would be A.D. 1004-5. It may be noted that the title Kalimūrkhā is also assumed by the Chēra king Ravikōḍai (No. 12 of 1891). Two of the Vatteluttu inscriptions of this king (Nos. 183 and 185 of 1920) begin with a short introduction which being nothing more than a laudatory prelude refers "the year of the King when, having taken Vendi-nādu he wielded the sceptre seated resplendent under his glowing white parasol appropriating for himself just a sixth share of the produce of the land discarding the rest and was (to his subjects) like a mother dear to her new-born babe." In No. 187 of 1920 noticed above, the name of the king's daughter is given as Vikramamāśōla[n-Śōlamā]dēviyār, while in No. 183 of 1920 are mentioned Tirukalūmala-nādu (Śhiyali in the Chōla country was called Kalūmalam) and the name of the donor, one Vāṇavaṇ Uttaramantri.

26. Kō-Abhimāna-Chōla Rājādhirāja whose reign must have extended from 1080 at the earliest to at least 1100 A.D.

Abhimāna-Chōla Rājādhirāja.

(No. 573 of 1905) is represented by three inscriptions (Nos. 202, 223 and 249 of 1920); but in the last one the king appears without the prefix Abhimāna-Chōla.

Nos. 198 and 205 of 1920 are records of king Rājādhirāja Uttama-Chōla, of his

Rājādhirāja Uttama-Chōla.

8th and 17th years respectively. The

name Rājādhirāja prefixed as his patronymic

may perhaps favour the conclusion that Uttama-Chōla was the son of Abhimāna-Chōla Rājādhirāja and succeeded him on the throne. A different Abhimāna-Chōla [Rājādhirāja], a relative (*urimaiyar*) of the king's *sāmantas* figures as the donor in No. 205 of 1920 and mention is made in No. 198 of 1920 of a certain Kēralakēśari Amarabhayaṅkaraṇ Kōṭpuliyaṛ, one of the *Vāḷilārs* (?) of the king.

27. No. 192 of 1920 is a record of the 6th year of king Rājādhirāja Vīra-Chōla whose reign began in 1118-19 A.D. and continued at least for five years (*Annual Report* for 1905-06, paragraph 38). The title Rājādhirāja prefixed to his name makes him also a probable son of Abhimāna-Chōla Rājādhirāja and therefore the brother of Rājādhirāja Uttama-Chōla. The inscription supplies the interesting information that the lands of a Brahman named Kāmakkāṇi Sōmāśi who was arraigned for high treason, were confiscated to the State and that they were purchased by one Periyāṇ Sōlaṇ *alias* Vīraśōlkkāṇḡayan for 30 *pon* and presented to the temple of Valaṇḡulinātha at Piramiyaṁ *alias* Vīraśāṅgāda-chaturvēdimaṅgalam for the expenses connected with the recitation of the *Tiruppadiyam* hymns. In three inscriptions Nos. 111, 189 and 204 of 1920 figures a king named Vīra-Chōla Kalimūrka-Perumāl with regnal years 14, 13 and 24 respectively and considering the form of the Vatteluttu alphabet in which some of his records are engraved, it is likely that he was earlier in point of time to Parakēsarivarman Vīra-Chōla 'who ruled the two Kongus' but may be identical with Perumāl Vīra-Chōlādēva mentioned in paragraph 41 of the *Annual Report* for 1909-10. Future researches must establish whether Rājādhirāja Vīra-Chōla and Vīra-Chōla Kalimūrka-Perumāl were identical or if different, the relationship that existed between them which may in all probability have been that of father and son.

28. No. 276 of 1920 mentions one Uttama-Chōla Vīranārāyaṇa with the regnal year 2 and there is nothing to controvert his identification with Rājakēsarivarman Tribhuvana-chakravartin Vīranārāyaṇa (paragraph 41 of the *Annual Report* for 1909-1910) whose latest year hitherto discovered is 10. The name of Uttama-Chōla prefixed to him probably indicates that he was the son of Rājādhirāja Uttama-Chōla and we

Uttama-Chōla Vīranārāyaṇa.

may not be far wrong in surmising that

Vīranārāyaṇa was an infant when his

father died and that during his minority his uncle and probably his son after him reigned on the throne and that when Vīranārāyaṇa came of age the kingdom passed into his hands by the death of Vīra-Chōla Kalimūrka-Perumāl or on account of his own greater claim to the throne as the descendant of a direct line. Between Rājādhirāja Uttama-Chōla and Kulōttuṅga mentioned in the next paragraph an interval of about 30 years, the reigns of Rājādhirāja Vīra-Chōla and Vīra-Chōla Kalimūrka-Perumāl (for 5 and 24 years respectively if the two kings are different or for only 24 years if they are identical) and that of Vīranārāyaṇa for at least 10 years have to be accommodated. This view is also in consonance with the conclusion arrived at on page 105 of the *Annual Report* for 1909-10 that Perumāl Vīra-Chōla must have been either a predecessor or a contemporary of Vīranārāyaṇa.

29. The next king of this dynasty is Rājakēsarivarman Tribhuvana-chakravartin Kulōttuṅga-Chōlādēva whose reign may have commenced in about 1149 A.D. working back from the known date of Vīrarājēndra's accession and extended to at least 34 years

Kulōttuṅga-Chōlādēva.

according to No. 661 of 1905. Among

the inscriptions in this year's collection

Nos. 165, 194 and 275 of 1920 refer to him with the two titles, while the rest (Nos. 171, 181, 201, 266 and 280 of 1920) mention him only by name and in none of these has the regnal year 34 been exceeded.

30. By far the largest number of records of the dynasty copied this year are those of Vīrarājēndra and the regnal year 45 still continues to be the maximum limit

Vīrarājēndradēva.

for him. But they do not contain any

fresh matter of special historical value

that could help to throw light on the history of his long reign. No. 118 of 1920 mentions Pulāmbi[r]aikkoṭṭai, a fortified stronghold in his kingdom, which was garrisoned by a contingent of 1,000 men under the captaincy of one Kokaṇḍara Pallavaraiyaṇ. In No. 123 of 1920 a town called Rājaviṇchādīrapuram finds mention and a certain

sāmanta of the king, Teliṅganādudaiyāṇ by name, is the donor figuring in No. 154 of 1920. Koṅgūr was called Jayaṅḡondaśōlanallūr and it is not unlikely that Jayaṅḡondaśōla was the surname of Vīrarājendra or his predecessor Parakēsarivarman Tribhuvanachakravartin Vīra-Chōla, both of whom claimed to have ruled the two Koṅgus. 'Amudaṇ-achchu mentioned in No. 182 of 1920 seems to have been a standard coin of currency of those times in addition to *ānai-achchu* and *undi-achchu* noticed in paragraph 20 of the *Annual Report* for 1915-16. 'Rājakēsari-kāl' (No. 181 of 1920) and 'Parakēsari-kāl' (No. 183 of 1920) were evidently the names of the standards measures of quantity and 'Parakēsari-kal' occurring in the latter, the name of the touch-stone for testing the standard fineness of gold; and a gold bar of the royal standard of purity seems also to have been kept for purposes of test and verification—compare the expression "பாகெசரீக்கல் துளைகிற செம்பொன் ஆணி ஒட்டா[ய்*]பது" in No. 186 of 1920.

31. In the *Annual Report* for 1905-06 it has been pointed out that there were two Vikrama-Chōlas who succeeded Vīrarājendra, one probably a Parakēsari with a reign of at least 8 years from 1255 A.D. and the other a Parakēsari-varman Tribhuvanachakravartin whose reign began in 1273-74 A.D. and extended to at least 27 years (No. 6 of the list in paragraph 39 of the *Annual Report* for 1909-1910). Several inscriptions of Vikrama-Chōla have been discovered this year with regnal years ranging even to so high a figure as 30; but it is not possible to identify to which of the two kings they belong. Only this much can be inferred therefrom that the reign of one of them, presumably the latter, extended to 30 years. No. 196 of 1920 is a record of the 13th year of a still another Vikrama-Chōla, with the epithets Parakēsari Tiruchchirrambalamudaiyāṇ.

32. The date of Rājakēsari-varman Tribhuvanachakravartin Vīra-Pāṇḍya whose reign has been fixed in the *Annual Report* for 1905-06 to have begun in 1265 A.D. and to have continued for at least 16 years still remains the same.

Sundara-Pāṇḍya is represented by some inscriptions of which the highest regnal year is 28 as against 37 in previous years' collections; but in the absence of any specific data, his place in the Koṅgu chronology continues indefinite. No. 160 of 1920, a record of Alaṅgiyam *alias* Uttamachōlanallūr, mentions a gift of land for the maintenance of a *maṭha* for Nāyaṇār Jñānamūrttidēvanāyaṇār made in the reign of a king whose name has tentatively been read as Emmāḍalamum-kondaruliya Vīra-Sundara in the [7]51st year, Arpaṣi month. It is not understood who this king is and to what era the date belongs.

33. No. 208 of 1920 is the only inscription of this year's collection which mentions a Chēra king. It is in much damaged Vatteluttu characters and is dated in the 6 + 9th year of Kō-Varaguna Parāntaka who bears the characteristic Chēra title of *Chandrādityakulatilaka* and also calls himself a *Sārvabhauma*. His name which is composed of the names of the Pāṇḍya king Varaguna (862 A.D.) and the Chōla king Parāntaka (A.D. 907) leads to his probable identification with Kōkkandāṇ-Vīranārāyaṇa or Kōkkandāṇ Ravi, the contemporary Chēra kings of the time who had entered into political relations with the Pāṇḍya Varaguna and the Chōla Parāntaka as surmised on page 59 of the *Annual Report* for 1910-11 and on page 61 of the *Annual Report* for 1911-12 or with some other immediate successor in the Chēra line. It may also be remembered that Parāntaka I married a daughter of Kōkkandāṇ-Ravi, S.I.I., Vol. II, p. 386.

34. With the additional information now available, the following may be taken as a tentative list of the Koṅgu kings so far known:—

Kōnāttāṇ Vikrama-Chōlādēva probably also called Kō-Kalimūrkhā Vikrama-Chōlādēva from 1[00]4 to at least 1046 A.D.

Parakēsari-varman Abhimānachōla Rājādhirāja from 108 * to at least 1100 A.D.

Rājakēsari-varman Rājādhirāja Uttama-Chōla with a reign of at least 17 years.

Rājādhirāja Vīra-Chōla from 1118 for at least 5 years.

Perumāl Virachōladēva or Virasōla-Kalimūrka-Pērumāl with a reign of at least 24 years.

Rājakēsarivarman Uttama-Chōla Viranārāyaṇa, probably also called Rājakēsarivarman Tribhuvanachakravartin Viranārāyaṇa and Kōṇērīṇmaikondāṇ with a reign of at least 10 years.

Rājakēsarivarman Kulōttuṅga-Chōladēva from about 1149 to about 1183 A.D.

Parakēsarivarman Tribhuvanachakravartin Vira-Chōla 'who ruled the two Koṅṅus', also called Kōṇērīṇmaikondāṇ with a reign of at least 23 years.

Rājakēsarivarman Tribhuvanachakravartin Virarājēndradēva also called Kōṇērīṇmaikondāṇ from 1207 to at least 1252 A.D.

Parakēsarivarman Vikrama-Chōla from 1255 to at least 1263 A.D.

Rājakēsarivarman Tribhuvanachakravartin Vira-Pāṇḍya from 1265 to at least 1281 A.D.

Parakēsarivarman Tribhuvanachakravartin Vikrama-Chōla from 1273 to at least 30 years.

35. The kings whose place in the Koṅṅu line has yet to be fixed in the light of future researches are—

Rājarāja Karikāla-Chōladēva perhaps also called Rājarāja (12th year), who must have been a very early king of this line if not identical with Rājarāja the Chēra feudatory of Jātavarman Sundara-Chōla-Pāṇḍya (page 294 of *Epigraphia Indica*, Vol. XI), Sundara-Pāṇḍya whose latest year is 37, and several unspecified and unidentifiable Rājakēsarivarman Kōṇērīṇmaikondāṇs and Parakēsarivarman Kōṇērīṇmaikondāṇs.

THE VIJAYANAGARA KINGS.

36. Conjeeveram, the queen-city of the south, which has passed through many vicissitudes and whose possession was coveted by successive dynasties of kings with varying degrees of success, was taken up first in the talukwar survey arranged for the field-season and the work of copying was started in the Varadarājasvāmin temple at Little Conjeeveram, the result being a yield of over 300 inscriptions exclusive of those copied in previous years.

A pretty fair proportion of the inscriptions are records of the later Chōlas, and their feudatories Gaṇḍagōpāla and Vijayaṇḍagōpāla. These latter have been dealt with separately under 'Miscellaneous dynasties'. More than fifty per cent belong to the Vijayanagara kings from Vira-Sāyaṇa Uḍaiyār down to Venkaṭa II, who despite their general religious toleration as evidenced by their charities to both Śiva and Viṣṇu temples, seem, however, in later times to have developed a special predilection to Vaiṣṇavism and to have made the Varadarāja temple an object of their special adoration. The inscriptions are not, however, historically fruitful and do not add to the knowledge we already possess about these kings and their times. They record mostly gifts for offerings and cakes for the god appending monotonous and exceedingly detailed grocer's lists of the ingredients required for the preparation of the cakes and the ratios of their distribution to the temple servants and others.

37. The earliest Vijayanagara king represented in this year's collection is Vira Sāyaṇa Uḍaiyār. The astronomical data furnished in the inscription for his 14th year work out correctly for Śaka 1285 (October 12, 1363 A.D.); and as we know from No. 188 of 1903 that the 15th year of Vira-Sāyaṇa Uḍaiyār, son of Kampana I, corresponded to Śaka 1285, we are enabled to identify the king of the present inscription with that same son of Kampa I.

Another inscription (No. 241 of 1920) of the *Mahāmaṇḍalēśvara* Vira Sāyaṇa Uḍaiyār discovered at Kāṅgayam in the Coimbatore district is dated in the cyclic year Dundhubi corresponding probably to Śaka 1304 (roughly A.D. 1382-83) and belongs therefore to the son of Bukka I.

38. In a record (No. 662 of 1919) of Kampana II dated in Śaka 12[96] figures the donor, Kōṇappa, a son of Muddappa, who vaunts the Vijayanagara titles of *Arunbakandāṇ* and *Būshaikkuttappudārāyagandāṇ*. Two records of the same king (Nos. 135 and 136 of Appendix C) dated in Pramāḍīcha (corresponding to Śaka 1295) copied in the Dharapuram taluk (Coimbatore district) are the earliest Vijayanagara

Kampana II.

records hitherto discovered in Kōngu and they state that the temple of Nāgīśvara-mudaiyār which was defiled and devastated during the Muhammadan raids (*Tulukka-vānam*) was restored by a certain Āvudaiyarājā, a local chieftain. This leads to the not improbable conclusion that Kōngu was at this time a Vijayanagara viceroyalty.

39. In No. 661 of 1919 belonging to Harihara II in Śaka 1325, the donor Obhaladēva Mahārāya, son of Pillaiyār Podukkamūr Siddharaśar is mentioned with a

Harihara II.

long string of Sanskrit epithets, such as
Vrīṣabhalāñchana, *Bhāradvājagōtra-*

javitra, *Mailāpurandhara*, *Mallāpuravallabha*, *Pallavāditya*, *Jagadēkabhairava*, *Bhuvani-nārāyaṇa*, *Rūpakandarpu*, etc.

40. Harihara III is also represented by an inscription in the same tāluka (No. 227 of 1920) dated probably in Śaka 1330, which mentions that a village called Ālambādi was permitted to be colonised by ryots for cultivation purposes and that gifts of

Harihara III.

Dēvarāyapaṇ (same as the *Dēvarāya-*
pagodas mentioned on page 85 of the

Annual Report for 1910-11) and a tax of one *paṇam* per village were given to the temple for its expenses.

41. Of Kumāra Mallikārjuna this year's collection gives only one inscription in Conjeeveram and about half a dozen in Dharapuram. In No. 212 of 1920, Kampayanāyaka is mentioned as the king's கௌக்கன், the meaning of which designation is not clear, whereas he is the king's agent or viceroy (*kāriyattu-kadavar*) in No. 216 of 1920.

Kumāra-Mallikārjuna.

42. No. 658 of 1920, a record of Virūpāksha II, son of Dēvarāya Mahārāya, contains some interesting information in regard to the facilities afforded to tenants for bringing waste lands under cultivation and mentions that a piece of land, situated in the middle of certain temple property in Padaiparru alias Tēperumālnallūr, which was, on account of its high level, unirrigable and was therefore lying waste from time immemorial (*anādikarambu*) overgrown with heath and other wild shrubs, was purchased as *ulavukkāni*, that its profitless level was tackled and that it was then

Virūpāksha II.

made irrigable by means of a new channel
and that the income accruing from the

land, as thus improved, was distributed between the Varadarāja and Tirumaliśaiālvār temples in a certain ratio.

43. In No. 601 of 1919 issued in the reign of Bhujabala Vira-Narasīngadēva Mahārāya in Śaka 143[1] a Setti of Narasīngarāyapuram provides, among other things,

Vira-Narasīngadēva-Mahārāya.

for offerings to Tirukkacchinambi, the
Setti saint of Conjeeveram and a contem-

porary of Rāmānuja, whose memory is now seen perpetuated in the name of the Tirukkacchinambi street (the present Chetti street) and in a small shrine in it dedicated to him.

44. Inscriptions belonging to Krishnarāya have mainly been copied at Conjeeveram, while Ālūr in Bellary and Dhārāpuram in Coimbatore have also contributed a small number. Of these, two copies of the same inscription (Nos. 474 and 533 of 1919) copied at Conjeeveram give a complete list of Krishnarāya's conquests prior to Śaka 1438 and contain so far as the historical introduction is concerned the same information as in No. 574 of 1902 (Tamil inscription at Tiruvannāmalai) and No. 196 of

Krishnarāya.

1903 (Telugu inscription at Kālahasti), a portion of which has been summarised on

page 7 of the *Annual Report* for 1902. The second series of the king's conquests were that with a view to subdue the country of Kalinga, he started again for Bezvada, laid siege to the fort of Kondapalli and captured alive the (Oriya) chiefs Prabarāju-Śiraschandra Mahāpātra, Bōdajana Mahāpātra, Bijilikhan and others who were assembled within that fort and promising them pardon proceeded further storming the Telingāna forts of Anantagiri, Undrakonda, Aruvapalli, Jallipalli, Kandikonda, Kappaluvāyi, Nallakonda, Kambamettu, Kanakagiri, Śaṅkagiri and other fortresses on the way, and marched to Simhādri and after erecting a pillar of victory at Pōttunūru in

the very heart of the Kalinga country he performed certain *Mahādānas* in company with his consorts who had accompanied him in his campaigns and thence returned to Vijayanagara via Rājahmundry. Certain discrepancies between the accounts of these campaigns as culled from lithic records and as collected from Telugu literature are noticed on page 180 of the Director-General's Annual for 1908-09. The king then made a religious tour in the south and halting at Conjeeveram on the way made to the Varadarāja Perumāl at Vishnu-Kāñchi a present of the *Punya-kōti-vimāna* which he gilt with gold for 1,000 *varāhas*. This gift of the king which is mentioned as having been made for the merit of his father Narasānāyaka and his mother Nāgalādēvi is again recorded in three trilingual (Tamil, Kanarese and Telugu) inscriptions (Nos. 478, 513 and 569 of 1919) which begin with the usual historical introduction in Sanskrit that is generally found in his copper-plate grants (vide *Epigraphia Indica*, Vol. I, p. 362) giving the genealogy of the Tuluva dynasty from Īśvara down to Krishnarāya, while No. 664 of 1919 records the same bare gifts in Tamil verse and No. 510 of 1919 in Kanarese prose. When three months later, the king again camped at Conjeeveram and had granted two villages for the floating festival of Ekāmrānāthaśvāmin at Big Conjeeveram, No. 641 of 1919 informs us that a deputation consisting of the trustees and other employees of both the Śiva and Vishnu temples waited on the king and after some representations made on either side in regard to the boggy nature of the soil near *Sippiyar-madu* that lay on the car-track the parties came to an agreement, fixing the routes to be followed by the cars and *vāhanas* of the two temples in their festive rounds. The king also with a characteristic display of liberality availed of this occasion to present a car each to the Vināyaka and Krishna images of the two temples.

45. In No. 370 of 1919 we get the information that the Mādhyā teacher Paramahansa Parivrajākāchārya Vyāsa-Tirtha, the disciple of Brahmanya-Tirtha, secured from the king, the village of Pulambakkam in Padaividu-rājya, for conducting the Āvāni festival, in his own name, of god Varadarāja and also got the king's sanction for presenting a Śēshavāhana of gold which had to be used as a vehicle of the god on the fourth day of all festivals.

46. In No. 418 of 1919, Rāyasam Ayyapparasa is mentioned as the son of Gottimukkil Timmarasa of the Bhāradvāja-gōtra, and the Āśvalāyana-sūtra, while in No. 53 of the *Nellore Inscriptions* he is stated to be the son of Vēmarasayya and the subordinate of Rāyasam Timmarasayya and on page 192 of the Director-General's Annual Report for 1908-09, he is mentioned as the son of Koṇḍamarasayya.

From the Dhārāpuram inscriptions (Nos. 286 and 290 of 1920) we learn that Koṇḍamarasayya and Timmā-Daṇāyaka Udaiyar were the agents of the Vijayanagara kings in their southern dominions at this period and that one Vālayadēva-Mahārāja was the trusted sub-agent 'the right hand' in Kongu under them till Śaka 1454. In No. 214 of 1920 the latter is himself promoted to the Chief agent's place with the title of *Mahāmaṇḍalēśvara* and has a sub-agent under him in the person of Raghupatidēva-Mahārāja.

No. 213 of 1920 is dated in Kali 4633, Viya, evidently a mistake for Vijaya, corresponding to Śaka 1454-55 in the reign of Krishnadēvarāya; but as we know that Krishnarāya died in Śaka 1452 and was succeeded by his half-brother Achyutarāya in the same year, there seems to be some mistake either in the name of the king mentioned or in the date given in the record.

47. Achyutarāya is represented by a fairly large number of inscriptions ranging from Śaka 1450 to 1463 although his regular coronation took place at Tirupati in Śaka 1452. Two inscriptions (Nos. 511 and 543 of 1919) mention that he performed the *tuḷābhāra* of pearls and No. 543 of 1919 refers to *Mahādānasahasragōḍāna* and other ceremonies performed by him at the time of his visit to the Varadarājaśvāmi temple in company with his wife

Achyuta.

Varadādēvi and his son Chinna Venka-

tādri. Two epigraphs (Nos. 374 and 373 of 1919) dated in Śaka 1452 and 1461 respectively, relate to offerings to the god during the *Chāturmāsa-Ēkādaśī* days and on the *Kausika-Dvādaśī* day and for the reading of the *Kausika-purāṇam* instituted in the temple by Parāṅkuśa-jīyar, the disciple of Śrīmat Vēdamārgapratishthā-

chārya Paramahansa Parivrājākāchārya Vēdāntāchārya *alias* Śrīman Nārāyaṇa-jīyar, who were evidently the third and second pontiffs of the Ahōbalam mutt; but the dates of their assumption of the *gādi*, viz., 1473 and 1458 A.D. as given in the *Sannidhi-Guruparamparai* are ante-dated by nearly a cycle of sixty years. Śālaippākkam Narasayya, the king's agent in the reigns of Krishnadēvarāya and Achyuta, is mentioned in No. 481 of 1919 as the son of Virūpāksha-Dannāyaka and had himself a son called Sitamaraśar (No. 648 of 1919). In No. 498 of 1919 Kumāra-Dannāyaka, who is praised to have excelled Rama himself in having harassed (the sea of) Kāñchi and whose relationship to Virūpāksha-Dannāyaka is not known, is mentioned as having made some gifts to the Varadarāja temple for the merit of the latter's son, Rāyasam Narasayya.

48. No. 584 of 1919 is somewhat interesting in that Śāluva-Nāyaka, who was deputed with the work of dividing equally, between the Ekāmrānātha and Varadarāja temples, the villages which were granted by the king at the time of his coronation in the year Virōdhi (1529-30 A.D.) failed in his trust and with pardonable partiality allotted a bigger portion to the Śiva temple and that, when this irregularity on the part of his agent was brought to the king's knowledge while he was camping at Conjeeveram, he ordered a revised allocation to be made and had the necessary documents drawn up in his presence.

A cursory insight into the system of leasing temple lands in the days is furnished by No. 655 of 1919, which records that the *mēlvāram* on areca, coconut, mango and other trees grown on the *tiruvīdaiyāttam* lands of the temple was formerly three-fourths of the yield, the remaining one-fourth going to the cultivator and that when in a severe drought the above trees withered, the tenants were asked to plant fresh trees and pay up *mēlvāram* in the reduced ratio of two-thirds and that, in the case of sesamum, green-gram and sugar-cane, the rates obtaining in adjacent villages were adopted and in cases where betel, plantain and other quick-yielding crops were reared side by side in newly planted areca and coconut groves, the *mēlvāram* was fixed at three-fourths of the old rates.

Kandādai Rāmānujāyāṅgār, Paravastunayinār and Vada Tiruvēṅgada-jīyar are some of the names occurring in the inscriptions of this king's reign and the distinguishing prefixes of Kandādai and Paravastu are found among the family names of important Śrī Vaishṇava families like the Tātāchāryas of Conjeeveram.

49. The inscriptions of this king collected during the year are, as usual, studded with the names of a number of influential men, royal kinsmen and others who flocked round the throne of the last puppet monarch of the Tuluva line, watchful of every opportunity to file more and more power into their own hands. Many of them have already been noticed in the reports of previous years—such as—Ramarāja-Timmarāja-Chinna Timmarāja, and his brother Ramarāja-Timmarāja-Vitthala, the able general of Sadāśiva, and their relatives Ramarāja-Varadarāja-Vallabhayadēva and Ramarāja-Vitthalarāja-Chinna Timmayyadēva, and the latter's son Bāppu-Chinna Timmayyadēva all of the lunar race, and of the Ātrēya-gōtra and the Āpastamba-sūtra. In No. 504 of 1919, the donor is one Rāṅgayyadēva-Chōla Mahārāja, son of Manumāpalli Śālukkayyadēva-Chōla Mahārāja of the Kāśyapa-gōtra, Āpastamba-sūtra and of the solar race and bearing the *birudas* Mahāmaṇḍalēśvara and Appratikamallā.

The Mattli chief Varadarāja, son of Sōmarāju Pōtturāju figures in No. 528 of 1919 and he is distinguished by the *birudas* of *Kāvēri-vallabha*, *Katikasurāhāra*, *Ōttētharājulattigunaganda* and *Gajasimha*. He is evidently the son-in-law of Krishnadēvarāya and the same individual as is mentioned in No. 434 of 1911. Śūrappa Nāyaka is mentioned in No. 482 of 1919 as the son of Pōttu-Nāyaka of the Kāśyapa-gōtra and is probably the same as the individual figuring in another inscription of Sadāśiva's reign (No. 391 of 1912) where he is stated to have made some presents for the merit of one Krishnappa-Nāyaka.

In No. 729 of 1919 dated in Śaka 1479 figures one Siddhirāju Śrī Rāṅgarāja who is perhaps identical with the agent of Yara Tirumalarājayya, who was enjoying the *jāghir*

of **Kondavīdu**—*vide* Director-General's Annual Report for 1911-1912, p. 180; and it is not unlikely that **Nāgarāj** referred to in No. 550 of 1919 as the son of **Kaḍappai Siddhirāja** of the **Ātrēya-gotra** and of the lunar race was a brother of his.

Four generations of a branch of the **Tālappākkam** family of poets are given in Nos. 495 and 496 of 1919, viz., **Annamayaṅgār**, his son **Periya Tirumalayaṅgār**, his grandson **Chinna Tirumalaiyyaṅgār** and his great-grandson **Tiruveṅgalappaṅgār**.

50. The epigraphs belonging to this king in this collection are only five in number and one of these, No. 380 of 1919, is dated in Śaka 1493 and it may be surmised

Śrīraṅga II.

that it was the year of his accession to the throne since the latest record of his predecessor **Sadāśiva** is dated in Śaka 1492 and **Tirumala I**'s short *de-jure* reign also to be located between these two reigns. **Achyutappa-Nāyaka**, the son of **Adappam Chinnadēvappa-Nāyaka** of **Vēppambattu** is mentioned as the donor therein and **Tēppūr Tirumalai-Nāyaka** figures in No. 479 of 1919 as *dalavāy* of **Mahāmandalēśvaram**, **Rāmarāju Venkaṭapatiḍēva Mahārāja**, who is presumably **Veṅkaṭa I** who must have continued in a subordinate viceroyalty in Śaka 1504 during his brother's reign. The time of his own accession in Śaka 1508.

No. 383 of 1919 records the information that the right of supervising the repair and the items of service in the **Varadarāja** temple which was in the hands of **or** **Nāyaka**, was cancelled at the instance perhaps of **Kumāra-Tātāchārya**, the manager of the temple affairs and was ratified by the order of **Veṅkaṭapatiḍēva**, that the contract was thereafter conferred, for a lump sum of 500 *pon* which was credited into the temple treasury, in favour of **Tiruveṅgadaśirukkan alias Parāṅkuśa Tirupani-pillai** of **Tiruppullāni** of **Pāṇḍi-maṇḍalam**, a probable partisan of the all-powerful **Tātāchārya**, that the lessor was allowed to enjoy the perquisites of his office such as *prasāda*, cakes, fees, house-site, etc., and that the items of the *nīrvāha* (superintendence) were the arrangements for the *Srījayanti-urīyāḍi*, the floating festival and the supply of civet, champaka oil, clothes, etc., for the god on certain occasions. Two Tamil verses in No. 663 of 1919 praise a certain **Rāmānujāyya** who is stated to have hailed from the same **Tiruppullāni** and attained to undying fame in his devoted service and *tiruppani* to god **Varadarāja**.

51. The next king of the **Karnāṭa** line, **Veṅkaṭapatiḍēva-Mahārāja** is represented by half a dozen records ranging in dates from Śaka 1509 to Śaka 1527 and in all of them one **Vēdamārgapratishṭhāchārya Ubhayavēdāntasthāpanāchārya** **Ēttūr Tirumalai Kumāra Tātāchārya** finds prominent mention as the manager-general of the temple affairs (*Srī-kārya-durandhara*) with a staff of subordinates under him, while in some of the later records of **Śrīraṅga II**, he figures with his single name of **Kumāra Tātāchārya** without the resounding **Vaiṣṇavite** titles tagged on to it. This, in

Veṅkaṭa I and Tātāchārya.

itself, shows that he basked in the sun of royal favour of king **Veṅkaṭapati**, to whom he was the spiritual *Guru* who officiated at his coronation, and who in his excess of admiration for his *āchārya* is said to have offered the whole kingdom to him. That this **Kumāra-Tātāchārya** who was also known as **Lakṣmīkumāra** and **Kōṭikanya-kāḍāvam Tātāchārya**, lived in kingly splendour at **Conjeeveram** at the latter part of his life is evidenced by the large number of inscriptions engraved on the temple walls. He is mentioned in No. 354 of 1919 to have gilt the *vimāna* of God **Veṅkaṭēśa** on the **Phanipatigiri** (i.e., **Śēṣhāchala—Tirupati**) with gold in the year **Promōḍūta** corresponding presumably to Śaka 1492 and in No. 363 of 1919 to have weighed himself separately against gold and silver and to have used all that wealth in the service of **Varadarāja** in erecting the **Kalyāṇakōṭi-vimāna** in gold for the goddess **Lakṣmī** in the same temple. In the Sanskrit verses contained in No. 475 of 1919, his gifts of all the necessary *vāhanas* (vehicles) in gold and silver, of the elephant, the horse, the snake, the **Garuḍa**, **Hanuman**, the palanquin, the swan and the lion and of certain other costly jewels and ornaments to the god, his founding of beautiful *agrahāras* for Brahmins and the digging of a tank called **Tātasamudram** are mentioned in glowing terms. No. 650 of 1919 which is dated in Śaka 1536 expressed by a *chronogram*, **Ānanda**, refers to the erection by him of the **Kalyāṇakōṭi-vimāna** to the goddess perhaps in emulation of the **Punya-kōṭi-vimāna** set up by **Kṛṣṇadēvarāja**, which **Tātāchārya** is stated in No. 649 of 1919 to have repaired

and regilt as it got defaced and weather-beaten in the course of a century. No. 651 of 1919 is an inscription containing the *Hanumadvimśati*, a poem of twenty verses composed by Tātāchārya in honour of God Hanumān, whose image he set up in the temple on the bank of the tank called Tātasamudram (Ayyanikulam) which was dug by himself.

52. No. 502 of 1919 is dated in Śaka 1564 in the reign of Venkata II, 'who was seated on his jewelled throne at Ghanagiri' and records a gift by Tam-mappa-Nāyadu, son of Pāchada Chinna Krishnappa-Nāyaka.

MISCELLANEOUS.

53. No less than sixty new inscriptions of the chiefs bearing the name or surname Gandagōpāla and distinguished by the epithets *Vijaya*, *Vīra*, or *Rāja*, have been copied in the Varadarāja-Perumā temple at Conjeeveram. These feudatories of the Chōlas, sometimes wielding independent authority, have been often met with in records coming from the districts of

Gandagōpālas, North Arcot, Chingleput, Nellore and part of Guntur. Rai Bahadur V. Venkayya has given a detailed account of them and their Telugu origin (as evidenced by the Telugu prefixes, *tammu*, *allu* and *manuma* or *manma* which very frequently occur along with their names) in his *Annual Report on Epigraphy* for 1900, pp. 17 to 20. And again in reviewing the *Nellore Inscriptions* of Messrs. Butterworth and Venugopal Chetti he has discoursed on the same subject in the light of the numerous inscriptions of that dynasty included in the Nellore volume. Following Mr. Venkayya's remarks and the valuable information supplied in this connexion by the two inscriptions of Tiruvāiāṅgādu and Tirup-pāsūr published by Dr. Lüders in *Epigraphia Indica*, Vol. VII, pp. 119 ff., we may see what additional matter could be derived, if at all, from the new inscriptions at Conjeeveram. These include among them four records of (1) *Tribhuvanachakravartin* Alluntikka-Mahārāja Gandagōpālādēva supplying dates from the 3rd to the 6th year of his reign with the required astronomical details for verification; twenty-two records of (2) Madhurāntaka Pottappichechōlaṅ Manumaśiddaraśaṅ Tirukkālattidēvaṅ alias Gandagōpāla with rarely any astronomical details of date but invariably the regnal years (15th to 22nd) of a king Rājarāja who is perhaps identical with the Chōla Rājarāja III (A.D. 1216 to 1245); nine records of (3) Madurāntaka Pottappichechōlaṅ who signs his name as Rāja-Gandagōpāla or *Allālanātha padalāṅchehhuna* and issues orders under royal writ (செருமுதம்) in the 2nd to 25th year of an unknown king; nineteen records of (4) *Tribhuvanachakravartin* Gandagōpālādēva or *Tribhuvanachakravartin* Vijaya-Gandagōpālādēva with the regnal years 3rd to 31st of his own reign with full details of date and two records of (5) *Tribhuvanachakravartin* Vīra-Gandagōpālādēva with the regnal years 3 and 4 of perhaps his own reign.

54. The identification of these chiefs and the exact period of their rule could be fixed only tentatively. The first was as per statements made in his own records a Telugu-Chōla king of Nellore (cf. also the gift of 1,750 gold pieces called *Nellūr-pudu-māda* made to the temple of Arulāpperumā in No. 441 of 1919, Appendix B). He must have been evidently also a contemporary of the Kākatiya king Gaṇapati

Tribhuvanachakravartin Alluntikka-Mahārāja Gandagōpālādēva. (Śaka 1120 to 1182) one of whose ministers Kōṅ Kāttaiyaṅ is mentioned in No. 608 of Appendix B as making a donation to the same temple. The title *Tribhuvanachakravartin* which he uses in all the five records and the mention of regnal years as in the case of established dynastic rulers, prove beyond doubt that he was an independent sovereign. His initial date, however, is to be fixed from the astronomical details supplied for his 3rd, 5th and 6th years (vide p. 92 of App. F).

55. Madhurāntaka Pottappichechōlaṅ Manumaśiddaraśaṅ Tirukkālattidēvaṅ alias Gandagōpāla whose records are comparatively numerous appears to have been a powerful subordinate of the Chōla king Rājarāja III. Mr. Venkayya identifies him with Chōda-Tikka mentioned in Tikkana-Sōmayāji's *Nirvachanōttara-rāmāyaṇamu* (see also *Annual Report on Epigraphy* for 1908, p. 85). He was a great devotee of the

God Varadarājapperumāl as already known to us by No. 53 of 1893. He provided for a permanent service in the temple called Gandagōpalaṇ-*sandi* as will be seen in the sequel. No. 446 of Appendix B supplies a big Sanskrit introduction for him and like the Tiruppāsūr, Tiruvorriyūr, Tiruvālaṅgādu and the Nandalūr inscriptions, it mentions Vishnu, Brahmā, Marīchi, Kaśyapa, Sun, Manu, etc., among the ancestors of the Chōla family to which the chief belonged and after giving the Puranic names of Ikshvāku, Kakutstha, Māndhātā, Sagara, Bhagīratha, Hariśchandra, Śibi, etc., it mentions Karikāla, who constructed the Kāvērī-banks and in battle pulled out the third eye of [Trilōchana]-Pallava. In this family after many important kings had

Madhurāntaka Pottappichchōlaṇ Manuma-siddaraṣaṇ Tirukkālattidēvaṇ *alias* Gandagōpāla.

passed away was born Vijjana and in his family was Erasiddhi whose son Manmasiddhi married Śrīdevī. The son of Manmasiddhi was Gandagōpāla "the

cataclysmic fire to the ocean, viz., Kalyānapurī (the capital of the Chālukyas), the sole hero of the world who cut off the head of Prithvīśvara (the Velanāndu king), who crushed the pride of the Sēuna king and was the supreme lord of Vikramasimhapurī (i.e., Nellūr)." This description of Gandagōpāla suitably fits in with the identification made by Mr. Venkayya. For, it is further stated of this Gandagōpāla, later on called by his full name Madhurāntaka Pottappichchōlaṇ Tirukkālattidēvaṇ *alias* Gandagōpāla, that having acquired his ancestral kingdom in due succession, he captured the wealth of all princes who were self-willed, shook the southern quarter, killed the kings of the south, took Kāñchī and was ruling there after making it his own." The inscription registers that he established the service called Gandagōpalaṇ-*sandi* in the Varadarāja temple in Śaka 1153 (A.D. 1231) which corresponds to the 15th year of Rājarāja (III). It may also be noted that in two other instances (Nos. 385 and 514 of 1919 dated in the 14th and 15th years of Rājarāja III), a certain Gandagōpāla is mentioned with the title 'Pillaiyār'; while in No. 367 of 1919, a record of the 16th year of the same Chōla king dated in Śaka 1154, the same title is applied to Madhurāntaka Pottappichchōlaṇ Tirukkālattidēvaṇ Gandagōpāla. In the 18th year of the same king he granted some villages for the maintenance of the *sandi* which had been established by him in his 15th year (No. 454 of Appendix B). In continuance of this same record is one of the 14th + 1st year of Perumāḷ Sundara-Pāṇḍyadēva in which a re-adjustment was made of the villages referred to above. The position of the Pāṇḍya inscription suggests that the 14+1st year of Perumāḷ Sundara-Pāṇḍya was not very far removed from, if it was not actually identical with, the 18th year of Rājarāja. The frequent change of hands and the co-existence of the Pāṇḍya and Chōla rule together with that of powerful subordinate chiefs taking one side or the other about this period of history in the Tondai-maṇḍalam is a matter not unknown to history.

56. The third Telugu-Chōda chief mentioned in the inscriptions is one Madhurāntaka Pottappi-Chōla who in the sign-manual fixed at the end of his records, calls himself Rāja-Gandagōpālādēva. His orders are issued under the mandate (செருமுதம்) of the king and thus he could not have been an independent chief properly so called. He established in the temple of Arulāpperumāl a service called Rājagandagōpalaṇ-*sandi* after his own name and being a great devotee of that god, he calls himself at

Madhurāntaka Pottappi-Chōla Rāja-Gandagōpālādēva.

the end of some records ' (the servant) who bears the stamp of the feet of the blessed Arulānātha (śrī-Arulānātha-

pada-lāñchhanasya) or Allādanātha ' in place of the usual signature Rājagandagōpāla (see Nos. 556, 607 and 609 of Appendix B). In a Tiruvorriyūr record he signs his name as Mānavijaya (No. 241 of 1912). It may be noted that the first two records which come from Conjeeveram, supply the names of many of the public streets of that town, its community of merchants known as Vāniga-nagarattār and its Bauddhappalli (Buddhist *vihāra*). Some of the street names were Mummudichōla-perunderuvu, Arumolidēva-perunderuvu, Nigarili-chōla-perunderuvu, Gandagōpāla-perunderuvu, and Kūrai-vāṇiya-perunderuvu evidently so called after the ruling kings and governors even as many important roads and suburbs are called to-day. The existence of a Bauddhappalli at Conjeeveram cannot but be of much corroborative interest since successful investigation in this direction had been already made by the

late Mr. T. A. Gopinatha Rao and the opinion expressed that the present image of Kāmākshī itself may have been one of the Buddhistic goddess Tārādēvī. Besides the figure of a full-sized standing Buddha within the temple of Kāmākshī—now

Conjeeveram streets and Buddhist Vihāras. lying in some unused corner of it—there is nothing else either in the structure of the Kāmākshī temple or in the existing methods of daily ceremonial to justify such a conclusion. The truth, however, remains that the later debased forms of Śakti-worship were introduced into Hindu temples chiefly through Mahāyānic Buddhist influence and that the powerful Advaita philosophy of Śaṅkarāchārya was the only force that successfully stemmed its evil effects. The strange traditions too that are said to be connected with the Kāmākshī temple and its revival by Śaṅkarāchārya whose image is seen established within that temple, may be compared with the similar story remembered of the temple at Tiruvorriyūr near Madras (*Annual Report* for 1912, pp. 67 and 68). Rāja-Gaṇḍagōpāla must have been also like Madhurāntaka Pottappicchōlaṇ Manumaśiddaraśaṇ Tirukkālattidēvaṇ *alias* Gaṇḍagōpāla, a subordinate of Rājarāja III (No. 198 of 1912). He was a powerful deputy. The incoming and outgoing bags (of grain?) in certain villages granted by him to the temple of Arulāpperumāḷ were impressed with the Gaṇḍagōpālaṇ-seal for purposes of tolls (No. 609 of Appendix B).

57. The next king whose records may be noticed are those of Tribhuvanachakra-vartin Vijaya-Gaṇḍagōpāladēva. In his *Annual Report* for 1900, p. 20, paragraph 51, Mr. Venkayya remarked that "with the little that we know of his history at present we cannot safely identify him with any particular king. In the Tamil country his inscriptions have been found ranging from the 3rd to the 22nd year of his reign." As seen already the latest

Vijaya-Gaṇḍagōpāla. date for him found in the present collection is the 31st year (No. 500 of Appendix B). It has been stated on the authority of three inscriptions copied at Conjeeveram in previous years (Nos. 27, 35 and 36 of 1890) that he succeeded to the throne in Śaka 1172 and was a member perhaps of Branch C of the Telugu-Chōla genealogy printed at page 17 of the *Annual Report on Epigraphy* for 1900. Evidently he was an independent sovereign. The coin *Gaṇḍagōpāla-māḍai* current at that time was perhaps issued by him (Nos. 385 and 428 of Appendix B). He seems to have had a Telugu-Pallava subordinate named Nallasiddaraśaṇ who held the imperial titles *Mahārājādhirāja*, *Rājaparamēśvara*, *Pallavakulatilaka*, *Mukṣanti-Kāduvēttivamśāvatāra*, etc. The wording of the inscription leaves us in doubt as to the exact status of Nallasiddha with reference to Vijaya-Gaṇḍagōpāla. It almost appears even as if Nallasiddha was the real name of the ruling king while Vijaya-Gaṇḍagōpāla was only his titular surname. No. 39 of 1893, also coming from Conjeeveram, refers to Tribhuvanachakravartin Gaṇḍagōpāla (*i.e.*, Vijaya-Gaṇḍagōpāla) and his subordinate Nalu-Siddharaśaṇ of the Pallava family. No. 228 of the collection for 1910 refers in more definite terms to Nallasiddaraśaṇ of the Pallava lineage as a subordinate of Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva. A different Vijaya-Gaṇḍagōpāla also of Pallava descent is again mentioned in the Tripurāntakam inscription No. 272 of 1905, and still another in a record from the Ātmakūr taluk (*Nellore Inscriptions* A. 25) where this Pallava king is stated to have had a Chōla feudatory. It appears therefore clear that there existed two chiefs by name Vijaya-Gaṇḍagōpāla, one a Telugu-Chōla in the south and another a Telugu-Pallava in the north, both ruling almost contemporaneously in the central Tamil and Telugu districts of the Madras Presidency. In this connexion, it may be noticed that, in No. 624 of Appendix B, a damaged inscription partly in Tamil verse, a Vira-Gaṇḍagōpāla is mentioned as born of the Bhāradvāja-gōtra in the illustrious Pallavakula. The southern Vijaya-Gaṇḍagōpāla calls himself a Chōla in the Conjeeveram copper-plate published by Professor S. V. Venkatesvara Ayyar (*Epigraphia Indica*, Volume XIII, page 194 ff). If its date is correct it supplies for him the latest date, viz., the 42nd year which, as Mr. Ayyar says, tallies with the year of accession of Rāja-Gaṇḍagōpāla whose 9th year corresponded to Śaka 1221 (No. 194 of 1894).

The successor of Vijaya-Gaṇḍagōpāla was therefore a Rāja-Gaṇḍagōpāla different of course from the one mentioned in the preceding paragraph as a contemporary and

subordinate of Rājārāja III. But from a record of Vira-Gaṇḍagōpāla copied at Tirup-pukkuli near Conjeeveram (No. 179 of 1916) it becomes clear that Vira-Gaṇḍagōpāla was the actual successor of Vijaya-Gaṇḍagōpāla. It is possible that Vira-Gaṇḍagōpāla had also the surname Rāja-Gaṇḍagōpāla. Nos. 603 and 624 of Appendix B are two inscriptions of a Vira-Gaṇḍagōpāla who is perhaps the same as the Vira-Gaṇḍagōpāla who succeeded to the throne in Śaka 1212 or roughly A.D. 1290-91.

58. The Hoysaḷas are represented in this year's collection by 16 inscriptions, four of which are dated in the reign of Vira-Ballāla and the rest in that of Vira-Rāmanātha. A few other inscriptions from Conjeeveram (Nos. 408, 611, 612, 615, and 617 of 1919) dated in the regnal years from 14th to 24th of Rājārāja (III) (1216-1243 A.D.), though they cannot be called Hoysaḷa epigraphs proper, are however records of gifts made by certain important *Mahāpradhānas* and *Sāmantas* of the contemporary Hoysaḷa king Vishnuvardhana Vira-Narasimha II (1217 A.D.). The names of the

individuals figuring in them are the two brothers (?) Paramaviśvāsirāya-Daṇḍanātha Daṇḍinagōpa and Appaya-daṇḍāyaka and the former's son Mādappa and the latter's three sons Kēśava, Goppayya, and Mallayya. Another inscription, No. 404 of 1919, mentions a Daṇḍinagōpa Jagadobbaganda Goppayya, the son of Mallayya; and Vāḷayya-Daṇḍanāyaka, son of Dūtapillai-daṇḍanāyaka figures in No. 39 of 1920 from Tirumalavādi. It may be noted that the Tiruvēndipuram inscription (*Ep. Ind.* Vol. VII, p. 161) refers to the two famous generals of Vira-Narasimha II, named Appaya and Samudra Goppaya.

* All the inscriptions of Vira-Rāmanātha, the Viceroy of the southern Hoysaḷa dominion, come from Tirumalavādi in the Trichinopoly district and are dated in regnal years running up to 25, which is, at present, the highest date found for him in the Madras Epigraphical collection.

Vira-Rāmanātha. They uniformly record private gifts of land or gold for providing for the sacred bath of the god Tirumalavādi-Uḍaiyār, an unfailling supply of potsful of Kāvērī water, which seems to have acquired special sanctity at this place on account of the northward deflection of the river's course (*utlaravāhinī*), and the temple is itself very picturesquely situated at the river's bend being called 'புனல்வாயில் ஸ்ரீகோயில்' in No. 98 of 1920. *Mahāpradhāni* Vīrayya-daṇḍāyaka, who was probably a subordinate of the king is mentioned in No. 21 of 1920, and his sons figure as donees in Nos. 41 and 56 of 1920.

59. No. 401 of 1919, a record of Vallāladēvar is dated in the cyclic year Bhāva(ka), corresponding in all probability to Śaka 1256 (= 1334-35 A.D.) which falls into the reign of Ballāla III (A.D. 1292-1342). It mentions the fact that,

Ballāla III. when on the second day of the month of Tai in that year, the king was encamping at Kāñchīpuram, one Kampaya-daṇḍāyaka, bestowed some presents to the Varadarāja-Perumāḷ temple for the merit of one Yechchaya-daṇḍāyaka. Mallappa-daṇḍāyaka is the name of another subordinate mentioned in No. 397 of 1919. This visit of the king to Conjeeveram was perhaps also the occasion when he presented to the same temple a throne called 'Vīravallāṇ' which was placed in the Abhisheka-māṇḍapa under a canopy (*pandal*) called 'Ariyaṇṇavallāṇ' to seat the god on the festival days, when *Tiruvāymoli* (*Śaḍgōṇ-pāṭṭu*) was chanted in His presence and honours and presents granted to deserving persons for meritorious service rendered to the temple. The four inscriptions (Nos. 572 to 574 and 585 of 1919) which detail the above incidents contain, though not dated in particular cyclic years, sufficient astronomical data and references to the famous Śāluva Maṅgu-Mahārāja to justify their dates being fixed between the years Śaka 1280 and 1283. Three inscriptions of Ballāla III found in the Dhārāpuram taluk in the Coimbatore district in the cyclic years corresponding presumably to Śaka 1256 and 1258 testify to the fact that, after the disintegration of the Hoysaḷa dominion in about 1310 A.D. by the series of victorious Muhammadan raids under Malik Kafur, Vira-Ballāla retired south but still managed to nurse his waning greatness in a corner of the Kōṅgumāṇḍalam.

60. The collection of copper-plate inscriptions for the current year (Appendix A) includes six grants of the Reddi kings *viz.*, one of Vēmaya-Reddi (No. 5), one of Anna-Vēma (No. 6) and four of Kōmaṭi-Vēma or Pedda-Kōmaṭi-Vēma (Nos. 7, 8, 13 and 14). All the plates have been secured from the Guntur district, where the kingdom of the Reddis of Kondavīdu chiefly lay. An attribute of Vēmaya-Reddi, the first Reddi king and the founder of the family, states that he planted different kinds of gardens

The Reddis. near many a town. This special administrative measure speaks highly of the

cultured tastes of this ruler of the 14th century and of the sanitary principle which he inculcated nearly 600 years ago, in laying out such gardens for the benefit of the citizens. Kōmaṭi-Vēma, Prōlaya-Vēma or Anna-Vēma as he is called in the Telugu work *Harivamśamu* (*Epigraphia Indica*, Vol. VIII, p. 9 ff) is stated to have defeated the Gujjaras, to have captured Rāchūri-durga (the Raichur fortress), to have built sacred steps in the famous temples of Śrīśailam and Aḥōbālam, to have played in the waters of (*i.e.*, to have extended his dominions so as to include) the Kuṇḍiprabhā (the river Guṇḍlakamma) (*Epigraphia Indica*, Vol. VIII, p. 10), Sabyajā (Cauvery)

Vēmaya-Reddi. and the Gautamī (Gōḍāvarī), to have crushed the pride of Kālīngarāya, to have

hunted like beasts the kings of Maunīya (*i.e.*, the chiefs of the hill tracts), shattered the chief of Jantarnāḍu and to have been a terror to the Pāṇḍya king. The plates quoted above also mention Vēma's conquest of the Mlēcchas (Muhammadans) who had taken back all the *agrahāras* of the Brahmans. Our present record refers to the revenue and survey settlement made by him in Rāmatīrtham and five other villages in the Śrīśaila country and the Ammanambrōlu district. The year Śaka 1257, Yuvan, which is herein supplied for the king is the earliest date known so far for Vēmaya-Reddi, his Madras Museum plates being dated only in 1267. He was the patron of the Telugu poet Errā-Preggāda who wrote the *Harivamśamu*.

61. The copper-plates (No. 6) of Anna-Vēma which are dated in Śaka 1296 supply the information that his kingdom extended from the eastern slopes of Śrīśailam right up to the eastern ocean and record that the king on this date conferred on Peddivīdvān who was a great astronomer (*daivajñachūdāmanī*), the son of Guṇḍayārya, grandson of Pōti-Bhaṭṭa, great grandson of Bhīmēśvara-Sōmayājulu and great-great grandson of Nṛisimha, a lion to the crowd of elephants, *viz.*, disputants, the village Pachchani Tāṇḍiparru. The statement made in lines 32 to 35 of the text that "the matchless king Anna-Vēma being crowned to rule the kingdom of his paternal estate

Anna-Vēma.

after (the death of) his brother, makes

and confirms gifts to Brāhmaṇas bestowed by the old kings, his father and his brother" suggests that the year Śaka 1296 might have been the actual year of his accession to the throne. Accordingly also we do not find any records of Anna-Vēma dated prior to the Śaka year 1296. Anna Vēma's favourite surname was Pallava-Trinētra which occurs at the end of the inscription in his *sign-manual*. It may be interesting to note that the composer of the grant was the court poet Bālasarasvatī whose identity could not be traced in Telugu literature.

62. The four remaining copper-plate records belong to the time of the poet-king Kōmaṭi-Vēma whose Phirāṅgipuram inscription has been published with a facsimile plate by Mr. J. Ramayya Pantulu in *Epigraphia Indica*, Vol. XI, p. 313 ff. Evidently his great learning earned for him the title *Sarvajñachāravarartin* which is

The poet-king Kōmaṭi-Vēma.

given to him in No. 7 of Appendix A, text line 27. The first of the donees

mentioned in this grant to Brāhmaṇas of the village of Rudravaram in Kōṭa-bhūmi (*i.e.*, the country round Dharanikōṭa) in Śaka 1341, Vikāri (= A.D. 1419), is the astronomer Rāmachandra, a son of Peddiyajvan, who, as we have seen already, was the recipient of the gift recorded in the plates of Anna-Vēma (No. 6 of Appendix A). It is stated of Pōṭaya-Bhaṭṭa, the great grandfather of this Rāmachandra, that he was the master of the mysteries explained in the Brahma, Sūrya and other Siddhāntas (astronomical works). The composer of the grant was the famous poet Śrīnātha who is already known to us from the published grants to have been the Director of Education (*vidyādhikāri*) under king Kōmaṭi Vēma Vīranārāyaṇa. Two other grants of Kōmaṭi-Vēma made to this same family of astronomers are recorded

as Nos. 13 and 14 of Appendix A, the recipient in both being Peddiyajvan who received the grant of Pachchani Tāndiparru in the time of Anna-Vēma and who had set up sacrificial posts on the banks of the Gōdāvari river and had mastered like his grandfather Pōtaya-Bhaṭṭa, the mysteries of the Brahma, Sūrya and other Siddhāntas. The genealogy of this learned family as supplied by these two grants is the same as that supplied by the plates of Anna-Vēma. No. 8 of Appendix A, which is a single plate, the last of a bigger set of plates now lost, contains at the end a verse which by way of *resumé* says:—"the donor (of the grant) is king Kōmaṭi-Vēma, the donee who received (the grant) is the teacher Śaṃkara, the village given is Pinapādu, the composer is the poet Śrīnātha-Bhaṭṭāraka, the time, the sacred occasion of Śivarātri and the witness the great (god of) Śrīgiri." Thus we see that of the four copper-plate records of Kōmaṭi-Vēma three relate to grants made to the family of Astronomers, and one to the teacher Śaṃkara and that all the four were composed by the poet Śrīnātha.

63. The *Māhāmandālēśvara* Vīra Nañjarāya Udayār of Ummattūr whose reign extended according to Mr. Rice (*Epigraphia Carnatica*, Volume IV, *Introduction*, page 27) from 1482-94 A.D., figures in four inscriptions from the Dhārāpuram taluk which are dated in Śaka 1411, Sādhārana and in Paridhāpi corresponding to Śaka 1414.

Ummattūr chiefs.

In one of these, No. 103 of 1920, it is mentioned that the king rebuilt the ruined Perumāl temple at Koḍuvāy which had previously suffered severe damage at the hands of the Muhammadan iconoclasts, celebrated its reconsecration and re-engraved on its walls the obliterated inscriptions of the Chēra and Chōla kings, which had recorded their respective donations to the temple. No trace of these copies is, however, now in evidence. In another inscription of the same king, No. 109 of 1920, a charity was instituted in the same temple by the residents of Koḍuvāy, so that itinerant Brahmans passing that way may not go away hungry but may have a sumptuous meal of millet (*milu*), and this may perhaps indicate that Koḍuvāy was, as now, situated on an important artery of traffic.

Another Nañjarāya, son of Pratāpa Arihararāya, is mentioned in No. 278 of 1920 dated in Bahudhānya corresponding to 1518-19 A.D. and he is evidently identical with Nañjarāya Udayār (1512-40 A.D.) a later scion of the same family who figures also in No. 208 of 1909. If this identification is correct Immaḍi Dēpaṇṇa Udayār, his father, must have had the other name of Pratāpa Harihara. One Rāhuttaperumāl, son of Parākrama-Pāndyaḍēvar, who is mentioned in this inscription, must have been a subordinate chief under Nañjarāya holding sway over Kārāyaṅgāni, a portion of Kājarājapura-nādu in the Kōngu-maṇḍalam. *Irājākkal-tambirānār* which is a title mentioned for this chief was also borne by the Pāndya kings, Vikrama and Vīra-Pāndya, *vide* paragraph 21 of the *Annual Report* for 1913-1914.

64. In front of the Tāyār shrine in the Varadarājasvāmin temple at Conjeeveram is set up a well-dressed slab of stone bearing an inscription on both its sides (No. 639 of 1917) and embellished at its top with the Tēngalai Vaishnavite mark flanked on either side by a conch and a discus. The Tēngalai sect of Vaishnavites in general and that of the temple employees in particular attach great importance to it as it

Lālā Tōḍaramalla.

advertises the prominent part played by one of their own fold in the temple's

regeneration, and is also one of the twelve items within the temple which bear this mark as distinguished from the Vaḍagalai, which is the recognized caste-mark of the temple and the god therein.

The inscription under reference consists of two Sanskrit verses in the *Śārdūlavikrīḍita* metre engraved in Telugu script, followed by a translation in Telugu prose and 12 lines in Nāgarī and records that in the year Śaka 1632, Virōdhin (1710 A.D. and not 1799 as calculated by Mr. Crole in his Chingleput Manual, page 117) Rāja Lālā Tōḍaramalla brought back at the request of Śrīnivāsa *alias* Āttāṇ Tiruveṅgaḍa Rāmānuja Jiyar, the image of Varadarāja from its place of retreat in the jungles of Udayārpālayam and reconsecrated it in its own temple at Kāñchi. Mr. A. R. Sarasvati in his Telugu article in the *Āndhrasāhityaparishad Patrikā*, Vol. VII, part 5, thinks that 'Tōḍaramalla' was an honorific *biruda* bestowed on proficient

men, substantiated and supplemented perhaps by the gift of a badge as the word 'Tōdara' in Kanarese which means 'a chain or other badge of honour' and its shortened form of *Tōda* in Tamil meaning 'an armlet of gold,' would seem to imply. This view has yet to be substantiated by further research. There have been several individuals bearing this title. In No. 342 of the Epigraphical collection for 1899, one Tōdaramalla Ranganātha is mentioned and Tōdaramalla Timma, a later member of the same family was the author of a work entitled *Sparamēlakalānidhi* (vide page 1684 of Rangacharya's 'Inscriptions of the Madras Presidency'). Tōdaramalla of the present inscription has, on account of the similarity in his name, been sometimes erroneously identified with the famous financier of Akbar's court who flourished quite a full century prior to the date of this record. As a matter of fact our Tōdaramalla was a general under Sa-ādat-Ullāh Khān, the Nawāb of the Karnatic, who led the attack against and finally stormed the impregnable fort of Gingee (South Arcot district) killing the refractory chief Dēśingarāja of ballad fame. The historic incidents that led up to the events recorded in this inscription were that the Delhi Emperor Aurangzeb fitted out an expedition in about 1688 A.D. against the Mahrattas of the South, and Conjeeveram, in common with several other important centres of South-India, felt the shock of this iconoclastic invasion. The temple authorities of the three premier temples of that city thereupon apprehending desecration at the profane hands of the invaders, disguised the images of the temple gods and conveyed them secretly out of the town, the Vishnu temple images finding an asylum in the jungles of Udayārpālayam in the Trichinopoly district. But when the danger was past and Conjeeveram was considered safe, the local chieftain of Udayārpālayam, who was much enraptured at the image of the god Varadarāja refused to restore it to its original abode at Kāñchī, with the result that, at the special intercession of Śrīmat Paramahansa Parivrajākāchārya Āttān Jiyar, his disciple Lālā Tōdaramalla terrorised the chief with a strong contingent of troops at his back and safely brought back the image and reinstated it in the temple with great pomp and splendour. This incident is even to-day commemorated in an annual festival called the Udayārpālayam festival. An exact parallel to the above restoration is furnished by Śrīraṅgam the image of which temple, Śrī Ranganātha, had to be restored by Goppana, the famous Brahman general of Kumāra Kampaṇa in Saka 1293 (*Epigraphia Indica*, Vol. VI, p. 322).

The party who was instrumental in the above restoration, viz., Śrīnivāsadāsa or Āttān Jiyar as he is called, has in the Telugu article by Mr. Sarasvati referred to above, been identified with a relative of Akkanna and Mādanna of Golkonda fame, who fled south when Aurangzeb's force sacked Golkonda and killed the two able brothers. In a copper-plate grant deposited in the Madras Museum (page 41 of the Catalogue of Copper Plate grants by Mr. R. Sreenivāsa Rāgava Aiyāṅgār, M.A.) the same Śrīnivāsadāsa, who is there mentioned as the protege of Tōdaramalla, is said to have granted five villages to the temple of Śrīmushṇam near Chidambaram, in the Śaka year 1636 (1714-15 A.D.), four years later than the Conjeeveram inscription, and in the regime of the Delhi Emperor Farrukhsiyar and the Karnatic Nawab Sa-ādat-Ullāh Khān.

65. A set of three statues, probably those of Tōdaramalla, his father and mother in the Varadarāja temple at Conjeeveram is, at present, left uncared for in a small lamp-room in the recess of the *gōpura* called the Tondaradippodi-vāśal. From the fact that the statues have been set up here, one may perhaps guess that the original

Three statues in the temple.

name of the *gōpura* was Tondarmallānvāśal and that this designation in course

of time became corrupted into its present variant, and was connected with the name of the Vaishnava saint Tondaradippodi-ālvār. The statues seem to be of bronze and in the uncomfortable crampedness of their habitation, it is not possible to examine them at close quarters, to see whether, as works of art, they have thrown away the shackles of conventionalism and have any pretensions to be called portraits and whether they bear on them any labels that could lead to the confirmation of the popular belief that they represent a family group of Lālā Tōdaramalla. On page 5 of my *Annual Report* for 1913, I referred to three sketches that were prepared of the busts of the copper statues of Tōdarmall and his two wives in a small shrine at Tirumalai which bore labels containing the names Tōdarmall, Mātā Mōhanadēvī

and Pitā Bibi. On closer examination it may perhaps be found that the statues of Conjeeveram also contain the very same labels. The group consisting of father and mother and Tōdarmall, as noted down by my Assistant Mr. A. S. Ramanatha Ayyar, requires further examination inasmuch as my examination of similar statues at Tirumalai, proved that Mātā Mōhanadēvi and Pitā Bibi on either side of Tōdarmall were more likely his two wives than his father and mother as probably suggested by the words *mātā* and *pitā*.

Steps will be taken to release these statues from their present cage and to have them removed to a prominent place. This treatment they ought surely to have deserved at the hands of the temple authorities not only as specimens of South Indian bronzes, but also from a feeling of gratitude for the valuable service rendered by Tōḍaramalla, but for whose heroic recovery of the images from Udayārpālayam, the temple may not be enjoying its present prosperity.

66. In another interesting but completely corrupt record (No. 424 of 1919), which is dated in Śaka 1645 (1723 A.D.), Śōbhakrit, in the time of the Delhi Emperor Alangir Bācha Muhammad Shāh (son of Jahān Shāh and grandson of Bahadūr Shāh, who ascended the throne in 1729 A.D.), when the Karnāṭaka Sabbā Diwān Sa-ādat-

An old water-supply project for Conjeeveram. Ullāh Khān Bahadūr was wielding his vicerealty in Ūrukkaṭṭu-kōttam in Tandakanadu-nādu, a district of Jayaṅgondasōla-maṇḍalam, one Rāyar Sitakkonirāyar who was the deputy-in-charge at Conjeeveram started a water-supply project by digging an underground aqueduct from the magnificent tank of Sarvatīrtham on the one side and the Viṣṇu temple tank Anantasaras on the other which could catch up the spring water percolating from the river-bed near the village of Ambi and feed many of the tanks with which the town of Conjeeveram is dotted. Traces of this ruined aqueduct are still here and there visible. It is curious to note that the Muhammadan Emperor has, in the usual Indian style, been burdened with a number of *birudas*, such as, *Mahāmaṇḍalēśvara*, *Mēdinimīsara*, *Anēkadurgādhipati*, *Getimanniyasuratrāṇa*, *Nāvalaṇ*, *Peruntivu-navamanivēndaṇ* and the lord of the east, south, west and northern (!) oceans.

Order—No. 985, Home (Education), dated 31st August 1920.

Recorded.

2. The publication of volumes IV and V of the South Indian Inscriptions (Texts) should be pushed on as rapidly as possible.

3. The programme of work for the ensuing field season is approved.

(True extract)

R. RAMACHANDRA RAO,
Secretary to Government.

To the Assistant Archaeological Superintendent for Epigraphy.

- „ the Superintendent, Archaeological Survey.
- „ the Superintendent, Government Museum.
- „ all Collectors.
- „ the Home (Miscellaneous) Department.
- „ the Government of India, Department of Education (with C.L.).
- „ the Government of Burma (with C.L.).
- „ the Government of Ceylon (with C.L.).
- „ the Director-General of Archaeology (with C.L.).
- „ the Publicity Officer.

Editors' Table.

Government of Madras

FINANCE (SEPARATE REVENUE) DEPARTMENT

G.O. No. 183, 23rd September 1921

Epigraphy

Annual report for 1920-21 of the Assistant Archæological Superintendent—Recorded.

READ—the following papers:—

I

G.O. No. 985, Home (Education), dated 31st August 1920.

ABSTRACT.—Annual report for the year 1919-20 of the Assistant Archæological Superintendent for Epigraphy, Southern Circle—Recorded with remarks.

II

Letter—from M.R.Ry. G. VENKOBA RAO Avargal, Assistant Archæological Superintendent for Epigraphy, Southern Circle.

To—the Secretary to Government, Finance Department.

Dated—Kilpauk, the 15th July 1921.

No.—480.

I have the honour to submit herewith the advance copy of my Annual report on Epigraphy for 1920-21. The final copy will be submitted through the Archæological Superintendent.

III

Letter—from M.R.Ry. G. VENKOBA RAO Avargal, Assistant Archæological Superintendent for Epigraphy, Southern Circle.

To—the Secretary to Government, Finance Department (through the Superintendent, Archæological Survey, Southern Circle, Madras).

Dated—Kilpauk, Madras, the 16th July 1921.

No.—D. 486.

In continuation of my letter to Government No. 480 of yesterday's date, I have the honour to submit herewith the final copy of my Annual report on Epigraphy for the year ending 31st March 1921 with the final corrections carried out.

2. I request I may be supplied as usual with twenty spare copies of the report for distribution among friends and scholars.

3. The photos taken during the year under report are also submitted herewith in a separate packet.

IV

Letter—from A. H. LONGHURST, Esq., Superintendent, Archæological Survey, Southern Circle.

To—the Secretary to Government, Finance Department.

Dated—Kotagiri, the 29th July 1921.

No.—413.

I have the honour to forward herewith the final proof copy of the Annual Report of the Assistant Archæological Superintendent for Epigraphy for 1920-21, and the set of photographs referred to in Appendix D, forwarded under separate cover, and to offer the following remarks on the same.

2. With regard to the conservation proposals concerning certain inscribed monuments mentioned on pages 7 and 8, I fear the Collectors are powerless to act in the matter unless the monuments are either Government property or their owners are willing to have them declared "protected". When possible I would suggest that

all really valuable inscribed movable antiquities be sent direct to the Madras Museum and those of minor importance to the nearest taluk office, the cost being met by this department, as it is sometimes impossible for village officers to prevent ignorant persons from damaging or removing such objects when they happen to be located in isolated places or within ruined and deserted temples.

3. In submitting conservation proposals on epigraphical grounds, it would greatly facilitate matters if the Assistant Archaeological Superintendent for Epigraphy would include in the same paragraph a readable account of the historical value of the temple as recorded in its inscriptions. The mere mention of a well-known king's name or dynasty in an inscription is not sufficient reason for requesting that a building should be preserved at Government expense. Unless it can be shown that the inscriptions really do record information of great historical and educational value there is no justification for any subvention by Government and I venture to think that the Assistant Superintendent for Epigraphy should be requested to make this point quite clear in future.

4. A perusal of the miscellaneous collection of photographs submitted and the line drawings illustrating the report, indicate that the orders of Government contained in G.O. No. 961, Public, dated the 2nd August 1913 have not been properly understood. The importance of the order is well exemplified by a comparison of photograph No. 670, Appendix D, with figure 1 (B) in my own annual report for 1920-21. In view of the fact that Government have repeatedly insisted upon the strict economy of all stationery, it is not clear why the photographs in question are mounted on the most costly form of Whatmans' drawing paper, when ordinary brown paper would have answered the same purpose and looked better as a mounting for bromide prints.

ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING
31ST MARCH 1921.

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PART II.

[illegible]

[illegible]

I

Letter—from M.R.Ry. G. VENKOBÄ RAO Avargal, Assistant Archæological Superintendent for Epigraphy, Southern Circle.

To—the Secretary to Government, Law (Education) Department.

Dated—the 15th July 1921.

No.—479.

I have the honour to submit my Annual Report for the year 1920-21.

PART I.

OFFICE ROUTINE.

M.R.Ry. Rao Bahadur H. Krishna Sastri Avargal, B.A., whose services were placed at the disposal of the Government of India in G.O. No. 720, Home (Education) Department, dated the 22nd June 1920, having been appointed the Government Epigraphist for India in Notification No. 217 (A and E) of the Department of Education of the Government of India, I was appointed sub. *pro tem.* Assistant Archæological Superintendent for Epigraphy, Southern Circle, in G.O. No. 847, Home (Education) Department, dated the 26th July 1920, of which office I took charge on 28th July 1920. No less than twelve reports on Epigraphy were issued by Rao Bahadur H. Krishna Sastri during his tenure of office and these make up two volumes of material which is of great value to students of South-Indian History and Epigraphy. Mr. K. V. Subrahmanya Ayyar's deputation for three years to Travancore as Superintendent of Archæology, still running its course, the next junior, Mr. C. R. Krishnamacharlu, has been appointed as the Senior Assistant and Manager but is doing duty as the Special Publication Assistant. Mr. K. Krishna Ayyangar, a graduate of the Madras University, previously employed as a teacher in Bangalore, was appointed probationary Kanarese Epigraphical Student and joined duty on 10th May 1920.

2. The temporary establishment for publication originally sanctioned in G.O. No. 890, Home (Education) Department, dated the 5th July 1918 for two years, and in G.O. No. 23, Home (Education) Department, dated the 5th January 1920, was extended for one more year, i.e., till 1st July 1921, in G.O. No. 790, Home (Education) Department, dated the 8th July 1920, with the addition to it of a peon on a pay of Rs. 10 and allowance of Rs. 5.

3. The Special Publication Assistant, Mr. C. R. Krishnamacharlu, went on privilege leave for one month from 1st May 1920 and Mr. A. S. Ramanatha Ayyar had such leave for fifteen days from 26th November 1920. Mr. P. V. Jagadisa Ayyar, the Tamil Reader, having gone on privilege leave for six weeks from the 19th January 1921, an outsider was appointed to the vacancy on the sanctioned pay of Rs. 40. The Telugu-Kannada Reader, Mr. T. T. Sharman, had privilege leave for one month from 17th January 1921 but no substitute was appointed. The clerk, Mr. G. V. Rangarajayya, was absent on similar leave first for one month from 8th June 1920 to 7th July 1920 and again for sixteen days from 8th March 1921 to 23rd March 1921. The members of my establishment, each in his own sphere, have given me thorough satisfaction in the discharge of their duty.

THE ASSISTANT SUPERINTENDENT'S TOUR.

4. (a) On 10th September 1920, accompanied by Mr. C. R. Krishnamacharlu, I visited the rock-cut cave temple of Nṛsiṃhasvāmin at Śingaperumālkōyil in the Chingleput taluk and district which was noticed by Prof. Dubreuil of Pondicherry in his *Pallava Antiquities*, Volume II, as belonging to the Pallava period. I found this temple on examination as certainly belonging to this period both from its design and the fine workmanship of the image in it but could not make sure of any Pallava writing on the front wall of its verandah since this was completely coated with plaster. Two of the massive pillars in front of this verandah flanking the passage into the central shrine contain certain inscriptions. These are covered partly by modern brick walls raised by the temple managers and the examination of these

records had consequently to be postponed. But an inscription of the early Chōla king Rājārājakesarivarman (*i.e.* Rājārāja I), cut on the rock adjoining the cave temple on the north side was copied on this occasion. This is registered as No. 481 of Appendix B. I requested the Collector of Chingleput subsequently to arrange with the trustees of the temple for the removal of the plaster and the brick walls. On the 31st January 1921 one of the trustees, Mr. A. Ramanuja Achariyar, B.A., B.L., Vakil, Chingleput, met my Senior Assistant, Mr. C. R. Krishnamacharlu, at the temple and ascertained in detail what was to be done so as to have the walls and the pillars thoroughly exposed for examination and promised to do the needful in last May.

(b) On the 14th of September 1920, Mr. A. S. Ramanatha Ayyar, the Junior Assistant, and myself visited Pulal and copied certain inscriptions of the 14th and the later centuries (Nos. 482 to 488 of Appendix B) in the Tirumūlanāthasvāmin temple at the village. The epigraphical finds of the place have not satisfied my expectations regarding its antiquity suggested by the mention made of it in early inscriptions and Tamil literature. A visit to this place had also been suggested to me by Prof. Dubreuil in his communication dated the 28th April 1917.

(c) I left Madras on 25th September 1920 to examine the village Vāsudēvāpattanam in the Palakonda taluk of the Vizagapatam district, included in the year's programme, and reported to contain "a Buddhist image with an inscription on its pedestal." Mr. Krishnamacharlu and Mr. P. Visvanatha Ayyar, the Photo-artist of my office, accompanied me on this tour. It was disappointing to find in the village only a later-day Vaishnavite image called locally Vāsudēva. But opportunity was then taken by me to visit Mukhalingam in the Ganjam district and obtain photographs of the ancient temples, which are good representations of the Orissan style of temple architecture, with special reference to the finely-worked friezes on the entrances of the Mukhalingēśvara temple of this place which are explained by the local priests as depictions of the incidents connected with the origin of the Līnga enshrined in the temple. The workmanship is very fine and full of details and in some cases reminds us of the sculptures of the Āndhra period. The photographs obtained here are given in Appendix D below as Nos. 638 to 644.

In the same temple, I noticed a particularly curious drawing which represents a naked goddess standing with her head cut off by herself with a sword and kept in the left hand and treading upon a married couple below, in the act of coition. On either side of this goddess but on a lower level are found two other minor naked goddesses drinking the stream of blood gushing out from the neck of the major goddess. A red lotus with eight petals serves as the background for all these drawings. This was considered by me to represent a goddess of the Śāktas and I referred the drawing (No. 219 of Appendix E), to that veteran scholar of Śākta literature, Sir John Woodroffe, Justice, Bengal High Court, Calcutta, who has been kind enough to furnish me with the interesting note on the picture given below—

"The picture which has been sent is that of Chhinmāstā also called Prachanda-Chandikā. As will be seen from the Dhyānas the picture does not in detail conform to them and possibly was drawn by some one not versed in the subject. Particularly note that she is not drinking her own blood. The popular account is that Dēvī to satisfy the thirst of her two attendants Dākinī and Varninī cut off her own head and nourished them with her blood. The esoteric significance is said to be that the Dēvī is Trigūṇamayī and is Sattvamayī whilst her attendants represent Tamas and Rajas. This is one of the ten Mahāvidyās' forms, which the Dēvī assumed to startle and terrify Śiva when he refused to allow her to go to Daksha's house. I have come across the same figure in Tibetan banners. Historically, this form of Dēvī may belong to some aboriginal cult taken over. She is called Chandālīnī. Like Tārā she is big-bellied. As appears later she is fond of man-sacrifice. Below are quotations from the *Tantras*. In her Dhyāna given in the *Tantrasāra* (this Dhyāna is taken from the *Viśvasāra Tantra*) she is described to be lustrous as ten million suns and holding her own head in her left hand with the mouth wide open and the tongue hanging out therefrom, drinking one of the three streams of blood which is coming out of her own neck. The hair, which is loose, is dishevelled. She is decked with various flowers. In her right hand she is holding the sword. She has got a garland

of severed heads for ornament. The points of the compass are her sacred thread (*yajñōpavīta*). She is standing on Rati and Kāma who are united in the reversed way (*viparītarati*). This position indicates that Śakti is action in creation, not Śiva. She is always sixteen years of age with large and rising breasts. On her left and right side are her two attendants Dākini and Varnini, who are drinking the two other streams of blood streaming out of Dēvi's severed throat. Varnini is of red colour, passive of aspect and has her hair hanging loose. She is holding in her left hand a skull and in her right hand a sword. The points of the compass are her raiment and she has got a sacred thread of great serpents. She is lustrous like flaming fire. She has got her right foot forward. She is decked with various beautiful ornaments and also with her garland of bones and is always sixteen years of age. On the left (of the Dēvi) is Dākini. She is bright like the sun at the time of final dissolution and her matted hair is bright like lightning. She has three eyes and has white teeth which being protruded make her face fearful to behold. Her two breasts are large and high. She is the great Dēvi who is fearful to the beholder. Her hair is hanging loose and the points of the compass are her raiment. Her great tongue is hanging out of her mouth and she is decked with a garland of severed heads. She has got in her left hand a human skull and she is drinking the third stream of blood gushing out of the throat of the Dēvi. The Dēvi should be meditated upon as being always attended by these two.

"The *Yantra* of Chhinmastā may roughly be described as under:—Draw lotus of eight petals on the Bhūpura. On the pericarp of the lotus draw the figure of the Yōni, and on this draw three concentric circles. The Bija of the Dēvi should be written within the circles and the Yōni. She is the sixth of the ten Mahāvidyās. The other Mahāvidyās are:—(1) Kālī, (2) Tārā, (3) Shōḍaśī, (4) Bhuvanēśvarī, (5) Bhairavī, (7) Dhūmavatī, (8) Bagalā, (9) Mātangi, (10) Kamalā. The *Sammōhana Tantra* states that there are some Sampradāyas which speak of other Vidyās in addition to the ten above mentioned.

"According to the *Śaktapramōda* published by the Venkatesvara Press, Varnini and Dākini represent Rajas and Tamas guṇas respectively and the Dēvi Chhinmastā herself is Trigūnamayī. The *Yantras* also differ slightly from that given above.

"The *Tantrāsāra* gives another Dhyāna of Chhinmastā which is as follows:—
"She is standing with right foot forward holding in her hands her severed head and the sword—her raiment is the points of the compass and she is drinking with pleasure the nectar-like blood gushing out of her neck. The gem on her head is held there by great serpents. She has three eyes and is wearing a garland of red lotuses which is resting on her breast and she is standing on Kāma who is united with Rati. On her right is standing Varnini who is very white and has her hair hanging loose and holds in her hand a skull and a sword. She is the product of Rajogūṇa, she is gleefully drinking one of the streams of blood gushing out of the neck of the Dēvi and a gem is held in its place on her forehead by great serpents. On the left of the Dēvi is another (Śakti) who is standing with left foot forward. She is black in colour and holds in her hands a skull and a sword and is engaged in gleefully drinking one of the streams of blood gushing out of the Dēvi's neck. She is Tamas and her name is Dākini and she is able to devour the whole world at the time of Pralaya. Chapter XIV of the unpublished *Vārāhītantra* gives an account of Chhinmastā. There the Mantra is given of the Dēvi; the worship of the Dēvi, it is stated there, grants Dharma, Kāma and Artha. The worship should be done on the cremation ground or in a lonely house or cave where the Sādhaka may not be observed by the Paśu. The details of the worship are also given. The Dhyāna of the Dēvi runs thus:—
'Meditate upon the Dēvi Mahāmāyā who grants all blessings. Meditate upon the wonderful garden in the island in the ocean of nectar (which is) on the bank of the white lake adorned with various gems, having four entrances to it with rows of columns adding to its beauty. Four Kalpa trees constantly dropping nectar are there. Meditate there on the Dēvi Chhinmastā who is large of belly (*mahodārī*) standing on a corpse. She has four hands, her raiment is red and she has three eyes. On her head is a high crown. In her right hand is the great sword and in her left she is holding a lotus, (with the remaining) two hands she is making the gesture of the book (or holding a book). She having severed her own head is drinking the blood

that is gushing out. She is red like the rising sun and on her (severed) head (forehead) is the half moon. She is being adored by many Rishis and she is wearing a *yajñōpavīta* made of great serpents.' This Dhyāna differs in many particulars from the Dhyāna given elsewhere.

"The Dēvi in the centre represents Sattvaguna and the other two Rajas and Tamas gunas as the second Dhyāna reproduced from the *Tantrasūtra* shows."

While returning from the north I broke journey at Bezvada. In the ancient Mallikārjuna temple of the place I noticed a panel of a sculpture in relief of Nrisimha treading upon Hiranyakaśipu, built into the west wall of the central shrine and took a photograph of it (No. 655, Appendix D). It is a very ancient sculpture showing some similarities to the art of the early Pallava and Chālukyan periods. After finishing my tour in the northern districts, I returned to headquarters on 5th October 1920.

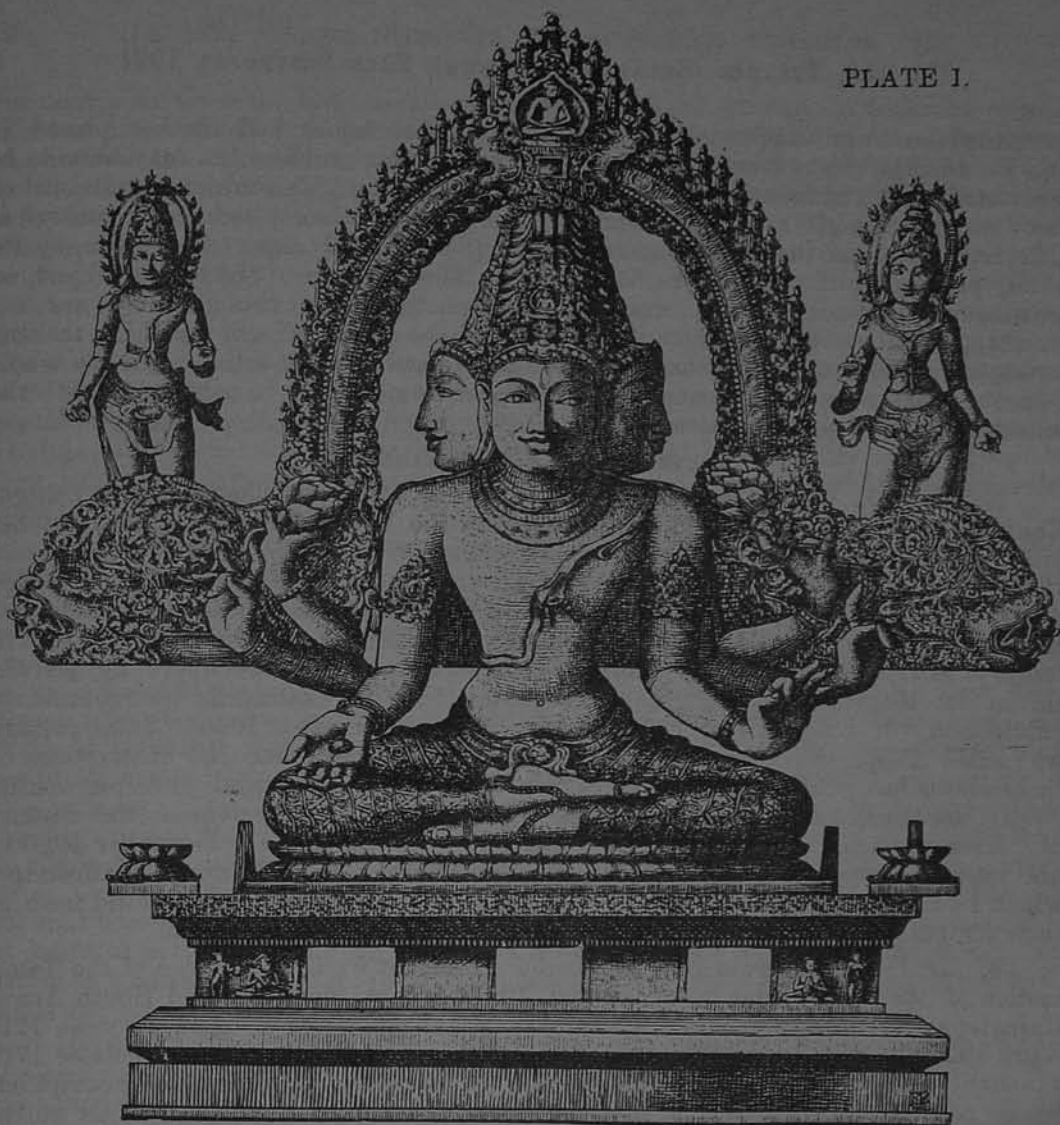
(d) On 16th November 1920 Mr. G. V. Srinivasa Rao and myself accompanied the Government Epigraphist for India, at his request, to Mahābalipuram to copy and read from stone a Pallavā inscription on a *balipīṭha* there and another at Vāyalūr for publication in *Epigraphia Indica*. We returned to headquarters on 21st November 1920.

(e) On 2nd December 1920 I left for Mangalore in the South Canara district with Mr. P. Visvanatha Ayyar to examine *in situ* the inscriptions copied in this district in 1901, for publication in *South-Indian Inscriptions*, Vol. VI. The Publication Assistant Mr. C. R. Krishnamacharlu with the Telugu-Kannada Reader Mr. T. T. Sharman had already been engaged in this work since November 1920. My work in this district occupied me till the end of December and I returned to headquarters on 31st December 1920. I took this opportunity to study somewhat closely the Jaina monuments of the district—which was the centre of this religion till comparatively a very late date, as it is even now. In the Śiva temple of Mañjunātha in the suburb of Mangalore called Kadri are three bronze statues of Jaina deities for which sketches have been made by Mr. P. Visvanatha Ayyar (Nos. 220 to 222 of Appendix E). Besides these, the two stone Jaina images called Śāraṅganātha (Śāraṅganātha?) and Matsyēndranātha set up in the niches of the temple have also been photographed (Nos. 665 and 666 of Appendix D). Of the three bronze statues mentioned above, one called 'Brahmā' by the priests of the temple is particularly interesting from the standpoint of workmanship which is of a high order as can be seen from the reproduction of it given in Plate No. 1. On the pedestal of this image is an inscription in Grantha script and in Sanskrit verse which says that 'the Ālupa king Kundavarman of the Sōmavamśa set up in the Vihāra at Kādirikā the image of Lokeśvaradēva on the evening of that day in the tenth month (i.e.) Makara, in Kali 4068, which had Rōhiṇī as its star when Jupiter was in Kanyā. Since the other inscriptions of the place appear in *South-Indian Inscriptions*, Vol. VI (now in press), I have thought it advisable to include this inscription in the same volume. From the above-noticed Jaina associations, the neglected *mōnastambha* in the compound of the temple and the name Mañjunātha of the līṅga it has to be inferred that this temple was originally a Jaina one.

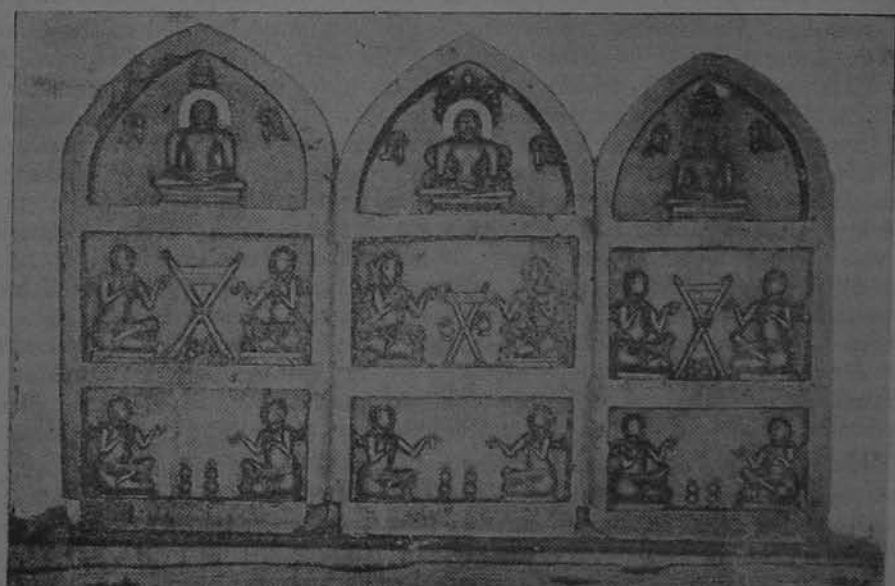
A panel of Jain teachers found at Kārkala has been photographed and given as No. 2 in Plate I. The two bottom rows of the panel represent the following teachers beginning from the proper right, viz., (1) Kumudachandra Bhaṭāraka, (2) Hēma-
chandra Bhaṭāraka, (3) Śrī Chāru[kīrti]pāṇditadēva, (4) Śrutamuni, (5) Dharmabhuṣhana Bhaṭāraka, (6) Pūjyapādasvāmī, (7) Vimalasūri Bhaṭāraka, (8) Śrīkīrti Bhaṭāraka, (9) Siddhāntidēva, (10) Chārukīrtidēva, (11) Mahākīrti Rāvuḷa and (12) Nārēndrakīrtidēva.

(f) My next tour was in the southern districts of Tanjore and Trichinopoly in connexion with the publication. It began on 9th February 1921 and closed on 3rd March 1921. Mr. G. V. Srinivasa Rao, the Senior Assistant, accompanied me to the villages, Allūr, Tiruchendurai, Andanallūr and Nāṅgavāram where we examined some inscriptions in original on the stone and copied some new ones. These latter are included in *South-Indian Inscriptions*, Vol. VI—(Texts).

(g) On 20th March 1921 again I left with Mr. G. V. Srinivasa Rao for Conjeeveram to examine inscriptions for publication *in situ* at the neighbouring villages of Vēppaṅgulam and Sevallimēdu and returned to headquarters on 23rd March 1921. Here Mr. Ramanatha Ayyar, the Collection Assistant and myself



No. 220 of Appendix E.—Bronze Statute of Bahmā (?) (Lōkēśvara) in the Śiva temple at Kadri.



2. No. 672 of Appendix D.—Sculpture of a group of Jain teachers in the Dharmādhikāri basti at Karkala.

examined the huge copper-images of a chief and his father and mother placed in the Varadarājasvāmin temple. These bear no writing on them but may have to be associated with Tōdaramalla who, in the beginning of the 18th century, re-established the Vishnu image of Varadarāja which for some years previously had been preserved at Udayārpālayam in the Trichinopoly district (See *Annual Report on Epigraphy* for 1920, pages 121 ff., paragraphs 64 and 65). The trustees of the temple object, on sentimental grounds, to the images being photographed though they are not worshipped but merely placed at the entrance of the second *gōpura* and I am making arrangements to obtain accurate sketches of them made by my artist. On the whole I spent 76 days on tour during the year under review both in connexion with the collection and the publication work.

TOURS OF THE ESTABLISHMENT.

5. Mr. C. R. Krishnamacharlu accompanied by Mr. T. T. Sharman, the Telugu-Kannada Reader, proceeded to Dharmapuri in the Salem district on 19th October 1920, for reading from stone certain inscriptions copied in the district in 1900 and 1901 for publication in *South-Indian Inscriptions*, Vol. VI. He examined the inscriptions in the villages of Dharmapuri, Kūttapādi, Halēpuram, Indūr, Rāyakōta and Kārimāngalam and copied a new Vatteluttu inscription on a hero-stone of the 10th century A.D. at Dharmapuri. He then proceeded to Mangalore where he arrived on the 1st November 1920. He was occupied here in examining inscriptions for publication, till I joined him from Madras on 3rd December 1920. Subsequently we visited Udipi, Kārkala, Mūdabidure and Vēnūr to examine the inscriptions of these places for publication, during which tour Messrs. Sharman and Visvanatha Ayyar accompanied us. Though some work had yet to be done in the district Mr. Krishnamacharlu returned to headquarters with me on 31st December 1920 as his presence was necessary in connexion with the Telugu-Kannada manuscripts which he had to pass for the Press. In addition to the examination of old inscriptions for publication, 11 new inscriptions have been copied in this tour.

6. Mr. G. V. Srinivasa Rao, the Senior Assistant who is in charge of the Tamil section of the publication, work visited 39 places in the North and South Arcot, Chingleput, Trichinopoly, Madura, Tanjore and Tinnevely districts between 12th April 1920 and 21st June 1920 at the first instance, and again between the dates 17th January 1921 and 2nd March 1921, for the examination of some stone inscriptions under publication. Further he secured estampages of 15 new inscriptions at the villages Dēsūr, Śalukki and Maṇimūrtēśvaram noted in the programme for the year. During these tours he copied 18 additional inscriptions which will be published in *South-Indian Inscriptions*, Vol. VI with the others of the places to which they belong.

7. Mr. A. S. Ramanatha Ayyar, the Junior Assistant worked in the Gooty taluk from 19th August 1920 to 31st August 1920 with the new Kanarese Assistant Mr. K. Krishna Ayyangar whom he had to train up in camp work. After staying at headquarters for three weeks subsequently he left it on 21st September 1920 and visited the villages Puṇṇam (Karur taluk, Trichinopoly district), Paṭṭiśam (Kumbakonam taluk, Tanjore district), Ālaṅḡḍi (Pāpanāśam taluk, Tanjore district) and Kāṭṭumannārkōyil (Chidambaram taluk, South Arcot district). He then took up the work of exhaustively collecting the inscriptions in the town of Conjeeveram which was executed partly last year. This work occupied him from 24th January 1921 to 30th March 1921 on which latter date he returned to headquarters. His entire collection, numbering 228 inscriptions, contains some early Chōla records of Parāntaka I, Rājarāja I, Rājendra-Chōla I and Kulōttuṅga-Chōla I. Specially noteworthy among these is the copy of the first six verses of the *Sūryasatak* of the early Sanskrit poet Mayūra engraved in characters of about the eleventh century A.D. on a pillar in the Durgā shrine in the Kacheśīvara temple at Conjeeveram.

8. Mr. V. Venkatasubba Ayyar, the Tamil Ephigraphical student, copied inscriptions in the villages Vengalattūr, Kalavai, Āyal, Ayyampālayam, Pēranamallūr and Raghunāthasamudram in the North Arcot district, Mēlpādi and Chittoor in the Chittoor district, and Nīrperuttāgaram in the South Arcot district and then inspected 167 villages of the Gudiyattam taluk in the North Arcot district. He was engaged in this work for nearly five months, i.e., 13th November 1920 to 2nd April 1921 and collected in all 106 inscriptions. About twenty villages of this taluk had to be reserved

for next year since the hilly nature of the taluk and the consequent difficulty of communication hindered rapid progress of his touring work. Mr. Venkatasubba Ayyar has noticed the existence of Jaina monuments at the villages Mēlpādi and Tennampattu in the Chittoor and North Arcot districts. The earliest record of his collection is inscribed on a hero-stone and is dated in Śaka 842 (=920 A.D.). It comes from Chandattūr in the said taluk. He also brought to my notice the existence of five sets of copper-plates (numbering 19 sheets in all) at Udayēndiram in Gudiyattam taluk which he later on secured for this office through the Tahsildar of that place. These belong to the Pallava and early Chōla periods and are published in the *Epigraphia Indica*, Vol. III, pages 75, 81 and 145 and in *South-Indian Inscriptions*, Vol. II, Nos. 74 and 76. Some of these were even then incomplete and some more plates are now missing. I have opened correspondence with the Tahsildar of Gudiyattam requesting him to make enquiries about these plates. The 19 plates now secured have been purchased for the Government Museum and will be deposited therein at an early date.

9. Mr. K. Krishna Ayyangar, the probationary Kanarese Epigraphical student, has finished the survey of the Gooty taluk where he worked from 19th August 1920 to 11th December 1920, i.e., for nearly four months. He inspected 159 villages in all of which only 66 contained epigraphs. His collection which numbers 148 inscriptions includes some records of early Western Chālukyan kings, Pulakēsin (II), Vikramāditya I, Vijayāditya, and Kirtivarman II, whose stone inscriptions are very rare. These come from the villages Bētāpalli, Peddavaḍugūru, Konḍupalli, Dimmagudi and Nīlūr of this taluk. Besides these some hero-stones, of about the eighth and ninth centuries A.D. have been noticed and examined by Mr. Krishna Ayyangar at the villages, Hāvaligi (No. 443 of Appendix B), Viḍapanakallu, Vēlpumadugu, Appājipēta and Katrimalla. At Uruvakonda, Mr. Ayyangar reports, is an old library in the *matah*. This may be examined when convenient by the staff of the Government Oriental Manuscript Library if they have not already done so. He has also secured 8 copper-plate records most of which are of a later date and are in some cases of doubtful authenticity, being forgeries made in the interests of village officers and servants who contrived thereby to establish their rights to certain services and to the lands and incomes attached thereto.

10. Mr. A. Rangaswamy Sarasvati, the Telugu Epigraphical student who began the survey of the Tenali taluk in the Guntur district, last year, has completed it this year, and in addition has visited the villages Juttiga, Mogallu, Natta-Rāmēśvaram and Tāduvāyi and his entire collection numbers 137 inscriptions. Thus the programme of field work as given in the last year's report has been almost completely worked out, 22 places out of 27 having been examined during the year.

THE YEAR'S WORK.

Publication.

11. For the new series of *South-Indian Inscriptions*—(Texts), in addition to the 2,998 pages of manuscript for Volume V already sent to the Government Press as stated in my *Annual Report* for 1920, paragraph 9, 40 more pages have been sent for the same volume and 3,050 pages for Volume VI have also been sent to the Press during the year. The manuscript of the Ceylon inscriptions containing about 16 pages proposed to be included in Volume VI has also been sent to the Press. 157 pages for Volume IV and 37 pages for Volume V of galley proof have been received towards the close of the year since 9th March 1921 and they are being checked. 161 pages of second proofs for Volume IV received during the year since 11th February 1921 are also under correction. These will be returned to the Press at an early date. Owing to special work occupying the Government Press during the last year in connexion with the Electoral Rolls and the new Legislative Councils no proofs were received from the Press between 17th April 1920 and 11th February 1921.

Collection.

12 (a) As the result of the tours detailed above 675 inscriptions have been copied during the year and of these 646 are registered in Appendices B and C. The remaining 29 inscriptions are reserved for publication (see paragraphs 5 and 6).

3. No. 222 of Appendix E.—Bronze Statue of Nārāyaṇa (?) in the Śiva temple at Kadri.
4. No. 223 of Appendix E.—Stone image of a Jain deity in the same temple.
5. No. 666 of Appendix D.—Stone image of Matsyēndranātha in the same temple.



3



4



5

Besides the five sets of copper-plates (already published) purchased from the trustee of the Rāmachandra-Perumāl temple at Udayēndiram, 16 new records have been secured for the office during the year. Of these, the two sets (Nos. 1 and 2 of Appendix A) sent for my examination by the Diwan of Parlakimedi and the two sets (Nos. 4 and 16 of Appendix A) which were kindly secured for my examination by Mr. T. C. Rath, B.A., District Munsif, Chodavaram, and by Mr. K. V. Lakshmana Rao, M.A., who take much interest in epigraphical studies are of an early period and their importance is fully detailed in Part II.

(b) The forty-nine photographs taken and five sketches made for the office by Mr. P. Visvanatha Ayyar during the year are registered in Appendices D and E. Appendix F contains the date calculations made for some of the year's inscriptions by the office with the help of Diwan Bahadur L. D. Swamikannu Pillai and his *Ephemeris*.

Conservation.

13 (a) Besides the five sets of copper-plates noted in paragraphs 8 and 12 above four other sets (Nos. 1, 2, 11 and 12 of Appendix A to the *Annual Report* for 1920) which are also of an early period have been purchased for the Government during the year and are deposited in the Madras Museum. The Tahsildar of Nellore, who was requested to arrange for the purchase for Government of the early copper-plate record No. 2 of Appendix A to my Report for 1920, states that the discoverer of the plates rescued them from an attempt to melt them. It is reported by the owner that another set discovered together with this had been melted previously. In view of this tendency in ignorant people to destroy valuable records in this manner it is advisable that the Government request the district officers to take special interest in the collection of such records. It may not be too much for the Government to issue notifications or leaflets in the vernaculars promising good prices for inscribed copper-plates brought to the notice of Government officials by private persons. Such valuable material should thus be saved from destruction and made available for purposes of research.

(b) With regard to the conservation of stone inscriptions, I have to bring to the notice of the Government the following facts and request that necessary action may be taken in a more effective manner than had been done hitherto with regard to their preservation. Mr. C. R. Krishnamachari, in the course of his inspection at Mangalore, found an inscribed stone containing inscription No. 23 of 1901 (already copied) missing. The matter was referred to the Collector who on inquiry reported that the local officers could not trace out the stone and in his letter Ref. No. C. No. 179/21-E, dated 11th March 1921, requested me to furnish him with a list of all the inscribed stones of the district so far registered in order that he might take steps to ensure their proper preservation in future by making the village *Patels* responsible for the work. A list of these was furnished to him with my letter No. 194, dated 19th March 1921. I wish to represent to the Government in this connexion that all Collectors be requested to take such steps as would save from misuse or neglect all epigraphical monuments in their jurisdictions already inspected or otherwise.

(c) Mr. V. Venkatasubba Ayyar reports that the inscribed stones in the Kailāsanātha temple at Veṅgalattūr, Cheyyar taluk, North Arcot district, have been misplaced in the recent renovation of the structure and some of these stones are missing. There are not wanting other instances of epigraphical monuments missing or being misused. My Kanarese Assistant, Mr. K. Krishna Ayyangar, reports that in the Gooty taluk of the Anantapur district the following inscribed stones noticed by Mr. Sewell in his *List of Antiquities*, Volume I, are now lost:—

- (1) Stone on the tank-bund at Gooty.
- (2) Stone at Setnepalli.
- (3) Stone at Ūtakallu.
- (4) Stone at Tamballāpalli.

And again two inscribed stones at Pātakottacheravu noticed by Mr. V. Rangachari in his *Inscriptions of the Madras Presidency* (Volume 1, page 6, Nos. 36 and 37) are missing. Mr. Krishna Ayyangar also brings to my notice that an inscribed stone

at Kondupalli in this taluk noticed by Mr. Sewell was broken into pieces just a few days before his visit to the village and built into the new Āṇjanēya temple. There are instances also of inscribed stones being used in private houses.

(d) The deserted temple of Śiva to the north of the village of Śenkuṇṇam in the Gudiyattam taluk, North Arcot district, is an ancient one and contains inscriptions of the time of Rājārāja I and his son who came to the throne in A.D. 985 and 1011 respectively. In structure it resembles the early temples of Mēlpādi which have been conserved by Government. I recommend its conservation since the temple is in a dilapidated condition and roots of the trees growing on the top have pierced through into the walls of the temple. The inscribed stones are certain to fall to the ground if left uncared for and are likely to be utilized by the villagers for private purposes as they have done with the other stones of the temple.

(e) Piramiyam, a village situated about 10 miles from Dhārāpuram in the Coimbatore district, was visited during last year and was found to contain a small unicellular temple in ruins, the walls of which are covered with a number of inscriptions, in early Vatteluttu characters and in a sufficiently good state of preservation, of a certain Kalimūrkha Vikrama-Chōla, probably a Kōṅgu-Chōla king, who has, on the evidence of a dated inscription of his at Tīngalūr, Coimbatore district (No. 614 of 1905) been assigned to the first half of the eleventh century A.D. The temple has no *linga* in it and no worship is being conducted therein; and in view of the importance of the information which these inscriptions furnish in respect of the later kings of Kōṅgu and the Vatteluttu script in which the records are engraved and in consideration of its neglected condition, the shrine is recommended for conservation and may be repaired at a small cost by keeping the fallen slabs in their proper positions.

14. Among the other objects of epigraphical interest that have been examined during the year and deserve to be conserved as protected monuments are—

(1) The deserted temple at Allūr in the Trichinopoly taluk and district which is completely built of stone and contains many inscriptions of the early Chōla period. This temple is situated in the midst of the wet lands, a mile to the south of the village.

(2) The Śiva and Viṣṇu temples at Naṅgavaram, Kulittalai taluk, Trichinopoly district. The central as well as all the minor shrines are built of stone from the pinnacle to the bottom.

(3) The Śiva temple at Tiruchchendurai, Trichinopoly taluk and district, which is grossly neglected and has its inscriptions buried under earth.

(4) The deserted temple with early Chōla inscriptions at Śenkuṇṇam referred to above.

Besides, the Collector of Arantapur may be requested to issue instructions for the proper preservation either by the village officers or by removal to the taluk office, of:—

(1) The stone at Bētāpalli containing an inscription of Vijayāditya (No. 333 of Appendix B).

(2) The stone at Peddavādugūru containing inscriptions of Satyāśraya (Pulakēśin II) (No. 343 of Appendix B).

(3) The stone near Kondupalli containing an inscription of Vijayāditya (No. 359 of Appendix B).

(4) The stone at Dimmagudi with an inscription of Vikramāditya I (No. 364 of Appendix B).

(5) The inscribed pillar in front of the temple at Nilūru (No. 346 of Appendix B).

(6) The hero-stone at Hāviligi engraved in early Kannada characters (No. 443 of Appendix B).

15. Subjoined is the statement under the main heads of expenditure of the Assistant Archaeological Superintendent for Epigraphy, Madras, during 1920-21:—

PLATE III



6. No. 640 of Appendix D.—Lintel of the second entrance in the Mukhalingēśvara temple at Mukhalingam.



7. No. 647 of Appendix D.—Nṛsiṃha in the Mukhalingēśvara temple at Mukhalingam.



8. No. 655 of Appendix D.—Nṛsiṃha in the Mallikarjuna temple at Bezwada.

Expenditure.

	RS.	A.	P.
Assistant Archaeological Superintendent	4,290	13	5
Establishment (including the temporary additions to pay)...	16,266	3	10
Travelling allowances	3,442	13	3
Contingencies	7,053	14	8
Total ...	31,053	13	2

Receipt.

Grazing fees	7	0	0
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16. Return of stores of the Epigraphical branch of the Archaeological Department, Madras, for the year ending 31st March 1921.

Name of articles with description.	Balance on 1st April 1920.		Received during 1920-21.		Total of (2) and (3).		Written off during 1920-21.		Balance on 31st March 1921.		Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
(1)	(2)		(3)		(4)		(5)		(6)		(7)
		RS. A. P.		RS. A. P.		RS. A. P.				RS. A. P.	
Watson and Son's full plate camera with six slides, one Voigtlander lens with six diaphragms, one view-finder, one tripod stand and one Bush Rapid Applanet lens.	1 set	550 0 0	.. ..	.. ..	1 set	550 0 0	.. ..	.. ..	1 set	550 0 0	Vide G.O. Nos. 607, 608, Public, dated 7th August 1893.
Chubb's lock with key.	1	.. ..	.. ..	.. ..	1	.. ..	.. ..	.. ..	1	.. ..	Price not known.
Typewriter (3-14 Underwood).	1	350 0 0	.. ..	.. ..	1	350 0 0	.. ..	.. ..	1	350 0 0	.. ..
Tent articles (11 bundles).	1 set	.. ..	.. ..	.. ..	1 set	.. ..	.. ..	.. ..	1	.. ..	Price not known.
Mathematical instrument box No. 2 supplied by the Public Works Secretariat.	1	36 5 0	.. ..	.. ..	1	36 5 0	.. ..	.. ..	.. ..	36 5 0	Vide G.O. No. 2050 W., dated 3rd November 1915.
Cycle ('Preference') with accessories.	.. ..	.. ..	1	249 10 0	1	249 10 0	.. ..	.. ..	1	249 10 0	G.O. No. 1003, Home (Education), dated 3rd September 1920.

17. Stone inscriptions copied at the following places are registered in Appendices B and C:—

I. *Anantapur district*.—66 villages of the Gooty taluk.

II. *North Arcot district*.—167 villages of the Gudiyattam taluk, Ayal (*Arkonam*), Ayyampālayam (*Arni*), Kalavai (*Walajah*), Mēlsēshamangalam, Dēśūr and Vengalattūr (*Cheygar*), Peranamallūr, Raghunāthasamudram and Salukki (*Wandiwash*).

III. *South Arcot district*.—Kāttumannārkōyil (*Chidambaram*) and Nirperuttagaram (*Gingee*).

IV. *Chingleput district*.—Conjeeveram (*Conjeeveram*), Pulal (*Saidapet*) and Singaperumalkōyil (*Chingleput*).

V. *Chittoor district*.—Chittoor and Mēlpādi (*Chittoor*).

VI. *Guntur district*.—84 villages of the Tenali taluk and Tāduvāyi (*Sattēnappalle*).

VII. *Kistna district*.—Mōgallu (*Bhīnavaram*), Juttiga and Natta-Rāmēśvaram (*Tanuku*).

VIII. *Madura district*.—Kōttapalli (*Dindigul*).

IX. *Tanjore district*.—Ālaṅgudi (*Papanasam*) and Pattisam (*Kumbakonam*).

X. *Trichinopoly district*.—Punnam (*Karur*).

18. Tour programme of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1921-22.

A.—Places reported to contain inscriptions by Government officers and private gentlemen and selected by this office.

Number.	Name of village.	Taluk and district.	Remarks.
1	Adamankottai	Dharmapuri-Salem ..	An inscription on the Salem-Bangalore road.
2	Arasarkōyil	Madhūrāntakam-Chingleput.	A Vishnu temple with inscriptions.
3	Bhairavakonda	Udaiyagiri-Nellore ..	Cave temple.
4	Gujarātipēṭa	Chicacole-Ganjam ..	An old temple with inscriptions.
6	Hampi	Hospet-Bellary ..	For reading inscriptions <i>in situ</i> for publication.
6	Kondakamberu	Malkangiri-Vizagapatam.	Reported to contain inscriptions.
7	Konthagai	Madura-Madura ..	Do.
8	Nellittoppu	Papanasam-Tanjore ..	A temple of Siva with inscriptions under repairs.
9	Pallavaram	Chingleput-Chingleput ..	To copy the beginning of the inscription in the cave temple.
10	Paṭṇam	Kadiri-Anantapur ..	Contains old inscriptions.
11	Purushōttapuram	Chicacole-Ganjam ..	Rock-cut images.
12	Śiṅgaperumalkōyil	Chingleput-Chingleput ..	To see whether the cave shrine of Nṛsiṁha contains any inscriptions.
13	Śiruguppa	Adoni-Bellary ..	An inscribed slab on the Deśanūr anicut.
14	Śrīperumbūdar	Saidapet-Chingleput ..	Contains a Vishnu temple full of inscriptions.
15	Velligonda	Nellore	Reported to contain old inscriptions.

B.—Detailed survey of inscriptions—talukwar.

1. Bapatla taluk—Guntur district.
2. Conjeeveram taluk—Chingleput district.
3. Madanapalle taluk—Chittoor district.

I have the honour to be,

Sir,

Your most obedient servant,

G. VENKOBΑ RAO,

Assistant Archæological Superintendent.

APPENDIX.

A.—List of copper plates examined during the year 1920-21.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	The Agent and Diwan to the Hon'ble the Raja of Parlakimedi, Ganjam district.	Eastern Ganga.	Maharaja Devendravarman, son of Gunarajava.	184th year of reign.	Sanskrit (in Telugu).	Returned to the owner.	Epigraphica Indica.	Records the tax-free grant of the village Huduvaku in the Pushyagiri-Pañchali-vishaya, by the king, to his guru Patanga-Sivacharya for guru-puja. The latter gave half of the village to (the god) Yogesvara-Bhatara.
2	Do.	Do.	Maharaja Anantavarman, son of Maharajadhiraja Devendravarman.	204th year of reign, Margashirsha, sukla, trayodasi.	Do	Do.	Do.	States that the king made a tax-free gift of the village Talatthere in Kroshtaka-varittani to the venerable scholar Vishnu-Somacharya of the Parashara-gotra residing at Sringatika-agrahara in the Kamatupa-vishaya. The grant was made on the occasion of a marriage at the request of the king's brother Jayavarman.
3	M.R.Ry. T. C. Rath, B.A., District Munsif, Chodavaram, Godavari district.	Sailodbhava.	Dharmaraja	Samva[t] [8]—100 (i.e., 800), Vaisakha, su. dasao.	Sanskrit (in Nagari).	Do.	Do.	Records the tax-free gift of half of the village Kondodda in the Khiddingabara-vishaya to the Agnihotri and Bhatia Gonadevasvami of the Kausika-gotra and Vajasaneya-charana.
4	M.R.Ry. Pottam Venkappa Garu of Konakondla through the Tahsildar of Gooty taluk, Anantapur district.	Vijayanagara.	Krishnaraya	Śaka 1435, Angirasa, Ashadha, Sukla-dvadasī.	Do.	Do.	Do. S. 2. 9.	Registers the grant by the king of the villages Krishnapadu, Pinna-Pusalapadu, Pedda-Pusalapadu, Sikesala and Vemulapadu with the village Dandanayaka-cheruvu surnamed Krishnarayasa mudram, to a large number of Brahmans on the occasion of the gift of Dhanya-Meru (i.e., Meru of grain) The village belonged to the 'Edapti'-sima of the Gutti-rajya.
5	M.R.Ry. Busi Nagi Reddi Garu, Vajra-Karur in the same taluk.	Do.	Virapratapa Bukkaraya ..	Śaka 1169, Jaya (wrong), Ashvini, su. 10.	Telugu ..	Do.	South-Indian Inscriptions.	A clear forgery. Presumes to register the several ayagaras (incumbents) like reddi, karanam, purohita, etc., for the villages of Pottipadu and Kavuluru in the Gutti-durga founded by some private individuals. Reference is made to a certain Sambhatti Tippiaraju.
6	M.R.Ry. Chinnappa Reddi of Chittur in the same taluk.	Do.	Virapratapa Hariharadeva-Maharaya, 'ruling at Vidyanaagara'.	Śaka 1093, Vijaya, Vaisakha ba. 7.	Do. ..	Do.	Do.	Characters are too late for the date given. Also a forgery. Gives the lands assigned to the sevial services attached to the village Tarimela in the Gutti-rajya. Land attached to the local temples of Chenna-kesvara and Isvara are also mentioned.
7	M.R.Ry. Garudacharlu, Dharmakarta, Anjaneyasvamin temple at Kasapuram in the same taluk.	Do.	Virapratapa Sadasivaraya-Maharaya, 'ruling at Vidyanaagara'.	Śaka 1377, mistake for 1477, Rakshasa, Sravana su. 5.	Telugu and Sanskrit.	Do.	Do.	Purports to be an agrahara-sasana (gift-deed) granted by the king in respect of the village Netekallu, while camping near it on his way to Gutti, being told that god Hanuman was manifest (jagrata) there.

A.—List of copper plates examined during the year 1920-21—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
8	M.R.Ry. Hanuma Reddi Garu or Konganapalli in the same taluk.	Vijayanagara.	Virapratapa Vijaya-Bukkaraya	Saka 1109, Jaya (wrong), Āsvija, su. 10	Telugu	Returned	South-Indian Inscriptions.	Like No. 5 above is a forgery of the same date giving the several ayagāras for the three villages Konganapalle, Śankarabanda and Mulukalapenta, which were founded by certain private individuals and mentions the same chief Sambhaṭi Tippiaraju.
9	M.R.Ry. Yella Reddi Garu, Khadarpeta in the same taluk.	Do.	Virapratapa, Hariharadeva-Maharaya, ruling at Vijayanagara.	Saka 1270, Sarvajit Vaiśakha, su. 15.	Telugu and Sanskrit.	Do.	Do.	Registers the grant, of the post of redi with lands attached to it, to a certain Kotireddi Narapareddi in respect of the village Devarapalle in the Gutti-rajya known as Bhaskara-kshetra (i. e., seat of the Sun).
10	The Reddi of Gundala in the same taluk.	..	....	....	Telugu	Do.	Do.	Incomplete. Narrates in detail the troubles undergone by a Nayaka who owned the village Patakotta-cheruvu in the matter of making good the loss of merchandise sustained by certain merchants while in transit, in the vicinity of the village. The incident is referred to the time of the occupation of the Karnataka and the Gutti fort by the Nawab of Golkonda on behalf of the Paohchhayi (i. e., the Mughal Emperor of Delhi). At its commencement the record quotes the date Saka 1344, Vijaya (wrong), Kartika, su. 10 and refers to the Vijayanagara king Praudhadevaraya.
11	M.R.Ry. P. Narasimha Reddi Garu of Havili in the same taluk.	Vijayanagara.	Sadasiva-Maharaya.	Saka 1481, Siddharthi, Bhūdrapada krishna.	Sanskrit (in Nagari).	Do.	Do.	Incomplete. Plates 2 and 4 are missing. Registers the sarvamānya grant of some double-crop (divisara) land in the village Chembala lying in the Rayadurga-vente (i. e., province) and Uravakonda-sima for the benefit of the temple of Chennakesvara built on the east side of the village.
12	The District Munsif of Kavali, Nellore district.	Gajapati ..	Pintaparudra ..	Saka 1432, Pramōda, Kartika, su. 3, Friday.	Sanskrit (in Telugu).	Do.	Do.	Registers the grant of the village Velicherla in the Jala-danki-sthala of the Paṅkanāṭi-sima to the east of the Udayachala (i. e., Udayagiri)-durga, by the king who was ruling at Undrakonda, to the Brahman Kondaya of the Bhāradvāja-gotra and Yajus-sakha. The donee was a resident of the village Pulugulla.
13	M.R.Ry. Perumal Gowndan, Gudi-yattam taluk, North Arcot district.	..	Alavagiri Basha (Alamgir?).	Saka 1012 (wrong), Krodhana. Vaiyāṭi, 21, ba., pañchami, Monday, Śravana.	Tamil ..	Do.	...	States that a family of seven gaundas, which hailed from Velur-sirmal on the northern bank of the Palar river in Ayinda-nadu, a sub-division of Paluvur-kottam, a district of Jayangonda-Tondamandalam and which settled down near Velur having founded the village of Latteri by clearing the forest, succeeded in repulsing the attack of a band of 500 freebooters who came from the north and that as a reward for this act of heroism Abarangbeg-Pasha conferred on the gaundas the headmanship (?) (gaudikai) of the village of Latteri with right to collect one kalam of grain on every kani of certain lands specified therein. The record seems to be a forgery.

A.—List of copper plates examined during the year 1920-21— cont.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
14	M.R.Ry Rao Bahadur V.A. Vandyar Avargal, Managing Member, Temple Committee, Tanjore.	Mahrattas of Tanjore.	Pratāpasinhha ..	Saka 1680, Kali 4862, Pramadi, Tai 21, Uttarayana, Thursday, Pushya.	Tamil ..	Returned ..	South-Indian Inscriptions.	Registers that Savayi Vijayaraghunatha Gōpalar, son of Savayi Vijayaraghunatha Kinamettanan Gōpalar, who was the chief of Sironellikkōttai in Pamba-valanadu, a sub-division of Rajendrasōja-valanadu in Rajagambhira-valanadu, a district of Rajaraja-valanadu, gave 46 pon of gold to the temple Jayāṅgondanathasvamin in Pambanadu for the evening service of the god therein. Another record dated in Saka 1690, Kali 4860, Iṣvara, Vaigāsi, 2, is engraved in continuation of the above on the same plate and registers a gift of 45 Rajagōpalachakram-pon of gold by the inhabitants of the sixteen divisions between the western and eastern boundaries of Pappakkudi-naḍu, a sub-division of Poyyūr-kōṭṭam, a district of Jayāṅgondanadu, for the midday service of the god Jayāṅgondanathasvamin consecrated in a temple which was newly erected after clearing some fruit-gardens.
15	Do.	Do.	Do. ...	Saka 1680, Kali, 4861, Bahudhanya, Āni. 16, Uttarayana, Monday.	Do. ..	Do. ..	Do.	Records a further gift of 91 pon and 2 panam by the individual mentioned in No. 14 above for conducting a service called Kōlahala-sāndi in the same temple. The pon (gold coin) is called Rajagōpalachakram. Another record in continuation of the above registers the gift of 46 Rajagōpalachakram-pon by Ramaviruda Vijayadevar, son of Umayanallavan Vijayadevar of Nenmalivadi in Sironellikkōttai, a portion of Pappakkudi-naḍu, a sub-division Poyyūr-kōṭṭam, a district of Rajaraja-valanadu, Rajendrasōja-valanadu for the midnight offerings to the god mentioned in No. 14 above. This supplemental record is dated in Kali 1680, Saka 4861 (transposed), Bahudhanya, Vaigāsi 2.
16	M.R.Ry. K. V. Lakshmana Rao Garu, M.A., Diwan of Mungala.	Eastern Chalukya	Baḍapa .. ..	.. ..	Sanskrit in Telugu.	Do. ..	Epigraphia Indica by Mr. K. V. Lakshmana Rao.	Records the grant of the village Ārumbakā in the Velanadu-vishaya by the king to the chief Gaṇḍanarayana and its grant by the latter to his mother's sister's son Chandena; see below Part II, paragraph 14.

B.—Stone inscriptions copied in 1920 (continued from the last *Annual Report*).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	ANANTAPUR DISTRICT, GOOTY TALUK.					
317	On a pillar to the left side of gate No. 5 of the fort at Gooty.	Vijayanagara	Virapratāpa Ramadevarāya	Prabhava, Phal-guṇa.	Telugu ..	Records the gift of the village Turukapalle attached to Gutti, to Jātikaritta Nārāyaṇar by Bīravōli Tiruvēṅgalanātharāja.
318	On a rock near the Narasimha-svāmin temple on the northern hill in the same village.	..	....	....	Kanarese (verse).	Praises god Narasimha. The characters are of about the 14th century A.D.
319	On another rock in the same place.	..	....	....	Do.	Do.
320	On a slab set up in the prakāra of the Ramasvāmin temple in the same village.	Vijayanagara	Virapratāpa Sadaśivadeva-Mahārāya ..	Śaka 148 [3], Raudri, Vaiśakha, su. 15.	Telugu ..	Gift of some annual monetary contributions by the soldiers and other servants residing on the fort at Gutti, to a certain Venkaṭayya-Ayyavaru attached to the maṭha of Raghupati, for the merit of Yara-Timmarāja.
321	On a pillar lying in the prakāra of the same temple.	..	..	[Vyaya], Śravana, ba. 30.	Do.	Mentions the Mahāmaṇḍalēśvara Rāmārāja Bīravōli Timmarājyadeva-Mahārāja and registers an agreement regarding certain income in grain, settled previously. The village Hampe is also mentioned.
322	On another pillar in the same place.	Vijayanagara	Virapratāpa Vīra Venkaṭapati-deva-Mahārāya, 'ruling at Ghanagiri-durga.'	Śaka 1515, Vijaya, Jyēṣṭha, su., 2.	Do.	Records a gift of money made for the supply of garlands daily to the god Rāmachandra-deva in Jagatāpi-Gutti, by the Mahāmaṇḍalēśvara Alluḍu Raghunātharājyadeva-Mahārāja of the Solar race and Kāṣyapa-gōtra.
323	On the same pillar .. ..	..	....	Vyaya, Chaitra, ba. 5.	Do.	Mentions the Mahāmaṇḍalēśvara Rāmārāja Bīravōli Timmarājyadeva-Mahārāja and Alluḍu Nāgarāja. Registers an agreement relating to the village Karuru, similar to the one given in No. 321 above.
324	On another pillar in the same place.	..	....	Tarava, Magha, ba., 12.	Do	Mentions the same two chiefs and records a similar agreement in respect of the village of Tatrikalu.
325	On a rock between gates Nos. 7 and 8 of the fort in the same village.	..	....	Chalukya-Vikrama-year 14, Śukla, Bhādrapada (?) amāvāse.	Kanarese ..	Damaged and incomplete. Mentions Dandanayaka Po-charsa, Chaundya-[nā]yaka and Chandayanayaka and records a grant of land to god Vinayaka.
326	On a stone built into the western wall of the mosque near the cemetery in the same village.	Vijayanagara	Harihara	Lost	Sanskrit (verse).	Damaged. Gives in succession a list of Jaina teachers of the Kondakunda line, viz., Vakragrīva, Elacharya, Amarakīrti, Simhanandi, and Vardhamana-Desika and refers to the building of a Chaityalaya (Jaina baṣṭi) for Parśva-Jinānātha by the general Iruga. The country Kuntala is herein said to be a part of Karnāṭa.
327	On a rock by the side of the road to Kurnool, two miles from the same village.	..	....	Vyaya, Vaiśakha, su., 12.	Telugu ..	Records a gift of land in the village Śeṭaninapalle by its Reddi and Karanṇu and the Deśayi of the Gutti-Sarakaru to a private individual for his having constructed a well.
328	On a stone set up in a field to the west of Yerratimmarajucheruvu.	..	....	Durmati, Śravana, su., 10, Monday.	Kanarese ..	Mentions a certain Raghunātharājyā and registers certain privileges to be enjoyed in connexion with the procession of the local deity.
329	On another rock to the west of the same village.	..	....	Śaka 1481, Siddharthi, Mārgaśīra, ba., 11.	Do.	Damaged. Records a lease of the forest land [Jaṅgili-gutta] granted in the time of the Mahāmaṇḍalēśvara Rāmārāja Tirumalarājyā.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
330	On a stone lying in a field to the east of the same village.	Vijayanagara	Virapratapa Vira Śadaśivadeva-Maharaya.	Śaka 1477, Rakshasa, Chaitra, ba., 12.	Telugu	Incomplete; mentions Jagatapi Gatti-sima and the god Virūpāksha of the sgrahāra village Narasapuram alias Krishnarāyapuram.
331	On a stone set up in front of the Timmaraju temple at Betapalli.	Do.	Virapratapa Sadaśiva-Maharaya	Śaka 147. Ananda, Adhika-Aśvadhā su., 15; Lunar eclipse.	Do.	Records the grant of three varāhas of Dombari-pannu realised from the sgrahāra village Betapalle to the god Tīrimaladeva of the village by the Dombaras (acrobate).
332	On another stone set up in the same place.	Do.	Do.	Śaka 1477, Rakshasa, Vaiśakha su. 1, Sunday.	Do.	Records the grant by the Vipravindis, of a certain Vipravindī income to the god Venkātādri of the village Betapalle alias Ganarajapuram attached to the Puleti-magāni in Jagatapi Gatti-sima.
333	On a stone lying in a field to the north of the same village.	Western Chalukya.	Vijayaditya Satyaśraya Prithvivallabha..	....	Kannarese (Achaic).	Registers a grant of land made by Vikramaditya while Banaraja was ruling over the Toramara-Vishaya; mentions Taruna-Vasantan and Samanta-Kesari as titles of Vikramaditya.
334	On a stone built into a well at Utakallu.	..	....	Śaka 1707, Krōdhi, Vaiśakha, su. di., 10.	Telugu	Records the construction of the well by a certain Yarra-redi.
335	On a rock at the top of the Ratgasvāmi hill near Tondapadu.	..	....	Svabhanu, Chaitra, su., 1.	Do.	Damaged. Records the gift of a Garuḍa-pillar by a private individual.
336	On a stone set up near the Āṇjaneyasvāmin temple at Turukapalli.	Vijayanagara	Virapratapa Rāmadēvaraya	Prabhava, Phalguṇa	Do.	Partially damaged. Seems to record the gift of the village Turukapalle attached to Gutti to Jatikarta Narayana. See No. 317 above.
337	On a stone set up on the tank-bund at Ubacherla.	Western Chalukya.	Sarvajñachakravarti Bhulokamalla, 'ruling at Kalyana.'	Chalukya-Bhulokamalla year 10, Rakshasa, Jyeshtha, su. 3, Sunday, Uttarayana-Saṁkrānti.	Kannarese	Registers a gift of land and an oil-mill made by the Vaiśya Kuchi-setti in the presence of some royal officials for the worship and offerings of the gods Jakkēśvara and Kēśava-deva of the village Uppunigere.
338	On the eastern wall of the Chaudēśvari temple in the same village.	..	....	Nandana, Karttika, su., 6, Sunday.	Do.	Records a grant of land made out of the estate belonging to the temple of Chaudēśvari to a certain Mallōja for having given the finish (Baṇṇa) to the images of Chaudēśvari and other deities.
339	On a stone set up in a field to the east of the same village.	Western Chalukya	Jagadekamalladeva	[4]th year Uttarayana-Saṁkrānti.	Do.	Much damaged. Seems to record a gift of grain made to the god Rameśvaradeva at Uppunigere. Mentions the Daṇḍanayaka Singi-Nayaka.
340	On a slab lying in front of the Āṇjaneya temple at Avulampalli.	Vijayanagara	Virapratapa Sadaśiva-Maharaya	Śaka 1478, Rakshasa, Śrāvana, ba., 5, Thursday.	Do.	Stone mutilated. Seems to record a grant made by a private individual to a god (name lost) at Virūpākshapura for burning the lamp on the occasion of Kartika-pūja.
341	On a stone lying in a field to the west of Ramarajupalli.	Western Chalukya.	Tribhuvanamalladeva, 'ruling at Kalyana.'	Chalukya-Vikrama-year 46, Subhākrit, Āśvīnūja, su., Full moon, Monday, Lunar eclipse.	Do.	Records a gift of land made in the name of Komara-Tailapadeva while he was ruling the Sindavadi Thousand province, by his subordinate Mahamaṇḍalēśvara Trailokyamalladeva Maharaja who was then ruling over Hanbulige.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
342	On a stone lying in a field to the east of Peddavaduguru.	..	....	Khāra, Āsvija, śu., 1.	Telugu ..	Records a gift of land in the village Peddavaduguru by a certain Adappanayaka to Viroja, son of Biddauja.
343	On a stone lying near the Išvara temple in the same village.	Western Chalukya.	Satyāśraya Śrī Prithvivallabha .. ..	....	Kanarese (Archaic).	Records the gift of the village Nādanuru and certain taxes in the country of Banaraja by Ereyitiyaḍiga who conquered Ranavikraman. The engraver of the inscription was Mahendrapallavachari.
344	On a slab set up in the prakāra of the Āñjanēyavamin temple at Chinnavaduguru .	Vijayanagara	Virapratapa Sadaśivadeva-Mahārāja ..	Śaka 1474, Paridhavi, Karttika, śu., 12, Saturday.	Telugu ..	Partially damaged; records a gift of money made by certain Vipravindins to the gods Harumantadeva and Rāmeśvara of the agrahara village Pinavaduguru alias Timmasamudram on the occasion of the Uthāna-dvādasi.
345	On a slab set up in a field to the north of Niluru .	Yadava ..	... nārāyaṇa Pratapachakravarti Simhaśadeva.	6th year, 1137, Yuva, Vaiśākha, śu, 10, Thursday.	Kanarese (verse and prose).	Partially damaged; records the gift of land and money made to the god Bhogeśvaradeva of the village Hāmbulige by the Mahāmandaleśvara Rānakumāra Jagatāpi [Dandi]deva Chōla-Mahārāja who was ruling over the village.
346	On a broken pillar set up before the shrine of a liṅga a mile to the north of the same village.	Western Chalukya.	... rttivarma Satyāśraya Śrī Prithvivallabha.	....	Kanarese ..	Damaged. Seems to register certain incomes (P) viz., biduvāra, santiga, etc., to certain gavuṇḍas.
347	On a slab set up in the Pāmuḍam-magudi at Pamidi.	..	....	Śaka 1437, Yuva, Śrāvaṇa, śu., 15, Thursday.	Telugu ..	Damaged. Mentions the Goddess Chaudēśvari and the village Pamidi.
348	On a stone lying at the western end of the main street of the same village.	Vijayanagara	Virapratapa Achyutadevārāja-Mahārāja.	Śaka [1457], Manuatha, [Ka]rttika, śu. 15.	Do. ..	States that the Mahāmandaleśvara [Ma]llinatha Yārāyadeva-Mahārāja's son Tirumalayadeva-Mahārāja built a paḷem (hamlet) to the west of the village Pamidi in the Jagatāpi-Gutti-sima and made a grant of the several incomes from the hamlet to the god Bhogeśvara of Pāmuḍi which had been granted as a magāni by the Mahāmandaleśvara Saḷukarāja Tirumalayadeva-Mahārāja.
349	On a slab built into the floor in the prakāra of the Bhogeśvara temple in the same village.	..	....	Śaka 1 .. 5., Śukla Śrāvaṇa, śu., 15.	Do. ..	Registers the gift of a stone pillar for burning a lamp thereon to the god Bhogeśvara, by a private individual.
350	On another slab set up in the same prakāra.	..	....	Śaka 1440, Prāmādi, Magha, śu., 11.	Do. ..	Built in; mentions China-Tirumalayya, son of Sōmarsayya, who was the pradhani of the Mahapradhana Saḷuva Timmarsayya.
351	On a third slab set up in the same prakāra.	Vijayanagara	Virapratapa Sadaśivadeva-Mahārāja ..	Śaka 14[76], Ananda, Nija-Ā[śadha], śu. 11.	Do. ..	Damaged; mentions the god Bhogeśvara of Pamidi.
352	On a fourth slab set up in the same prakāra.	..	....	Chalukya-Vikrama year .. Vijaya, Chaitra, amāvāsye, Monday, Solar eclipse.	Kanarese ..	Much damaged; mentions Chamdaladevi and records a gift, by the Mahāmandaleśvara Kumāra Tailapadeva, of land in the villages Duggarasenaḥalli and Hāmbulige and also money for the worship and offerings and lamp to god Viṣṇu of Hāmbulige and for the maintenance of the worshipping achārya of the temple.
353	On a stone lying beside the Išvara temple at Gajarampalli .	Vijayanagara	Virapratapa Sadaśivadeva-Mahārāja ..	Śaka 1478, Nāḷa, Āśadha, ba., 13.	Telugu ..	Damaged; mentions Jagatāpi Gutti-sima, Gajaramanapalli and Rayasamudram.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty	King.	Date.	Language and alphabet.	Remarks.
354	On another stone lying in the same place.	Vijayanagara	Virapratapa Sadasivadeva-Maharaya ..	Śaka 140[6], Kṛōthi, Kartika, śu., 12.	Telugu ..	Damaged. Records the remission by the king and Ramaraja of certain taxes payable by the barbers of the agachāra-village Gajaramapalli in Guttidurgam.
355	On a slab set up in the Virabhadra temple at Miduturu .	Do.	Virapratapa Vira Krishnaraya-Maharaya.	Śaka 1439, Īsvara, Ashādhā, śu., 11.	Do. ..	Records the grant of the village Miduturu in the [Puli]ṭimāṅgi lying in the Gutti-sima to the god Vighnēśvara of Burudāla, by Saluva Govindaya, son of Rachiraja of the Kavundinya-gotra and Apastamba-sūtra, on the occasion of the Prathama-ekadāśi.
356	On a stone set up beside the same temple.	Bāṇa ..	Mahamāṇḍalēśvara Chittarasa ..	Chalukya-Vikrama year 47, Subbākrit, Āśvayuja, śu., 13, Monday.	Kanarese ..	Records the grant of the village Baḍa-Miduturu in the Hambūlige Thirty district by the king to a number of persons. Also states that a copper-plate grant was also issued in respect of this.
357	On another stone set up in the same place.	Vijayanagara	Virapratapa Sadasivadeva-Maharaya ..	Śaka 14[...], Kṛōdhi, Kar[tika]. b., 12.	Telugu ..	Records the remission of certain taxes due by the barbers of the village Miduturu in the [Puli]ṭimāṅgi of Gutidurgam by the Mahamāṇḍalēśvara Alludu (Aliya?) Ramaraja. Compare No. 354 above.
358	On a stone lying in front of the mosque at Appecherla.	..	....	Farapa, Magha, śu., 1.	Do. ..	Records the grant of some money made for the burning of a lamp to the god Mallikarjunadeva by a private individual.
359	On a stone lying in a field to the north-east of Kondupalli .	Western Chalukya.	Vijayaditya Satyaśraya Śrī Prithvīvalabha.	Regnal year 23 ..	Telugu (Arohaip).	Refers to a fight between the governors of Turamara-vishaya belonging to Vikramāditya Balli Indra-Bāpārāja, son of Bajikolatilaka Narasimha Bapadbrāja, and the lords of Pulagicheeruvu and records a grant of fifty marutis of land in Pulagicheeruvu to a certain Padi-Sarmati.
360	On a slab lying near the Āṇjaneya shrine at Medimakulapalli .	Vijayanagara	Virapratapa Achyutadeva-Maharaya ..	Śaka 1452, Khara, Margaśira, ba., 5.	Kanarese ..	Completely damaged.
361	On another slab set up in the same place.	Do.	Virapratapa Vira Venkṭāpatirayadeva-Maharaya.	Śaka 1562, Vikrama, Bhādrapada, ba., 12.	Telugu ..	Registers a grant of land in the village Medimakulapalli in the Jagatāpi Guttidurga-sima by Bravoli Timarajadeva-Maharaja for the lamps to the god Hanumantaraya of the village, on the occasion of the Prathama-dvadāśi.
362	On a slab set up in front of the Āṇjaneya temple at Kandlaguduru .	Do.	Virapratapa Sadasivadeva-Maharaya ..	Śaka 146[6], Kṛōdhi, Magha, śu., 15.	Do. ..	Damaged and mutilated; mentions Ramaraja Yara-Timaraja and Jagatāpi Gutti-sima. Refers to a tax called boyi-sunkamu.
363	On another slab set up in the same place.	..	....	Śaka 1495, [Si]dhārthi (wrong), Śravana, śu., 5.	Do. ..	Records the grant of a tax called Dombari-pannu to the god Hanumanta-Perumālu of Kandlaguduru by the Dombari Timmayya.
364	On a stone lying in a field to the north-east of Dimmagudi .	Western Chalukya.	Vikramāditya Satyaśraya Prithvīvalabha.	27th year ..	Telugu (Arohaic).	Damaged; records a grant of 20 marutis of land in the village of Muttaluru.
365	On a stone set up in front of the Īsvari temple in the same village.	..	....	Śaka 4446 (probably mistake for 1446) Jaya (wrong), Margaśira, śu., 5.	Telugu ..	Damaged. Refers to some gift made by a private individual to the temple of Ramaya-līṅga at Dimmagudi.
366	On a slab lying near the Īsvara temple at Chitrachedu .	Vijayanagara	Virapratapa Śrīraṅgarayadeva-Maharaya, 'ruling at Penukonda.'	Śaka .., Śrīmakha, Ashādhā. . .	Do. ..	Registers the confirmation of the gift of many lands belonging to the gods and the Brahmins of the villages Chitrachedu and Malakataja by a certain Raṅgojalu in the presence of the god Raghunatha on the occasion of the Uttama-dvadāśi.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
367	On a slab lying in the compound of the mosque at the same village.	..	....	Śaka 1448, Vyaya, Karttika, śu., 12, Thursday.	Telugu	Records the confirmation of the grants of lands originally made to the gods and Brahmans of the five villages, Malakataḷa, Chintalaohervu, Kōṭakonda, Teliki and Chitrachēḍu in the Gutti-raḷya in the time of Virapratapa Kumara Bukkaraya by the Mahānayakaacharya Kāṭi-Nāyaka, by his descendant Tamma-Nāyaka.
368	On another stone lying in the same compound.	Vijayanagara	Virapratapa Sadaśivadeva-Maharaja	Śaka 147[7], Ananda, Bhādrapada, śu., 15.	To	Records the gift of the tax called Dombari-pannu realized from the village of Chitrachēḍu to the gods Chennakēśvara, Rameśvara and Gaṇādhipati of the village which had been granted as nayaṅkara to Kumara Kōṇḍrajaya by the Mahāmaṇḍalēśvara Rāmārāja Yara-Timmayadeva-Maharaja.
369	On a third slab lying in the same compound.	Do.	Do	Śaka 1473, Sadharapa, Ashādha, śu., 10.	Do.	Incomplete. Mentions Śri Śantabhik-havritti-Ayyavaru and the god Mallikarjuna at Śrīsaillam worshipped by the Narapati, Aśvapati and Gajapati kings.
370	On a stone set up at the eastern end of Molakatalla.	..	....	Śaka 14[94], Āṅgirasa, Pushya.	Do.	Damaged. Mentions Yara-[Tamma]rāja, Chitrachēḍu and Gutti-raḷya. Seems to record a gift, of the tax Dombari-pannu payable by the village Malakataḷa, to the god Anantagirinatha.
371	On a stone set up in front of the Āñjanēya shrine at Ramapuram.	..	....	Śaka 1* 9*, Śaunmya, Jyēṣṭha, śu., 10.	Do.	Records a gift of land made to a certain Sañjivi for having built the temple, tank and well at Sañjivipuram, by the reddi and karanam of Chitrachēḍu.
372	On a stone set up in front of the Āñjanēya shrine at Nagalapuram.	Vijayanagara	Virapratapa Sadaśivadeva-Maharaja	Śaka 1774 (mistake for 1477), Rakshasa, Āśvija, śu., 2.	Do.	Damaged. Mentions Nagalapuram in Jagatapi Gutti-sima and seems to record a grant of rice, green-gram and oil for the Kartika festivals.
373	On a rock known as the Nagappalagundu at Nagasamudram.	..	....	Śaka 1604, Rudhiringari, Vaiśakha, śu., 10.	Do.	Records the allotment of the lands under a tank built by Mugala, the son of Dalevāyi Timmaya.
374	On a stone set up in front of the old Gōpalasvāmin temple at Anumpalli.	Vijayanagara	Virapratāpa Vira Ramadevaraya, 'ruling at Penukōṇḍa.'	Śaka 154[8] Vibhava, wrong Kartika, ba., 2.	Do.	Records the gift of lands made by Immadi Papi-Nayaka, the son of the Mahānayakaacharya Nagasamudram Antari Peda Papi-Nayaka to the god Gōpalasvāmi of the village Anuppalle attached to the Penakalochara-sima of the Jagatapi Gutti-sima.
375	On a stone set up in front of the Āñjanēya temple in the same village.	..	Lost	Śaka 1572	Do.	Registers the gift of money made to the gods Gōpalasvāmi and Hanumantaraya and the Purōbit Gopala-Bhaṭṭa by the Vaiśyas, Nāgaras, and other subjects of the village of Anuppalle in the Jagatapi Gutti-sima while the Mudrakarta of the Nababa was staying at Ghaṇḍikōṭa.
376	On a rock behind the deserted Iśvara temple at the same village.	Vijayanagara	Vira Ramadevaraya, 'ruling at Penukōṇḍa.'	Śaka 154[8], Krodhana, Phalgun, ba, 30.	Do.	Damaged. Registers the grant of some land for the worship of Śiva in the village Anumpalli made by a private individual on the occasion of the Solar eclipse.
377	On a rock near the donagatta at Khadarpeta.	..	....	....	Kanarese	Gives the eastern and western boundaries of a canal dug by Nōyideva of Honnahatige under the orders of his Mahajanas.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
378	On a slab lying in the temple of Āñjaneya in the same village.	..	....	Śaka 1644, Śubha-kṛit, Nī[ja]-Śrāvāṇa, śu., 3, Saturday.	Telugu	Records the gift of the Gaṇḍa-pillar by some private individuals.
379	On a rock in the water-course at Obalapuram near the same village.	Vijayanagara	Virapratapa Sadāśivadeva-Maharāya	Śaka 1478, Rak-shasa, Pūshya, ba., 30, Ardho-daya.	Do.	Registers the gift of the Vipravīnōdi-vartana realized from the agrahara villages Devarapalli in Gutti-sima and Jambuladinne attached to Pemmakajarla, for the dasami festival of the god Doga-Avubhaladeva by the Vipravīnōdi Channaya.
380	On a stone set up near the well at Mamuduru.	..	....	Śaka 1750, Sarvajit, Vaiśakha, śu., 5.	Do.	States that a certain Venkata-Reddi constructed the well as a dedication to the god Venkaṭeśvara.
381	On a stone lying in a field to the north-east of the same village.	..	....	Śaka 1450, Śaiva-dhara, Śrāvāṇa, ba., 10.	Kanarese	Registers the grant of a vritti made by a certain Bumi-Nayaka in the village Mame[ḍuru] attached to the Puleka-magipi, lying in the Gutti-sima, to a certain Lingaya.
382	On a stone set up near the Āñjaneya temple at Marneṇepalli.	Vijayanagara	Virapratapa Vira Venkaṭapatideva-Maharāya 'ruling at Penukoṇḍa.'	Śaka 1525, Śubha-kṛit, Margaśīra, ba., 6.	Telugu	Records the grant of the village of Marinenipalle in the Puleti-magipi of the Gutti-sima for the offerings of the god Raghunayaka at Gutti-Durgam by Alluḍu Rāmarajadeva-Maharāja.
383	On a slab set up in the temple of Hanumantarāya at Sangala.	..	....	Śaka 1480, Kālayukṛti, Margaśīra, ba., 11.	Do.	Records a grant of land made by Mantram Timminēḍu for the worship of the god Hanumantadeva set up by him at the village Saṅgala alias Śrīraṅga-puram.
384	On a stone set up near the well in Kasavapuram.	Vijayanagara	Sadāśivadeva-Maharāya	Śaka 1469, Plavaṅga, Bhādrapada, śu., 15, Tuesday.	Kanarese	Registers the remission of certain taxes levied from the village Kasavapura granted to Duḷavayi Yellapa-Nayaka as an umbali by Kōṇēṭi Timmarajayya, son of Rāmarāja Kondarāja.
385	On a stone in the temple of Āñjaneya in the same village.	..	....	Akshaya, Śrāvāṇa, śu., 15.	Telugu	Records that the steps of the maṇḍapa of the god Hanumanta of Neṭṭikallu were built by a certain Giddana-gaṇḍa, son of Kundagurti Kēśana-gaṇḍa.
386	On a stone near the Āñjaneya temple at Timmancherla.	Vijayanagara	Harihara	..	Sanskrit and Kanarese.	Records gift of Chimmanakere, in the Gutti-valita of the Ghanadri(Penukoṇḍa)-rāja to Gopalarādhyā of the Harita-gotra.
387	On a slab set up in the Āñjaneya temple at Gadekallu.	Do.	Achyutarāya	Śaka 1453, Khara, Magha, ba., 14, Sivarātri.	Kanarese	Records a grant of land in Gadekallu to Koṇḍa-Jyōśya, son of Purushōttama-Bhaṭṭa of Polaki by Muttina Lakimi-seṭṭi, officer-in-charge of the diamond treasury (vajra-bhaṇḍāra) at Karuru in the Vuruvakoṇḍe-sime granted to Yellapanna by the king.
388	On the same slab	..	....	Khara, Magha, ba., 14, Sivarātri.	Do.	Records a grant of land to a certain Bhūsi-Bhaṭṭa by Lakimi-seṭṭi, son of Muttina Lakimi-seṭṭi.
389	On a stone set up in a field to the north-east of the same village.	..	....	Siddharthi, Vaiśakha, śu., 10.	Telugu	Records a grant of land by Channappaḡaru the Deśayi of the Uruvakonda-sima to Akkarāma Vudagiri-Śrīpada.
390	On a stone built into the outer wall of the Obaleśvara temple in the same village.	Vijayanagara	Virapratapa Sadāśivadeva-Maharāya	Plavaṅga, Bhādrapada, ba., 12.	Kanarese	Declares that the barbers in the bhaṇḍāra-grāmas (crown villages), agrahāras (Brahman villages) and devasthāna-grāmas (temple villages) in the Uruvakonda-sime were exempted from certain taxes by order of Appalarāja.
391	On a stone lying near a well in Kadadarabenchī.	Do.	Virapratapa Śrīraṅgarāya	Śaka 150[0], Jyēṣṭha, ba., 12.	Do.	Much damaged. Mentions Rāja Śrī Haṇḍeya Hanuma-Naya[ka*].

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
392	On a slab set up in the Bhōgēśvara temple at Donekallu .	Western Chalukya.	Trailōkyamalladēva	Śaka 981, Vikari ..	Kanarese ..	Registers the grant of some lands made to a certain Nijjara-gavunda who pierced himself to death while the Chakravarti (the Chalukya king) went on an expedition to the south and the Mahāmaṇḍalēśvara Chiddanna Chōja-Maharāja was ruling the Sindavādi Thousand.
393	On a stone set up in the same village.	Do.	Tribhuvanamalla Permaḍirāya, 'rulin at Kalyānapura.'	Chalukya - Vikrama year 65, Darmati, Jyeshtha, su. 10, Sunday.	Do. ..	Damaged. States that a certain Vijayaditya established a herd of cows attached to the temple of Vijayēśvaradēva, and granted land for the worship of the god and repairs of the temple and a garden and a tank to Sarveśvara, probably the priest of the temple.
394	On a stone set up in front of the Krishnasvamin temple at Guntakal .	Vijayanagara	Virapratapa Sadaśivarāya	Śaka 14[80], Kalayukti, Kārttika, su., 12.	Telugu ..	Records a gift of land and money to the pipers of the village who were to serve in the temple of Keśava-perumāl at Guntakallu by a chief who had obtained the village as nayānkara from the Mahāmaṇḍalēśvara Ramarāja Tirumalayadēva-Maharāja.
395	On another stone set up in the same place.	Do.	Virapratapa Sadaśivarāya	Śaka 1480, Kalayukti, Vaiśākha, su., 16.	Do. ..	Records the gift of the Vipravinōdi income from the village of Guntakallu to the gods, Mūlasthanā-Bhōgēśvara, Keśava-perumāl and Vireśvara of the village by three persons of the Vipravinōdi community.
396	On a stone built into the west wall of the same temple.	Do.	Virapratapa Vira Sadaśivarāya	Śaka, 14... Krōdhi, Kārttika, su., 12.	Do. ..	Damaged. Mentions the Guntakāṇṭi-sima.
397	On a stone in the Āñjanēya temple in the same village.	..	....	Śukla, Āśvija, su., 10.	Do. ..	Damaged. Mentions the village Guntakallu and the god Hanumanta there and seems to record a gift of land to the deity by Rayavibhāda Śalakaya Chenna[va]n-gara.
398	On a stone set up in the village of Patakottacheruvu.	..	....	..	Do. ..	Refers to a gift of land made for the offerings and lamp to the god Hanūmantadēva at Kottacheruvu Pedalakshmi-puram.
399	On a stone set up in front of the Peddamma-gudi at Vajrakaruru.	..	....	Krōdhi, Chaitra, su., 16, Monday.	Kanarese ..	Registers a grant of land in the village of Karāru by Chikavodeya-Maharāja to Jaṅguna Nagidēva-Achīyaru of Kōṇḍakundi
400	On a stone lying in a field by the side of the road to Guntakal from the same village.	..	..	..	Do. ..	Records a gift of land in Kōṇḍakundi to Viṭhaladēva.
401	On a stone lying in a field to the east of the village Gulapalayamu .	Vijayanagara	Virapratapa Dēvarāya-Maharāja	Śaka 1331, Sarva-[jita], Jyeshtha, su., 5, Saturday, Lunar eclipse.	Do. ..	Damaged; registers a gift of land to a Brahman. Mentions Kōṇḍakundeya-sima attached to the Gutti (province).
402	On a stone set up behind the Āñjanēyasvamin temple at Ragulapadu .	Do.	Virapratapa Sadaśivadēva-Maharāja	Śaka 1476, Pramadi, Magha, su., 7, Tuesday.	Kanarese and Tamil.	Seems to register the undertaking given by certain Vipravinōdis for the conduct of the Kārtika puje of the god Hanūmantadēva of the agrahāra village Raganahalu, situated in the Uruvakōṇḍa-sima, attached to the Rayadurga-v-nṭhe in the Maḍa-naḍu district of the Hastinavati-valita.
403	On a stone set up in the village of Chinnahoturu .	Do.	Lost	Śaka 1478, Nāla, Vaiśākha, su. 16.	Telugu ..	Records the grant by the Vipravinōdis of the Vipravinōdi income realized from the agrahāra village Chinahōturu alias Dēvarāyapuram in the Vurokōṇḍa-veṭhya of the Rayadurga-rājya for the Dhanumāsa worship of the god Channakēśavadēva of the village.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
404	On a stone set up in a field to the north-east of the same village.	..	....	Śaka 14[0]4, Āṅgī-rasa, Śrāvapa, ba., 10.	Kanarese ..	Gives certain land measurements adopted in the agra-hara village Chikahōturu of the Vurvakoṇḍa-vaṇṭhe.
405	On a stone lying in a field to the west of the same village.	..	....	Yuva, Margaśira, ba., 13.	Do. ..	Damaged; seems to record a grant of land made by the Mahajanas of the agra-hara village Chikahōturu to a certain Chyavi Reddimayya for constructing a tank.
406	On a slab set up near an old well at Peddahoturu.	Western Chalukya.	Tribhuvanamalladēva, 'ruling at Manne-yakere.'	Chalukya - Vikrama year 8[8], Vijaya, Kartika, śu., 9, Wednesday.	Do. ..	Records a grant of land made by Kumara-Tailapadēva who was ruling over the Sindavāḍi Thousand province with his capital at Tumbula for a sacrifice (Janna) instituted in the village Gadiya-Vōturu situated in the Chindavāḍi 86, by the officers of the Mahamandaleśvara Daluvaparasa at their request. Land was also given by him to the three Siva temples of the village.
407	On a stone set up near the Āñjana-ya temple at Chyabala.	Vijayanagara	Virapratapa Sadasiivadēva-Maharaya ..	Śaka 1478, Nala, Vaiśakha, śu., 15.	Do. ..	Records a grant of the Vipraviniḍi income accruing from the agra-hara village Tavaregola alias Krishnarayapura attached to Urvakoṇḍe in the Rayadurga-naḍu by three members of the Vipraviniḍi community for the lamps to the god Channakesavadeva of the said village.
408	On a stone set up in front of the Chennakesavasvamin temple in the same village.	Do.	Sadasivaraya	Śaka 14**, ba., 7.	Do. ..	Lays down the conditions of cultivation agreed upon for the village (name lost) by Koṇḍarājaya Koṇṭirāja on one side and the parupatyagar (manager), sēnabōva (karanam) and the people of the village on the other.
409	On a slab set up in the Mallēsvara temple at Uravakonda.	..	Kacha-Rajendra 'ruling at Devagiri' ..	Śaka 1425, Dundubhi, [Ka]rtika, śu., 15, Vishu.	Do. ..	Registers a grant of land in the village Lattavaram for the offerings of the god Singēsvara-Mahadēva at Urvakoṇḍe by Devambike on the occasion of her founding a well in the latter village.
410	On a stone preserved in the taluk office in the same village.	Western Chalukya.	Tribhuvanamalladēva	Virōdhi, Pu[shya], Vyatipata.	Do. ..	Records the gift of land made for the worshippers of the gods Adityadēva and Siddhesvaradēva by the Mahamandaleśvara Ghatēyaka... ruling at Kaneyakallu. The chief bears the Chōla titles.
411	On a stone set up in a field to the south of the same village.	..	....	Siddharthi, Vaiśakha, ba., 10.	Do. ..	Damaged. Mentions the Mahamandaleśvara Āravētiśvara Āliya Ramaraja Maha-arasu.
412	On a rock behind the Lingayat-maṭha in the same village.	Vijayanagara	Krishnaraya-Maharaya	Śaka 1439, Yuva, Phalguna, śu., 10.	Do. ..	Records a grant of land in Uravakoṇḍa by Amarada Timmarasu, agent of the king, to a certain Tippayya for having constructed a tank to the south of the village.
413	On a stone lying in a field near the Bhutamallakoṇḍa near Budagavi	..	....	Rudhirōdgari, Bhadrāpada, śu., 3.	Do. ..	Incomplete. Mentions by names the officers of the village Bāḍigevi.
414	On a slab set up in the Bhōḷēsvara temple at Undabanda.	Western Chalukya.	Tribhuvanamalladēva 'ruling at Kalya-na ..	Chalukya - Vikrama year 7, Dundubhi, Pu[shya], ba., 5, Wednesday.	Do. ..	Damaged. Records grants of certain vṛittis by the Mahamandaleśvara Iṇṇa [Mañige-arasar of the Chōla family who was a subordinate of the king.
415	On a stone set up near the Pōtappagudi in the same village.	..	....	....	Do. (Archaic).	Damaged. Refers to some grant made by the thirty-two (managing) members of the village Mūṇḍakuruke in connection with a tank.
416	On a rock in front of the Chennakesvara temple at Amidala.	..	....	Śaka 984, Śubha-kṛit.	Do.	Damaged. Seems to register grants of lands made to a number of persons by Champakarasa of the Chōla family.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
417	On the same rock .. .. .	..	....	Śaka... Bahudhanya, Magha, Śu., 6, Sunday, [Mōla], Uttarāyana-Samkrānti.	Kanarese (Arohaic).	Damaged. Registers grants of lands made for the maintenance of the several servants attached to the temple of Bhōgīśvaradēva and for the feeding of ascetics, by Nōlamba-gaṇḍa of Anedale.
418	Do. .. .. .	..	....	....	Do.	Damaged. Mentions Maleyarasa.
419	On the first pillar left of entrance in to the same temple.	..	....	Śaka 892, (in words).	Do.	States that the pillar was built by Kenta-Marayya, son of Vira Biliyamayya of Karggar when the Maṇḍalika Chandaṇḍa was ruling over Kaṇḍa[a]kallu. The latter bears the title Kañchīpuravarēśvara.
420	On the same pillar .. .. .	..	....	Chālukya-Vikrama year 49, Krodhi.	Do.	Records the gift of a row of lamps by Kalpa Rēchi-gaṇḍa of Anedale, when Manneya Malarasa was ruling over Kaṇḍakallu.
421	On the first pillar, right of the entrance, into the same temple.	..	....	....	Do.	States that the pillar was the gift of a certain Benagamayya.
422	On the other two pillars in the same temple	..	....	....	Do.	Refers to the building of the upper shrine by a resident of Dōniyūru and to the gift of a pillar by another individual.
423	On a slab set up in the Nṛsiṃhasvāmin temple at Pennahobilam.	Vijayanagara	Virapratapa Sadāśivadēva-Maharāja	Śaka 1478, Nāḷa, Āṣāḍha, Śu., 11.	Sanskrit and Kanarese.	Begins with an invocation to god Nṛsiṃha. Records the remission of certain taxes on certain agrahara villages, lying in the Uruvakōṇḍe-sīma attached to the Rayadurga vēṇṭha, by the Mahāmaṇḍalēśvara Kōṇapadēva-Mahārāsa, son of Rāmārāja Āpayadēva-Mahārāsa of the Ātrēya-gōtra.
424	On a second slab set up in the same temple.	Do.	Virapratapa Sadāśivadēva-Maharāja	Śaka 1474, Paridhavi, [Āṣāḍha], ba. 16.	Telugu	Damaged; Mentions the Mahāmaṇḍalēśvara Rāmārāja Kōṇḍi China-Tirumaladēva Mahārāja and seems to record a grant of land.
425	On a third slab set up in the same temple.	..	....	Śaka 1481, Siddharthi, Śrāvaṇa, Śu., 15, Saturday.	Do.	Records the provision made for the food-offerings of the god Penn-Avubhalēśvara by a subordinate of the Mahāmaṇḍalēśvara Rāmārāja Tirumalarājayyadēva-Mahārāja.
426	On a stone lying near the flight of steps at the southern door-way of the same temple.	..	....	Nāḷa, Kartika, Śu....	Kanarese	Records that the didḍibagalu (the narrow gateway) on the south was constructed by a certain Jōginayaka for the merit of his parents.
427	On a slab built into the northern wall of the maṇḍapa of the inner shrine of the same temple.	..	....	....	Sanskrit and Telugu in very modern characters.	States that a certain Veṅkaṭadri-Nayaka paid respects to the god. He is said to have belonged to the family of Prācīnasa (i.e., Vālmiki), the author of the Rāmakathā (Rāmāyana).
428	On a slab set up in the Rāmēśvara temple near Rampuram.	..	...	Viśāvasu, Śrāvaṇa u., 5, Monday.	Kanarese	Records the grant of land made by Būmayya-Nayaka, an officer of Anantarasa-Voḍeya, the chief minister of Vira-Bukkarāja, for offerings to the god Rāmāyadēva at the village of Jarivūtu.
429	On another slab set up in the same temple.	Saluva.	Immaḍi Narasimharāja-Maharāja	Śaka 1419, Piṅgaḷa, Chaitra, Śu., 9, Saturday.	Telugu	Records the gift of the village Jarivūtu in the Pennamaganī attached to Jagatāpi Gutti, to the god Rāmēśvara of the village, by the Mahānayakācharya, Kēsama-Nayaka with the permission of the king and of Narasa-Nayaka.
430	On a stone lying by the side of the approach to the same temple.	..	....	....	Kanarese	Damaged; states that the service rendered to the god Rāmāyadēva by Śivaramaya, a disciple of Siddhayadēva of Kollapura should not be hindered.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
431	On a slab set up near the Āñjaneya temple at Narimetla.	..	....	Śaka 1558, Sarva-dhari, (wrong) Margaśira, śu., 6.	Telugu ..	Records the gift of the village Narimetla in the Uravakonda-sima to 6 nambis of the temple of Penna-Avubhaladeva for offerings and lamps to the god, by an officer of Pemmasani Timma-Nayaka.
432	On another slab set up in the same place.	..	....	Lost	Kanarese ..	Damaged. Seems to mention Mahamañdalaśvara Ramaraju [Tirumala]....arasu. Registers an agreement for the cultivation of lands (of the village Narimetla) granted to the village officers and the people by the parupatyagara (manager) of Vuruvakonda.
433	On a slab set up in the Āñjaneya temple at Palturu.	..	....	Śaka 1451, Virōdhi, Vaiśākha, śu., 10.	Do. ..	Registers an agreement similar to the above granted to the officers and the people of the village Palaturu by Sōmapa-Nayaka, the agent of Chapparada Kōnappa-Nayaka.
434	On a stone lying in a field near the same temple.	..	....	Chalukya-Vikrama year 6, Dundubhi, Margaśira, ba., 13, Monday.	Do. ..	Damaged and incomplete. Mentions Naḍahalli and Koḷiyana-naḍu.
435	On another stone lying in the same field.	..	....	Chagadeva's year Rākshasa, Chaitra, amāvāsyā, Monday.	Do. ..	Records the death of some persons in a cattle raid at the village Paluturu.
436	On a stone lying in a field to the north-west of the same village.	..	....	Śaka 1532, Vyaya (wrong), Śravaṇa, ba., 10.	Telugu ..	Records a grant of land to a certain Bāḍapa, a masōh of the village Palutturu by Pemmasani Timma-Nayaka.
437	On a slab set up in the Virabhadra temple in the same village.	..	....	Khara, Chaitra, śu., 2, Monday.	Kanarese ..	Refers to the re-employment of the pūjaris of the god Virabhadra at Bāḍe by an officer of Kōnappa-Nayaka exempting them from the payment of certain taxes formerly levied from them by the chief.
438	On a stone lying in a field to the north-east of Karakamuk-kala.	..	....	Baudri, Jyēṣṭha, śu., 15, Wednesday.	Do. ..	Incomplete. Records a gift of land made by a certain Sidapa-Nayaka for the offerings to the god Mūlasthana Mallikarjunadeva at Karakamukala.
439	On a stone set up near the ruined temple of Channkeśava at Havaligi .	Western Chalukya.	Tribhuvanamalladeva	Chalukya-Vikrama year 4, [Si]ddharthi, Pushya, amāvāsyā, Thursday Uttarāyana-Samkrānti.	Do. ..	Damaged. Registers a gift of land, a garden and an oil-mill to the priest (acharya) of the temple of the god Pañchalinga-Siddheśvaradeva by the Mahamañdalaśvara Maṅgarasa "the lord of [Ora]yūrpura," who was ruling over the Maṭṭe 300 and Kaṇeyakallu 300 districts.
440	On a slab built into the well in a field to the south of the same village.	..	....	Chalukya-Vikrama year 56, Sadharana, Pausya, śu., 10, Thursday, Uttarāyana-Samkrānti.	Do. ..	Beginning lost. Registers a gift of land free of taxes (sarvamānya) to the Mahājanas of the aḡrahara village Hambūlige, under the orders of the Mahamañdalaśvara Irūṅḡola-Maharaja.
441	On a stone lying in a field two miles to the north of the same village.	..	....	Śaka 1639, Hēvilambi, Phalguṇa, śu., 15.	Telugu ..	Records a gift of land to a certain Chintamani-Ayyavaru for conducting certain services in the temple of Kapileśvaradeva at Pampakshētra by the Deśāhi of Uravakonda and the Redḍi and Karanam of the village Havalige.

B—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
442	On a stone lying in a field to the east of the same village.	..	....	Hēvilambi, Kartika, śu., 5.	Telugu ..	Mentions Habalige. Records a grant of land as pūlimanya to a certain Butsayya by the Deśahi of Urukonda and the Reddi and Karanam of Hambalige.
443	On a broken hero-stone lying in a field south of the same village.	..	....	....	Kanarese (Arohaic).	Incomplete. States that Kundaman, a relative of the king, made an attack (and probably died) while the king (name lost) was capturing the Chiriyala fort.
444	On a slab set up in front of the Virabhadra temple at Vidapanakallu.	Vijayanagara	Achyutaraya	Śaka...., Śravana.	Kanarese ...	Damaged. Seems to regulate certain taxes due from the village Viḍupanakallu.
445	On a stone lying in a field to the north of the same village.	..	....	Svabhānu, Magha, śu., 1.	Do. ..	Damaged. Records the terms of the grant of land made to the chappara-bōyis (seat-carriers) by Bujabalaraya, an officer of Hanḍeya Nāmi-Nayana.
446	On a stone set up near the deserted Añjaneya temple at Malapuram.	..	....	Śaka 1452, Vikṛiti, Āsviṣa, śu., 2.	Do. ..	Damaged. Registers the terms of lease granted for the cultivation of the lands of the village Ketanaḥalli (which had been deserted), by the officer Virappa-Nayaka, to the officers and residents of the village.
447	On a stone set up near the Isvara temple at Velpumadugu.	..	....	....	Do. ..	Fragmentary. Registers a grant of land to a certain Era-ōja.
448	On a slab lying near the Channakēśava temple in the same village.	..	....	Śaka 1700, Hēvilambi, Marga[śira], śu., 1, Sunday and Phalguṇa ba. 10.	Telugu ..	Damaged. States that the mukha-mandapa in the temple of Channakēśavasvami at Velpumadugu was constructed by some members of the Nandavarika community.
449	On a rock in a field to the south-east of the same village.	Vijayanagara	Virapratapa Sadāśivadēvaraya-Mahārāya.	Śaka 1470, Kīlaka, Kartika, śu., 6.	Kanarese ..	Registers the terms of lease granted in respect of the village Apalapura founded as a pālī (hamlet) of the village Velupatige by the Mahamandaleśvara Rāmārāja Appayyadeva Maha-arasu, to the officers and people of the village.
450	On a rock to the west of the same village.	Do.	Virapratapa Vira Kṛishṇadēvaraya-Mahārāya.	Śaka 1446, Tārana, Magha, śu., 7, Monday.	Do. ..	Registers the terms of settlement given to the officers and residents of the market-place (pēṭe) founded in the village Verupatige in the name of the king and called Kṛishṇarāyapura, by Dharaśura Lingarasa-Oḍeya.
451	On a stone lying in a field to the east of the village Poliki.	Western Chalukya.	.... vanamalladēva ..	Śaka 997, Paridhavi, Āṣāḍha, ba.,... Sunday, Uttarayana-Samkranti.	Do. ..	Damaged. Seems to record a grant of land.
452	On the sides and base of a Vishnu image lying in the compound of the new Isvara temple in the same village.	..	....	Kṛōdhi, Āṣāḍha, ba.,... Thursday.	Do. ..	Damaged. Refers to the village Poliki and Akkasali Namōja.
453	On a stone lying in a field by the side of the cart track to Vajrahara at Pottipadu.	Vijayanagara	Virapratapa Vira Achyuta[rāya-Mahārāya].	Śaka 1452, Vikṛiti, Chaitra, ba., 1, Monday.	Do. ..	Mentions the god [Channaka]śvaradēva of Karūru.
454	On a stone built into the north wall of the Channakēśavasvamin temple at Konakondla.	..	....	....	Do. ..	Registers a grant of land made by Saṅkarasa-Rēvarasa of Kondakunde belonging to the Solar race, Kaśyapa-gōtra and the Karikala family, to a certain pujari.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
455	On two stones built into the steps of a well near the Mallesvara temple in the same village.	Western Chalukya	Tribhuvanamalladeva	Śaka 9 [94], Virōdhikrit, Uttarayana-Saṁkrānti.	Kanarese ..	Damaged. Records the grant of the villages Bettēkere, Taṭṭarakallu and Nemaḷipadu to the temple of Mallikārjunadeva at Koṇḍakunde.
456	On a stone lying in a field near the same temple.	..	....	....	Kanarese (Archaic).	States that a certain Kanponneyan of Koṇḍakunde founded a tank, a maṭha and built the prakāra of the temple.
457	On a slab set up before the Ādi-Channakēśavasvamin temple in the same village.	..	....	Durmati, Chaitra, Śu., [6].	Telugu ..	Registers the terms of cultivation in respect of the lands of the god Kēśava-Perumaḷ at Konakondla, granted by the Mahāmaṇḍalēśvara Madirāja Vallabhaḃadeva-Maharāja to the Reḍḍi and Karaṇam of the village.
458	On the same slab	Western Chalukya	Tribhuvanamalladeva, 'ruling at Kal-yaga'.	....	Kanarese, verse and prose.	Much damaged. Praises the Jaina teacher Padma-Nandi Bhaṭṭaraka and the Koṇḍakunda line. Refers to Kumara Tailapa ruling over the Sindavaḍi 1,000 and (his subordinates) Saṅkarasa, Muddarasa, etc.
459	On a rock near the Muhammadan cemetery in the old fort on Palligutta in the same village.	..	....	....	Kanarese (Archaic).	Mentions Bammī-Menkuṭṭhi.
460	On a stone lying in a field near Kandlapalli.	..	....	[Chaitra, amāvasya, Monday.	Kanarese ..	Beginning lost. Records a grant of the village Kandalahalli for daily offerings, festivals, satra-Brahmans and servants of the temple of Bhogeśvaradeva at Hambhige.
461	On a slab set up in the Isvara temple at Appajipeta .	Vijayanagara	Virapratapa Sadaśivadeva-Maharaja ..	Śaka 1485, Rudhirōdgarin, Aṣāḍha, Śu., 16, Lunar eclipse.	Telugu ..	Registers a grant of land in the village Kalluvātu made by the Mahāmaṇḍalēśvara Peda Singarājayyadeva Maharāja, grandson of Kandanavoli Rāmarāja and son of Mūrtirāja to the temples of Rāmeśvara on the hill and in the village.
462	On a stone set up near the same temple.	Do.	Do do.	Śaka 1470, Kṛṣṇa, Vaiśākha, Śu., 11.	Do. ..	Registers the grant of the village Aluguvātu in the Penakacherla-sima to the god Rāmeśvara of the village by Mūrtirāja-Rāmarāja.
463	On a stone lying in the prakāra of the Vemula-Venkaṭēśvara temple at Palem .	Do.	Do. do.	Śaka 1481, Kājanyukti, Āśvija, Śu., 16.	Do. ..	Records the grant of half of the village Mūrtirāyapuram in the Penakacherla-sima as agrahāra to the Brahmins and the other half of the village to the god Viṭṭhaladeva by the Mahāmaṇḍalēśvara Viṭṭhalarājayyadeva Maharāja, son of Mūrtirāja and grandson of Kandanavoli Rāmarāja.
464	On a stone behind the tank-bund at Ramgiri.	..	....	Śaka 1595, Paridhavi, Kārtika, Śu., 16.	Do. ..	Damaged. Seems to refer to a gift of land.
465	On the north wall of the central shrine in the Manukulamahadeva temple at Salukki , Wandiwash taluk, North Arcot district.	Pandya ..	Maravarmān Tribhuvanachakravartin Kulasekharadeva.	1st year ..	Tamil ..	Records gift of the village of Murukkēri in Śalukkipparra as a tax-free devādāna to the temple of Aludaiyar Manukulaḃeśvarisuram-Udaiyar for worship and repairs.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
466	On the west and south walls of the same shrine.	Vijayanagara	Virapratapa Krishnadeva-Maharaya, 'who took every country'.	Śaka 1440, Śvara, Mithuna, su., pafichami, Monday, Śravaṇa.	Tamil	Records the remission of a tax (śoḍi) of 20 poṇ and the transfer, as sarvaṁāya, of the two temples of Uḍaiyār Manukulamadīśvaram-udaiya-Nayinār and Perumāḷ Śolākeraḷavinṇagaram-Eṁberumānār of Śaḷukki alias Śolākeraḷam from the administrative control of Vanda-vāsi-śirmai to that of Virabhadrarayar-śirmai, for purposes of the expenses connected with offerings, worship and festivals in these temples.
467	On the south wall of the same shrine.	Chōḷa ..	Rajakesarivarman alias Chakravartin Kulottunga-Chōḷadeva (I).	49th year	Do.	Begins with the introduction "உபரத சகா," etc. Registers the sale as devādāna of two vēḷi of land by the merchant-guild (nagarattar) of Śolākeraḷapuram, a city in Venkunra-nāḍu, a subdivision of Venkunra-kōṭṭam, a district of Jayangondaśōḷa-maṇḍalam, to Sundari Udayaṇṇey-dal alias Puvendiyasōḷa-māṇikkam, a dancing-girl attached to the temple of Manukulaśeṣari-śivaram-Uḍaiyār, for setting up the image of Tiruppaḷliyarai-nambirattiyār and for offerings to and for burning a perpetual lamp before the image.
468	On the same wall	Do. ..	Vikrama-Chōḷadeva	4th ,,	Do.	Registers gift of gold by a private individual for burning two twilight lamps in the temple and for offerings to the god during new-moon days.
469	On the south wall of the maṇḍapa in front of the same shrine.	..	....	....	Do. ..	Incomplete. Seems to record the order of Śamubhavarāya remitting certain taxes on certain lands in Śaḷukkiparru for the expenses connected with offerings, worship and burning perpetual lamps in the temple of Uḍaiyār Manukulaśeṣarīśvaram-udaiya-Nayinār.
470	On the same wall	Chōḷa ..	Rajakesarivarman alias Tribhuvana- chakravartin Kulottunga-Chōḷadeva (II).	3rd year	Do.	Incomplete. Begins with the introduction, "புரத சகா," etc. Seems to register a sale of land. The city (nagaram) of Śaḷukki alias Śolākeraḷapuram was situated in Venkunra-nāḍu, a subdivision of Venkunra-kōṭṭam, a district of Jayangondaśōḷa-maṇḍalam.
471	On the east wall of the same maṇḍapa.	..	....	Vibhava, Margaḷi 22.	Do.	Mentions that as the weavers of Śaḷukki were unable to pay the various minor taxes and had left the village, these taxes were consolidated into a lump-sum tax on each loom, with provision for remission where looms were not working, etc., so as to induce the weavers to recolonise the village.
472	On the same wall	Chōḷa ..	Rajakesarivarman alias Uḍaiyār Śrī Rajendra-Chōḷadeva.	4th year	Do.	Damaged. Begins with the introduction, "புரத சகா," etc., and also mentions the third year of the king, 'who having taken Kalyāṇapuram and Kolhapuram died on the elephant's back.
473	On the north and west walls of the same maṇḍapa.	Do. ..	Rajakesarivarman alias Virarajendradeva	6th ,,	Do.	Much damaged. Begins with the introduction, "புரத சகா," etc. Records a gift of land by the merchants (nagarattar) of Śolākeraḷapuram by purchase from the temple treasury of Manukula-Mahadeva for the conduct of street-processions on Sundays and for providing offerings and a perpetual lamp to the god in the temple.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
474	On the south wall of the central shrine in the Sagaranaṛaya-Perumal temple in the same village.	Chōla ..	Tribhuvanaachakravartin Rajendra-Chōla- deva.	Kanni, su., pañchami, Thursday, Revati.	Tamil	States that Pondai-Murattupuli of Venkunra-kōttam conse- crated the images of Solakēraja-vinnagar-Emberuman of the western temple, Manukulamadevisvaram-Udaiyar of Srikayilayam (temple), Virakēralapperumballi and Uttaradevi as a protection of the city (Salukki) and made provision for worship, offerings, lamps and flower-gardens in the first two temples mentioned above and also made gifts of land to all the temples by assigning the villages of Erumbur, Kurumbur, Viraperumbakkam and Iluppai. The servants required for these temples were also given house-sites.
475	On the west and south walls of the mandapa in front of the same shrine.	..	Tribhuvanaachakravartin Kōṇṇamaikōṇ- ḍan.	13 + 1st year, Māsi.	Do.	Records gifts of certain taxes to the temple for conducting a service called Kōḍaṇḍarāman-ṇandi in the name of the king and for offerings and worship to the god, Nayanar Solakēraja-vinnagar-Emberuman and for repairs to the temple.
476	On the south wall of the same mandapa.	Pandya ..	Maṇavarman Tribhuvanaachakravartin Kulaśekharaḍeva.	40th year, Makara, ba., dasami, Thursday, Anu- sha.	Do.	Damaged. Records the tax-free gift of certain lands in the hamlets of this village as kuḍiṇṇaga-tiruviḍaiyattam to the god Solakēraja-Emberuman by the residents of Salukki alias Solakēralapuram.
477	On the same wall	Chōla ..	Rajarajadeva	4th year	Do.	Mentions that Puṭṭuḷan Aḷudaiyan Kaman Vaṣiravanan built the mandapa, the sōpana (flight of steps) and the stone-gateway of the temple of Solakēraja-vinnagar- Emberuman and covered them with plaster.
478	On the east wall of the same mandapa.	Pandya ..	Perumal Kulaśekharaḍeva	16th ,,	Do.	States that Vijayapalan of Puduppakkam made an ornamental pedestal and had the god installed on it.
479	On a slab in the irrigation tank at Desur, same taluk and district.	..	....	....	Do.	Mentions that the tank was dug and the stone revetment constructed by Devaratti-Periyapattiyar.
480	On the right door-post of the mandapa in front of the rock-cut shrine in the Narasimhasvamin temple at Singaperumalkoyil, Chingleput taluk and district.	..	....	Sarvadhari, Karti- kai.	Do.	In modern characters. Mentions that the door posts of stone were the gift of Veṅgappa-Nayaka, son of Muḍiyadi Nāgappa-Nayaka.
481	On the rock behind the Aṇḍal shrine in the same temple.	Chōla ..	Rajarajakeśarivarman (Rajaraja I) ..	8th year	Do.	Damaged and incomplete. Seems to refer to some gift made by a private individual Ayyara-Nakkan for offerings to the god Narasiṅga-vinnagar-Aḷvar of Seṅgunram in kunra-naḍu, a subdivision of Kajattūr-kōttam.
482	On the base of the south wall of the central shrine in the Tirumula- nathasvamin temple at Pulal, Saidapet taluk, Chingleput district.	..	....	Plavaṅga, Tai, 2 ..	Do.	Records the conversion into sarvamanya (tax-free), of certain lands belonging to the temple of Tirumulasvamin- Udaiya-Nayanar at Pulal by the chief Mahāmūḍaśevara Immaḍi Gaṅgayadeva-Maharaja.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
483	On the same base .. ..	..	Rajanarayana-Sambuvaraya	5th year, Karkata, su., tritīya., [Sunday], Makha.	Tamil	Built in to the stone flooring. Refers to Vagiśvaradeva belonging to the Kūlaimaḍa-santanam in Sellatiruvārūr and residing in Perumbarappuliyūr (Chidambaram), to whom some gift seems to have been made by a native of Puḷal. Records a tax-free gift (sarvamānya) of 5,000 kuḷi of land by the residents of Puḷal for the maintenance of a maṭha, to Tirukkaḍavar-Mudaliyar.
484	On the base of the north wall of the same shrine.	..	Do.	[4]th year	Do.	Records gift of oil derivable from one oil-mill to the god Tirumūlasthanam-udaiya-Nāyanār, for the merit of Guruvārajayya and the residents of Puḷal.
485	On the outer base of the east wall of the maṇḍapa in front of the same shrine.	..	....	Isvara, Chitrai, 10 ..	Do.	Records gift of oil derivable from one oil-mill to the god Tirumūlasthanam-udaiya-Nāyanār, for the merit of Guruvārajayya and the residents of Puḷal.
486	On the same base	Vijayanagara	Mahamaṇḍalāśvara Vira Devaraya	Sarvadhari, Vriśchika, su., daśami, Monday, Rōvati.	Do.	Registers the assignment to certain individuals of the charge of the temple lamps (tiruviḷakku-maṇṇāḍi) of Uḍaiyār Tirumūlasthanam-Uḍaiya-Nāyanār of Puḷal alias Rāya-sundarinaḷḷar in Puḷal-naḍu, a subdivision of Puḷal-kōṭṭam alias Vikramaśōḷa-valaṇaḍu, a district of Jayam-gonda sōḷa-maṇḍalam.
487	Do.	Do.	Vīrapratāpa Achyutadeva-Mahāraya	Śaka, 1451, Vikṛiti, Kumbha, ba., chaturdaśi, Wednesday, Śivarātri.	Do.	Records gift of sēvamāṇḍala-śīrmai of the two villages of Munainalḷar and Attippattū in Puḷal-śīrmai to Pirāṇḍar, Nāyanār of Govindapuram and of the Murgala-gōtra by Taluvakkulaṇḍan-Bhaṭṭar of Conjeeveram for the merit of Sellappa Sāḷuva-Ḥaṇḍanāyakar for conducting the festivals of the god Tirumūlasthanam-udaiya-Nāyanār of Puḷal.
488	On certain stones built in round the Amman shrine and in the outer maṇḍapa in the same temple.	..	....	Hevilambi, Arpasi, 2.	Do.	Refers to a gift of fifty kuḷi of land by Piḷaiporuttar-Pillai, for certain offerings to the god during nights in addition to that previously granted by Kaḷattinatha-Mudaliyar of Vallaiḷpakkam and the residents of Puḷal for the day offerings.
489	On the door-jambs of the entrance into the Amman shrine in the Narasiṃhasvamin temple at Kot-tapalli, Dindigul taluk, Madura district.	..	....	[Eba]va, Āḍi 5 ..	Do.	Records that the Amman temple was repaired during the time of Sinṇa-Kadira Nāyakkam, Rāṅga-Deṇṇayakkam and the latter's son Naraṅginga-Nāyakkam, when they were headmen of the village.
490	On the base of the Ālvār shrine in the same temple.	Paṇḍya ..	....	+ 11th year ..	Do.	Begins with the introduction, "பூவின் கிழத்தி," etc. Much damaged. Seems to record a gift of land.
491	Inside the same shrine .. ..	..	....	Dhātu, Vaiyyāsi 8 ..	Do.	Records that the Ālvār temple was built by Periyāna-Pillai, son of Viraṇa-Pillai.
492	On the base of the maṇḍapa in front of the Puṣhpavananāthēśvara temple at Punnam, Karur taluk, Trichinopoly district.	Koṅgu-Chōḷa	Tribhuvanaśakravartin deva. Virarajendra-	22nd year	Do.	Records that the outer maṇḍapa was the gift of the villagers of Punnam in Veṅḡala-naḍu, a subdivision of Virasōḷa-maṇḍalam.
493	In the same maṇḍapa right of entrance.	Ummattar ..	Nāḷjaraya	40th ,,	Do.	Records the gift of dry land by the residents of Punnam to a stone-mason for having chiselled a stone lamp-pillar for the temple of Puṣhpavānam-Uḍaiyār.
494	Do. do.	Do. ..	Nāḷjaraya-Urimaiyar	Do.	Do.	Records a gift of land as dēvadāna by the residents of Punnam for offerings twice a day to the god, Āḷuḍaiya-Tambirāṇar Puṣhpavānam-udaiya-Nāyanār at that village.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
495	Inside the kitchen in the same temple.	..	Tribhuvanachakravartin	42nd year	Tamil ..	Seems to record gifts of money and land to the god by Kannudai Vapadhiraya one of the fishermen (i.e. padavar?) of Puṇṇam on his return from Conjeeveram.
496	On the base of the north wall of the central shrine in the Apatsahayesvara temple at Alangudi, Papanasam taluk, Tanjore district.	Chola ..	Rajakesarivarman alias Tribhuvanachakravartin Kulottunga-Choladeva ..	7 + 1st .., Mithuna, Monday, Sravana.	Do. ..	Incomplete. Begins with the introduction "பூமெவு வளர," etc. Mentions the temple of Tiruvirumbūlai-Uḍaiyar in Jananātha-chaturvedimaṅgalam, a brahmadeya in Muḍichōṇaḍu, a subdivision of Satawali-valanadu.
497	On a pillar in the mandapa in front of the same temple.	Do. ..	Rajakesarivarman alias Uḍaiyar Śr. Rajendra, Choladeva II (Kulottunga I).	3rd year	Do. ..	Incomplete. Begins with the introduction, "திருமன்னி விளங்கு," etc. Mentions Jananātha-chaturvedimaṅgalam, a brahmadeya in Muḍichōṇaḍu, a subdivision of Kalyanapuramkondaśola-valanadu.
498	On the same pillar	Do. ..	Rajakesarivarman	[9]th	Do. ..	Records gift, on a solar-eclipse day, of land by the headman of Tanjavar in Tanjavar-kurram for midday offerings daily to Raghava-Perumal of the sacred Vishnu (tirumēṇṇali) temple at Irumbūlai in Sinhavishnu-chaturvedimaṅgalam, a brahmadeya on the southern bank.
499	On the south wall of the second prakara of the same temple.	....	Śrīmatu Ariyappa-Nayaka	Nandana, Ādi 8.	Do. ..	Records the gift by the agent Nāgappa-Nayaka of one vell of land in Gaṅgaikondaśolanallūr to Ariyappaśolakkōṇ for the umbrella-bearing service (kuḍaiāli-maniya).
500	On the same wall	Chola ..	Rajakesarivarman alias Tribhuvanachakravartin Kulottunga-Choladeva (II).	14th year	Do. ..	Begins with the introduction, "பூமெவு வளர" etc. Damaged and incomplete. Seems to confirm certain gifts of land made to the god Tiruvirumbūlai-Uḍaiyar for perpetual lamps, in the time of Tribhuvanachakravartin Koṇneri melkondaṇ.
501	Do. ..	Do. ..	Rajakesarivarman alias Tribhuvanachakravartin Kulottunga-Choladeva (I).	49th .., Tula, su., navami, Uttirattadi, Monday.	Do. ..	Begins with the introduction, "புகழ்மாது" etc. Records gift of 10 kaṣu by a private individual of Paṇḍikulāṣenichecheri for a perpetual lamp, to the temple of Tiruvirumbūlai-Uḍaiyar.
502	Do. ..	Do. ..	Parakesarivarman alias Tribhuvanachakravartin Vikrama-Choladeva.	3rd .., Makara, su., Friday, tritiya, Avittam.	Do. ..	Begins with the introduction "பூமாது புணர" etc. Records gift of paddy by a weaver named Poṅkōyil-śolaharayan for a perpetual lamp in the same temple.
503	Do. ..	Do. ..	Tribhuvanachakravartin Vikrama-Choladeva.	5th	Do. ..	Engraved in continuation of the above. Records gift of 3 kaṣu by a private individual of Paṭṭam in Arur-kurram, a subdivision of Nittavinoda-valanadu for a twilight lamp to the god.
504	Do. ..	Do. ..	Rajakesarivarman alias Tribhuvanachakravartin Rajadhirajadeva.	6th .., su., trayodaśi, Wednesday, 'ushya.	Do. ..	Begins with the introduction, "கடல் சூழ்ந்த" etc. Records gift of land by Tiruohirambalam-Uḍaiyan of Karuppur in Maruga-naḍu, a subdivision of Geyamaṇika-valanadu for perpetual lamps to the god Tiruvirumbūlai-Uḍaiyar and Vinayaka-Pillaiyar.
505	Do. ..	....	....	Saka, 1 [1]82, Makara, ba., pañchami, Sunday, Chitrai.	Do. ..	Records the assignment, free of taxes, of certain lands in the village of Tiruvirumbūlai for the maintenance of a maṭha of Yēlisainayaka-Mudaliar.
506	Do. ..	Chola ..	Rajakesarivarman alias Tribhuvanachakravartin Kulottunga-Choladeva (I).	24th year, Kaṭṭaka, 1.	Do. ..	Begins with the introduction "புகழ்மாது" etc. Records gift of paddy by a private individual of Nelnurram, a hamlet of Parantakachcheri for burning a perpetual lamp in the same temple.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
507	On the west wall of the same prakāra.	....	....	Śaka 1182, Magha, ba., daśami, Wednesday, Anuradha, Siddhāyōga.	Grantha and Tamil.	Records gift of land by Udayaperumal alias Pillai Kōsalarayar of Perumbalur, from the produce of which offerings etc., were provided to the image of Sivañānāṣvaram-Uḍaiyar, which was set up by him in the northern corner of the western tirumaligai in the first prakāra of the temple of Tiruvirumbūlai-Uḍaiyar.
508	On the same wall .. .. .	...	...	Do.	Do.	Gives details of the lands mentioned in No. 507 above.
509	On the north wall of the same prakāra.	Pāṇḍya ..	Maṇavarman Tribhuvanaśakravartin Kulāśekharaḍēva.	4th year, Kanni, ba., tṛitīya, Saturday, Kartikai.	Tamil ..	Records the order of the assembly of Alāṅguḍi alias Jananātha-śaturvedimaṅgalam, a brahmadēva of Muḍichō-naḍu, a subdivision of Sūttamali-vaḷanaḍu in respect of the mēlvaram on the different crops raised on the lands.
510	On the same wall	Do. ..	Do. do.	Do.	Do. ..	Records an agreement by the naṭṭar of Muḍichō-naḍu in Alāṅguḍi alias Jananātha-śaturvedimaṅgalam that certain quantities of paddy should be collected from them during kar and paṣaṇam for the expenses connected with the daily offerings and worship of the god and repairs to the temple of Tiruvirumbūlai-Uḍaiyar.
511	Do.	Chōla ..	Tribhuvanaśakravartin Rajarajadeva (II).	27th ,, Kumbha, śu., Tuesday, Aśvati.	Do ..	Records gift of certain house-sites in the four streets surrounding the tank at Alāṅguḍi and prescribes rules for the construction and occupation of the houses by temple servants, etc., and the rents to be paid by the occupants.
512	On the east wall of the same prakāra; left of entrance.	Do. ..	Parakēsarivarman alias Tribhuvanaśakravartin Vikrama-Chōladeva.	7th ,, Vriśchika, śu., aṣṭami, Saturday, Pūrva-phalguni.	Do. ..	Begins with the introduction "உரேசு ஸேர" etc. Records gift of paddy by a private individual of Saṅkarappaḍi in Sattimaṅgalam for a perpetual lamp in the temple.
513	Do.	Pāṇḍya ..	Maṇavarman Tribhuvanaśakravartin Kulāśekharaḍēva.	5th ,, Margaḷi..	Do. ..	Records tax-free gift of two vēli of land on which a single crop was to be raised and the produce utilised for the expenses connected with worship and offerings during the fifth festival-day of the god.
514	Do.	Chōla ..	Parakēsarivarman alias Tribhuvanaśakravartin Vikrama-Chōladeva.	7th ,, Kumbha, [27].	Do. ..	Begins with the introduction, "உரேசு ஸேர", etc. Records gift of paddy by a dancing girl for a perpetual lamp to the temple of Tiruvirumbūlai-Uḍaiyar at Jananātha-śaturvedimaṅgalam.
515	Do.	Do. ..	Rajakēsarivarman alias Tribhuvanaśakravartin Kulōttuṅga-Chōladeva (I).	47th ,, Makara, śu., śaturthi, Monday, Puraṭṭadi.	Do. ..	Begins with the introduction, "உரேசு ஸேர" etc. Records gift of 7 kaṣu by Pañchanetri Parantakadeva alias Kulōttuṅga-Chōla Kōngaraḷa of Kurichebi in Veṇṇikūṟam, a subdivision of Sūttamali-vaḷanaḍu for burning a lamp in the same temple.
516	Do.	Do. ..	Rajakēsarivarman Tribhuvanaśakravartin Rajarajadeva (II).	14 + 1st ,, ..	Do. ..	Begins with the introduction, "உரேசு ஸேர" etc. Records gift of land by Vāṇadarāya alias Rajendra-Kōṟṟamaṅgalam-Naḍaḷvaṇ for constructing with stone the second prakāra of the temple and for offerings to the god.
517	Do.	Do. ..	Rajakēsarivarman Tribhuvanaśakravartin Vikrama-Chōladeva.	7th ,, Tula, ba., [daśami], Chitra, Saturday, [Viṣṇu].	Do. ..	Begins with the introduction, "உரேசு ஸேர", etc. Records gift of paddy by a merchant of Rajanarāyaṇapuram in Sōvur-kūṟam, a subdivision of Arumolideva-vaḷanaḍu for burning a perpetual lamp in the same temple. The donor was the headman of Kavanai.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
518	On the east wall of the same parākāra; left of entrance.	Chōla	Rajakōsarivarman alias Tribhuvanachakravartin Kulottunga-Chōladeva I.	46th year, Kumbha, śu., 19, śhaṣṭī, Monday, Kartigai.	Tamil	Begins with the introduction "புலவர்", etc. Records gift of 12 kaṣu by Arayan Tiruvannantisar alias Rajamāikka-Muvēndavelan of Virapandyannallar in Kunṇar-nadu, a subdivision of [M]anayil-kōttam, a district of Jāyāṅḡḡaṣōla-maṇḡalam, for a perpetual lamp.
519	On the same wall	Do.	Do. do.	49th " Tula, śu., Monday, Śravana.	Do.	Begins with the introduction "புலவர்", etc. Records gift of paddy by a resident of Vombarrur in Vēṅṇai-kūṛram for burning a perpetual lamp in the temple.
520	Do.	Do.	Do. do.	50th " Vaigasi, ba., 2, Monday.	Do.	Begins with the introduction "புலவர்", etc. Records gift of paddy by a resident of Jananathachēri, a hamlet of the above village, for a perpetual lamp.
521	On the same wall; right of entrance.	Do.	[.]kōsarivarman alias Tribhuvanachakravartin Rajarajadeva II.	6th " Mesha, śu., pañchami, Friday, Ardra.	Do.	Begins with the introduction "புலவர்", etc. Records exchanges of certain tax-free lands made in lieu of certain ornaments belonging to the temple which were appropriated on two former occasions, viz., when Vijayarājendra ordered, while camping in Vēṅṇai-maṇḡalam, a tax of one kaṭṭu of gold on every veli of land and also when in a season of drought, some loan was needed to improve existing irrigation. Gives also the details of a day in the third year of Uḡayār Vikrama-Chōladeva, viz. Makara, śu. chaturdaśi, Saturday, Śatabhishaj. The village assembly met in the hall (śadura-śalai) called Sembiyanmādevi.
522	On a lion-pillar in the Vahana-maṇḡapa of the same temple.	Do.	Rajarajakōsarivarman (Rajarāja I)	18th "	Do.	Incomplete. Begins with the introduction, "புலவர்", etc. Mentions Śirhaviśṇu-chaturvedimaṇḡalam, a brahmadēya of Muḡicchōla-nadu in Nittavinōḡa-valanadu.
523	Round the central shrine of the Varadaraja-Perumaḡ temple in the same village.	....	....	Dhatu, Māsi, 10	Do.	Carelessly written in modern characters. Seems to record gifts of house-sites to certain Brahmans and others.
524	Round the base of the central shrine in the ruined Gōpinatha-Perumaḡ temple near Pattisam, Kumbakonam taluk, Tanjore district.	Vijayanagara	Mallikarjunadeva-Maharaya, son of Virapratapa Devaraya-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1372, Pramōduta, Purattāsi.	Do.	Records gift of land given by Saḡuva Tirumalayadeva-Maharaya for offerings and worship to the god Gōpinatha-Perumaḡ of Tiruchattimurram alias Muḡigōṇḡaṣōlapuram. The name Lakshmiṇipati is engraved in the end in Telugu characters.
525	On the base of the ruined platform in front of the same shrine.	Chōla	Tribhuvanachakravartin Rajarajadeva	15th " Dhanus, ba., pañchami, Wednesday, Śatabhishaj.	Do.	Incomplete. Mentions the temple of Araya-perumaḡ-tali alias Virudaraja-bhuyāṅkarēsvaram-Uḡaiyar in Rajarajapuram and seems to record a gift of land for the maintenance of a maṭha, called the Śaṇḡidavarkuḡali maṭha.
526	On two slabs lying in the same temple.	Do.	Tribhuvanachakravartin Kulottunga-Chōladeva.	4th " Mesha, " Wednesday.	Do.	Damaged. Records gift of gold for a perpetual lamp to the temple of Uḡaiyar Tirunārimetta . . . of Rajarajapuram in Tirunāriyar-nadu.
527	On the left door-jamb of the ruined gōpura in front of the same temple.	Saḡuva	Mahamaṇḡalēsvara Maharaja.	....	Do.	States that the gōpura was the gift of Saḡuva Tirumalaya-deva-Maharaja.
528	On the beam of the ceiling at the entrance of the same gōpura.	Do.	....	....	Telugu	A Telugu verse in praise of Saḡuva Tipṇa, son of Gōpaya.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
529	On the base of the south wall of the central shrine in the Viranarayanasvamin temple at Kattumannarkoyil , Chidambaram taluk, South Arcot district.	Pallava ..	Jatavarman Tribhuvanachakravartin Sundara-Pandyaadeva.	24th year, Makara, ba. ekādaśi, Tuesday, Anūrahā.	Tamil ..	A few syllables missing at the end. Records sale of house-site to Tiruchchirrambalaṅ-Udaiyan of Poruvānūr in Paṭṭiṇa-kurram, a subdivision of Geyamanikka-valanadu by the trustees of the Mathurapati-Emberuman temple at Viranarayanaṁ alias Sundarapandya-chaturvedinagalam for constructing and maintaining a matha and for feeding ascetics and Vaiṣṇava therein.
530	On the same wall	Pallava ..	Sakalabhuvanachakravartin Kopperuṅḡin-gadeva.	13th .., Simha, ba. dvādaśi, Friday, Mṛigaśīrṣha.	Do. ..	Registers a sale-deed of 60 mā of land to the temple of Mathurapati-Emberuman for 45,000 kaṣu by Kiraṅḡi Sīrḡuṅḡ-Bhaṭṭaṅ alias Vikramaśōla-Brahmadarayan in Virasika-mukachohēri, hamlet of Viranarayana-chohēri-chaturvedī-maṅgalam, in Virudarājabhayaṅkara-valanadu on the northern bank.
531	On the west wall of the same shrine.	....	Tribhuvanachakravartin Kōṇēriṅmai-konḡaṅ.	8th .. and 334th day	Do. ..	Records the tax-free gift by the king of 20 vēli of cultivated land for providing offerings and conducting festivals every month on the day of Mūla, the day of the king's nativity and for offerings to the image of Poṇṇēynda-Perumā, which was set up by him in his name.
532	On the north wall of the same shrine.	Pandya ..	Jatavarman Tribhuvanachakravartin Sundara-Pandyaadeva.	12th	Do. ..	Records that the produce of the areca-growing lands between the rivers Kolliḡam (Coleroon) and Vellāru were assigned by the king to meet the deficit in the amounts required for conducting proper worship to the god and for repairs to the temple.
533	On the same wall	Do.	Tribhuvanachakravartin Kōṇēriṅmai-konḡaṅ.	[18]th .., and 98th day.	Do. ..	Records gift of 10 vēli of land free of taxes for maintaining a service called Sundarapandya-sandi after the king and for providing offerings and worship to the god.
534	Do. .. .. .	....	Sakalabhuvanachakravartin [Kōṇēriṅmai-konḡaṅ].	Year lost and 65th day	Do. ..	Damaged. Records that the lands granted out of the fines levied from some private individual were ordered to be engraved on the walls of the temple. The 15th year of the king is mentioned in the middle of the inscription.
535	On the inner wall of the second gōpura of the same temple; left of entrance.	Pandya ..	Jatavarman Tribhuvanachakravartin Sundara-Pandyaadeva.	10th year .. .	Do. ..	Records the agreement by the trustees of the Tiruvanantēsvarasvamin and Nayanar-Mannanar temples and those of the temples situated between the Kolliḡam and Vellāru rivers that certain dues on lands in the village belonging to the temple at Chidambaram should be remitted and that the amount should be rateably enhanced on the remaining lands in the village.
536	In the same place; right of entrance.	....	Tribhuvanachakravartin Kōṇēriṅmai-konḡaṅ.	Year lost and 93rd day	Do. ..	Records the tax-free gift by the king of land in Viranarayanaṅallūr in Gaṅgaikondaśolapurapparu for the maintenance of a service called Rajakkannayan-sandi after the king and for offerings and worship to the god.
537	On the south wall of the central shrine in the Anantēsvarasvamin temple at Udayargudi , a of the same village.	Chōla ..	Parakeśarivarmaṅ	2nd year, Simha, Monday, Makara.	Do. ..	Unfinished. Gift of gold for 96 sheep and a ram by a private individual for a perpetual lamp in the temple of Tiruvanantēsvaram-Udaiyar.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
538	On the same wall	Chōla ..	Rajakēsarivarman	4th year	Tamil	Records a gift of gold for a lamp to the temple of Anantīśvaram-Udaiyar at Viranarayana-chaturvedimaṅgalam, a brahmadeya on the northern bank.
539	Do.	Do. ..	Madiraiṅṇa Parakēsarivarman	33rd	Do.	Gift of 3 vēli of land by Nandisūppirāṇ alias Ananta vikramapperaraiyan, a mahamātra, for feeding twenty-five Brahmans and of gold for burning two perpetual lamps in the temple of Perumāṇḍiḷaḷ at Tiruvanantīśvaram.
540	Do.	Do. ..	Parakēsarivarman	2nd	Do.	Records gift of 96 sheep and a ram for a perpetual lamp by Parantaka-madevaḍiḷaḷ alias Sēmbiyan-madeviyar, the daughter of Maḷavaraiyar and queen of Gaṇḍaradittadevar, 'who went to the west' (mēṅkkelūnderolīṇadevar).
541	Do.	Do. ..	Do.	2nd	Do.	Gift of gold by a maid-servant for a perpetual lamp to the temple of Anantēśvarattalvar.
542	Do.	Do. ..	Rajakēsarivarman	3rd	Do.	Gift of gold by a private individual of Śirukaḍambūr in Viḷattūr-nāḍu for a perpetual lamp to the same temple.
543	Do.	Do. ..	Do.	Do.	Do.	Gift of gold by a private individual of Paṇḍitavatsalochēri for a lamp to the same temple.
544	Do.	Do. ..	.....	.....	Do.	Records that the pedestal for the god at Tiruvanantīśvaram was the gift of Śolaiṇṇa, son of Korāṇji Sōmadeva-Bhaṭṭar.
545	Do.	Do. ..	Parakēsarivarman	2nd year	Do.	Records gift of gold by an individual of the Kōḍaṇḍaramattēṇṇa-Kaikkōla community for a perpetual lamp in the same temple.
546	Do. .. ..	.....	.....	.....	Sanskrit in Grantha.	States that a Brahman named Viranarayana made provision for feeding one Brahman daily in the temple of Anantēśvara.
547	Do.	Chōla ..	Madiraiṅṇa Parakēsarivarman	88th year	Grantha and Tamil.	Gift of gold by Nili, daughter of Kēśava-Bhaṭṭa and wife of Ravidasa-Kramavittan of Śrīkāmukha-chōhēri Papanachōhēri, hamlet of Viranarayana-chaturvedimaṅgalam for a perpetual lamp.
548	Do.	Vijayanagara	Mahamaṇḍalēśvara Vira Ariyappa-Udaiyar.	.....	Tamil	Mentions the Mahāpradhani Devarasa-Udaiyar.
549	Do.	Chōla ..	Madiraiṅṇa Parakēsarivarman	37th year	Do.	Gift of 96 sheep for a perpetual lamp by a merchant of Terkilāṇḍi, a hamlet of the same village (No. 547 above).
550	Do.	Do. ..	Rajakēsarivarman	3rd	Do.	Gift of 46 sheep for $\frac{1}{2}$ lamp by a private individual residing in Kaḍambūr.
551	Do.	Do. ..	Do.	Do.	Do.	Gift of gold for a lamp by a resident of Paṇḍitavatsalochēri, hamlet of the same village (No. 547 above).
552	Do.	Do. ..	Parakēsarivarman	2nd year	Do.	Gift of 96 sheep for a lamp by Sattappadi-udaiyan Aiyyaṇṇa Sēṇḍaṇ alias Nikaḷanka-Muvēndaveḷaṇ of Vēsalippadi.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
553	On the same wall	Chōla ..	Parakēsarivarman, ' who took Madurai and Ṭam'.	37th year	Tamil	Records that a maid-servant of the kitchen made a gift of gold which was invested on land and that the proceeds from it were utilised for feeding three persons daily.
554	Do.	Do. ..	Parakēsarivarman	10th „	Do.	Gift of twenty Ṭakkaṣu and a lamp-stand by Sembiyan Mūvendaṣṣan of Paṇaippakkam for a perpetual lamp, to the temple of Tiruvanantīśvaram.
555	Do.	Do. ..	Do.	2nd „	Do.	Records that Araiyan Geyaviṭṭan, one of the Taya-tongatterīṇja-Kaikkōla community, made a gift of ten kaṣu, from the interest on which a pair of cloths was to be presented to Kuttapperumal (i.e., Nataraja) and also mentions that the same individual built the shrines of Kuttar, Gaṇapati and Piṣṭhar in the temple.
556	Do.	Do. ..	Do.	3rd „ Makara, Thursday, Avitṭam.	Do.	Gift of gold by Kaṭṭukkuri Yajña-kramavittan of Paṇḍitavatsalachoheri, a hamlet of this village, for a perpetual lamp.
557	Do.	Do. ..	Parakēsarivarman, ' who took the head of Vira-Paṇḍya'.	2nd „	Do.	Gift of three kaṣu by Araiyan Geyaviṭṭan, one of the Singalantakatterīṇja-kaikkōla community from the interest on which was to be supplied a pair of cloths to the god Kuttapperumal of the stone temple at Tiruvanantīśvaram.
558	Do.	Do. ..	Parakēsarivarman	2nd „ Tula, Sunday, Jyēṣṭha.	Do.	Gift of gold for a lamp by Tennavan Mirainatṭa Mūvendaṣṣan of Dēvaṇḍi in Mirai-kūrnam on the northern bank.
559	Do.	Do. ..	Do.	3rd „ Rishabha, Tuesday.	Do.	Damaged. Gift of 96 sheep by Sōlaipiran of Paṇḍitavatsalachoheri, a hamlet of this village, for a perpetual lamp.
560	Do.	Do. ..	Rajakēsarivarman	4th „	Do.	Records gift of land by purchase by Paṭṭamudayan Uttaman Chandran alias Sembiyan Pallavadaraiyan of Avur-kūrnam on the southern bank for providing one midday meal to three persons daily. The land was purchased from a resident of Dēvanmaṅgalam, a brahma-dēya in Meṅka-naḍu.
561	Do.	Do. ..	Do.	17th „	Do.	Gift of land and a lamp-stand by a native of Adumbantittai of Idaiyan-naḍu for burning a perpetual lamp in the temple.
562	Do.	Do. ..	Do.	4th „ Kumbha, Tuesday, Uttirāḍam.	Do.	Gift of land by the great assembly of Viranārayana-chaturvēdimāṅgalam which was assembled at Viranārayana-vinnagar, for providing food-offerings to the Paramasvamin of Tiruvanantīśvaram on the three occasions daily.
563	Do.	Do. ..	Parakēsarivarman	11th „	Do.	Gift of a lamp-stand by Nakkan Piratamadēvi alias Mummudisōlat-talaikkoli, daughter of Arūr-Dēvanār for a perpetual lamp in the temple.
564	Do.	Do. ..	Madiraikoṇḍa Parakēsarivarman ..	83rd „	Do.	Incomplete. Records gift of land by purchase by the individual mentioned in No. 539 above for a certain feeding-charity instituted by him. The land was situated in Dēvanmaṅgalam, a brahma-dēya in Meṅka-naḍu.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
565	On the same wall	Chōla ..	Rajakēsarivarman	5th year	Tamil	Gift of gold by Irayūr Sōttai Aiyānambi-Bhaṭṭan of Sīdhara-Narāyaṇachōheri.
566	Do.	Do. ..	Parakēsarivarman alias Rajendra-Chōla-dēva.	6th ,,	Do.	Incomplete. Begins with the introduction, "சென்றவர், etc.," and stops with the name of the king.
567	On the base of the verandah of the south prakāra.	Do. ..	Parakēsarivarman alias Uḍaiyar Rajendra-dēva.	4th ,,	Do.	Built in at the bottom and at the end. Begins with the introduction, "சென்றவர், etc." Records gift of land and paddy for burning two perpetual lamps and for feeding the worshipping-Brahman once a day in the temple of Trivanantīsvaram-Uḍaiyār at Viranārayana-chaturvēdimāṅgalam, a brahmadeya in Rajadhīraja-valanadu, by a native of Tīngalur in Tiruppidavur-nadu, a sub-division of Rājāsraya-valanadu by the command of Sembīyan Muvendavelār, who was an officer (adhikarin) of the king at this time.
568	On the right wall of the store-room in the same prakāra.	Pāṇḍya ..	Tribhuvanaachakravartin Vira-Pāṇḍya-dēva.	14th ,,	Do.	Records the tax-free gift by the king of certain dry lands which were to be converted into gardens where possible; the income accruing therefrom was to be utilised for providing oil for lamps and for repairs to the temple. Viranārayanam is here called Sundara-Pāṇḍya-chaturvēdimāṅgalam.
569	On the left wall in the same place	Do. ..	Maṇavarman Kulasekharadēva	36th ,, Mēsha, ba., dasami, Wednesday, Śravaṇa.	Do.	Registers the sale of five ma of land by Marudūr Nāiya Madhava-Bhaṭṭan of Śurasūlamanichōheri to the temple of Tiruvanantīsvaram-Uḍaiyār at Viranārayanam alias Sundara-Pāṇḍya-chaturvēdimāṅgalam.
570	On the same wall	Do. ..	Peruma Sundara-Pāṇḍyadēva	15th ,, Mēsha, su., saptami, Wednesday, Punarpūṣam.	Do.	Damaged. Records a similar sale to the same temple by Marudūr Arulaja-bhaṭṭa.
571	On the wall of the maṇḍapa in the south prakāra, near the kitchen.	Do. ..	Jatavarman Tribhuvanaachakravartin Sundara-Pāṇḍyadēva.	11th ,, Kumbha, ba., dasami, Saturday, Mṛigaśīrsha.	Do.	Built in at the bottom. Seems to record a settlement of the dispute between certain Śaivachāryas regarding the right of worship in the temple of Kulottuṅgachōlīsvaram-Uḍaiyār at Suttavallinallūr.
572	On the west wall of the central shrine.	Chōla ..	Rajakēsarivarman	12th ,,	Do.	Records gift of land by purchase by Uḍaiyapirattīyār Vīman-Kundavaiyār, the mother (achiyār?) of Ariṇjiya-Pirantakadēvar, for bathing the god with a thousand potsful of water on the Sanāti day every month.
573	On the same wall	Do. ..	Do.	8th ,,	Do.	Gift of 90 sheep by a private individual or a perpetual lamp in the temple.
574	Do.	Do. ..	Parakēsarivarman	2nd ,,	Do.	Gift of gold by the community of Parāntakatterīṇja-kaiṅkōlas on behalf of one of their members for a perpetual lamp to the temple.
575	Do.	Do. ..	Rajakēsarivarman	Lost	Grantha and Tamil.	Gift of gold by Korri, wife of Śaṅkara-Narāyaṇa-Bhaṭṭa for 96 sheep for burning a perpetual lamp in the temple for the merit of her husband.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
576	On the same wall .. ..	....	....	....	Sanskrit in	Seems to record a gift of land for feeding a Brahman.
577	Do.	Chōla	Rajakēsarivarman	2nd year, Mēsha, Sunday, Pūrattadi.	Grantha. Tamil ..	Records gift of land and house-sites by purchase from Ravidāsa-kramavittan and others of Malayanūr by Bharatan alias Vyālagajamallap-Pallavaraiyan, son of Nakkanāvapaṇaiyan alias Pallavamuttaraiyan of Vennaiyūr in Vennaiyūr-nādu for feeding fifteen Brahmans and five Sivayōgins, and for paddy for a Brahman who supplied water for the sacred bath of the god.
578	Do.	Do.	Uttama-Chōla	10th	Sanskrit in	Records the building of the sabha by Nambiyentan and gift of land for feeding 100 Brahmans in that hall.
579	Do.	Do.	....	....	Do. ..	A verse in praise of god Anantēvara of the temple.
580	Do.	Chōla	Rajakēsarivarman	4th year and 20th day.	Tamil ..	Much damaged. Seems to grant certain lands in lieu of those already granted in the village of Kilinjalar to the temple for daily offerings and worship.
581	Do.	Do.	Parakēsarivarman	2nd	Do. ..	Gift of gold by Arayan Venkatavan, one of the Muttavallperrakaikkōla community for a perpetual lamp, to the temple.
582	Do.	Do.	Do.	3rd	Do. ..	Damaged at the end. Records gift of land, by purchase, by Mattan-Kaman alias Narana Viluppamarayan for offering a special dish called akkaradiyal to the god.
583	Do.	Do.	Do.	12t	Do. ..	Damaged and incomplete. Records a gift of land by a private individual of Pullalur for offerings and worship three times a day to the god Tiruvanantīvara of the temple.
584	On the north, west and south walls of the same shrine.	Do.	Do.	2nd	Do. ..	Records gift of gold by a member of the Muttavallperrakaikkōla community for 96 sheep and one ram for burning a perpetual lamp to the god Chandraśekhara-Perumal in the temple of Tiruvanantīvara.
585	On the same walls	Do.	Rajakēsarivarman	6th	Do. ..	End built in. Records gift of land, by purchase, to the assembly called Sasananuddha-chaturvedabhatta-perumbadi-sahasradana-perumakkaḷ of Viranarayana-chaturvedimaṅgalam by Sekkilan-Araiyan Sankaranarayana alias Sōla-muttaraiyar of Mēpaluvūr in Manayil-kōttam, a sub-division of Tondainādu, as a charity to the temple.
586	On the west and south walls of the same shrine.	Do.	Parakēsarivarman	2nd	Do. ..	Gift of gold for 96 sheep and one ram by Teppavan Brahmadarayan of Gōmapuram in Rājamalla-chaturvedimaṅgalam, a brahmadēya in Veḷānādu for a perpetual lamp in the temple of Tiruvanantīvaratt-Aḷvār.
587	On the north wall of the same shrine.	Do.	Rajakēsarivarman	12th	Do. ..	Records gift of land, by purchase, by Adittan Kodai-pirattiyar, queen of Ariñjigaivarmen who died at Arrar, for bathing the god during Chitrai-vishu with 108 potsful of water; and another by Udayapirattiyar Viman-Kundavaiyar for 1,000 potsful of water for the same purpose.
588	On the same wall	Do.	Parakēsarivarman, 'who took the head of the Paṇḍya.'	3rd Tuesday, Kanni, Uttirā-shadha.	Grantha and Tamil.	Gift of gold by Kandan Paṭṭalakan alias Parantakavarapapperaraiyan, the headman of Valamarvu for two perpetual lamps to the god.

B.—Stone inscriptions, copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
589	On the north wall of the same shrine.	Chōla	Rājakesarivarman	14th year	Tamil ..	Gift of land, by purchase, by Udaiyapirāṭṭiyar Vīman Kundavaiyar for bathing the god on the Saṁkramaṇa of every month with 1,000 potsful of water.
590	On the same wall	Do.	Parakesarivarman	2nd "	Do. ..	Gift of gold by a private individual belonging to the Siṅgaṇtakatterināja-kaikkōla community for a perpetual lamp in the temple.
591	Do.	Do.	Do.	(9)th "	Do. ..	Fragment.
592	Do.	Do.	Do.	12th "	Do. ..	Records that Aḍigaḷ Puvettaraiyaragandan 'Sṇḍarasōla made, for the merit of his brother Gaṇḍan Saṭrubhayaṇ-karaṇār, a gift of land by purchase for feeding five brahmins every day and for burning a perpetual lamp in the temple.
593	Do.	Do.	Do.	10th "	Do. ..	Records gift of gold by Nandiputtan alias Śembiyan Muvendaḷaṇ, which was invested on land and utilised for providing one midday meal for five Brahmins in the temple.
594	Do.	Do.	Do.	2nd "	Do. ..	Records gift of gold by Kōyilperāl alias Vanavaṇmadēviyār, daughter of Bhūpālāsēkhariyār, for the expenses connected with the burning of a perpetual lamp and providing midday offerings to the god and the sumptuous feeding once a day for one Brahman learned in the Vedas.
595	Do. .. .. .	..	....	..	Sanskrit in Grantha.	Records the consecration of the image of Parvatī (Arya) in the temple of Anantēśvara at Viranarayanaṁ by a private individual.
596	Do.	Chōla	Madiraikoṇḍa Parakesarivarman	38th year, Śirṇha, Tuesday, Anurāḍha.	Tamil ..	Gift of gold by a private individual of Maḷa-naḍu for a perpetual lamp.
597	Do.	Do.	Do.	37th year, Meśha, Friday, Viśakha.	Do. ..	Gift of 96 sheep by a private individual for burning a perpetual lamp in the temple.
598	Do.	Do.	Parakesarivarman alias Rājendra-Chōla-dēva.	3rd year	Do. ..	Incomplete. Records gift, by Kumban Madarantakan, an elephant-mahout of the king, of a lamp-stand and gold for burning a perpetual lamp and for offerings to the god on certain festival days in Vaikāśi and Mārgaśi.
599	Do.	Do.	Rājakesarivarman	3rd year, Kurkataka, Saturday, Āḍra.	Do. ..	Gift of gold by a Brahman lady of Vadavār in Paṇḍi-naḍu for a perpetual lamp to the god of Tiruvananṭēsvaram.
600	Do.	Do.	Parakesarivarman, 'who took the head of the Pāṇḍya.'	4th year	Do. ..	Gift of 96 sheep and a ram by a private individual for burning a perpetual lamp in the temple and of gold for providing the sacred bath of the god, on rising from sleep, (tiruppalli-ēluochchi).
601	Do.	Do.	Rājakesarivarman	6th "	Do. ..	Gift of gold by a private individual for a perpetual lamp to god Tiruvananṭēsvara.
602	Do.	Do.	Parakesarivarman	3rd "	Do. ..	Gift of gold by Pañchavaṇmadēvi, the wife of Araiyan Mahimālaya alias [Paranta]ka-Muttaraiyē, for a perpetual lamp to the god Chandraśekhara-Perumāḷ in the same temple.
603	Do.	Do.	Rājakesarivarman	6th "	Do. ..	Gift of gold by Veṅgai-Pōsar Daśapuriya Śōmaśiyar of Karambichēṭṭu for a perpetual lamp in the temple.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
604	On the north wall of the same shrine.	Chōla	Madiraikoṇḍa Parakeśarivarman	38th year, Kanni, Thursday, Mula.	Tamil	Incomplete. Records gift of 3 veli of land by Ananta-vikramamaṅgala-peraraiyar of Devanmaṅgalam, for the expenses of feeding twenty-five Brahmans in the temple and states that the king remitted the taxes on this land. Tēppavan Viḷuppēraraiyar, called 'nammaganār' of the king, is mentioned to have built a hall in which the assembly met.
605	On the same wall	Do. ..	Parakeśarivarman	3rd year ..	Do.	Incomplete. Registers that Devan-devan of Kaṇḍiyūr, who was supervising the affairs of the Tiruvanantīśvara temple during the year, distributed the temple lands amongst the temple servants, in proportion to the services rendered by them.
606	Do.	Do. ..	Do	12th ,, ..	Do.	Incomplete and damaged. Seems to record the setting of an image of Suryadēva by Kundavaiyar and her gift of gold for burning a perpetual lamp in front of it.
607	Do.	Do. ..	Rajakeśarivarman	2nd ,, ..	Do.	Incomplete. Records gift of gold by a private individual for burning a perpetual lamp in the temple.
608	On the wall of the verandah in the same prakāra behind the image of Gajalakṣmī.	Do. ..	Parakeśarivarman, alias Rajendra-Chōla-dēva.	7th year, Karkṭaka	Do.	Damaged. Begins with the introduction, “இருமன்னிவளர,” etc.
609	On the same wall	Do. ..	Parakeśarivarman	2nd year ..	Do.	Gift of 12½ kaḷaṅju of gold by Paḷavēttaraiyan Kodandan Tappilidharman for burning a perpetual lamp in the central shrine of the temple.
610	On the outer base of the south wall of the maṇḍapa in front of the same shrine.	Do. ..	Parakeśarivarman, 'who took the head of the Paṇḍya.'	4th year, Makara, Monday, Kṛittika.	Do.	Records gift of dining utensils and money in gold by a private individual from the interest on which one person was to be sumptuously fed daily.
611	On the same base	Do. ..	Rajakeśarivarman	1[5th] year ..	Do.	Incomplete and stops with the preamble.
612	Do.	Do. ..	Do.	9th ,, ..	Do.	Gift of 90 sheep by a private individual of Kaḍambūr for a perpetual lamp in the temple.
613	Do.	Do. ..	Parakeśarivarman alias Rajendra-Chōla-dēva.	4th ,, ..	Do.	Records gift of an umbrella containing 19,908 pearls and surmounted by a gold ornament weighing 25½ kaḷaṅju of gold by the Kaikkōlas of Vīranarayana-ohaturvedimaṅgalam, a brahmadeya in Rajendrasimha-valaṇaḍu.
614	Do.	Do. ..	Rajakeśarivarman	3rd ,, ..	Do.	Records gift of 19 veli of land, by purchase, by Gaṅgan Ambalavan Gaṇadittan alias Mummudiśōla Viḷupparaiyan and two others for feeding 56 brahmans in all. King Uttama-Chōla is mentioned.
615	On the outer base of the north wall of the same maṇḍapa.	Do. ..	Rajakeśarivarman alias Rajarajadēva (I).	27th year, Vriśchika, Saturday, Chitra.	Do.	Records that the assembly of Vīranarayana-ohaturvedimaṅgalam met in the hall called Rajarajan and under the orders of the great assembly decided that a fourth share of all the lands and tanks within the hamlets should belong to the Tirvanantīśvara temple.
616	On the same base	Do. ..	Parakeśarivarman, 'who took the head of the Paṇḍya.'	3rd year ..	Do.	Fragment. Seems to register a sale of land to the temple of Tiruvanantīśvaratta-perumal.

B.— Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
617	On the same base	Chōla ..	Parakēsarivarman	14th year ..	Tamil ..	Records gift of some tank-irrigated land, by purchase, by Kali-karṇali, a member of the Uḍaiyar-Karikala-Sōlatter-iṇja-Kaikkōla community to seven musicians conducting the śrībali ceremony to the god Tirumallūr-Uḍaiya-Paramēśvara of Tirumallūr alias Simhaviśṇu-chaturvedimaṅgalam, a brahmadeya of Ka-naḍu on the northern bank.
618	Do.	Do. ..	Rajakēsarivarman	3rd ,, ..	Do. ..	Gift of gold by a private individual of Parakesaricheheri for 96 sheep and one ram for burning a perpetual lamp in the temple.
619	Do.	Do. ..	Parakēsarivarman, 'who took the head of the Paṇḍya.'	4th year, Vriśchika, Wednesday, Śravishta.	Do. ..	Gift of 96 sheep and a ram by a private individual of Kaḷattar for a perpetual lamp.
620	Do.	Do. ..	Do.	4th year, Makara, Pushya.	Do. ..	Gift of gold by a private individual of Virāśrīkamukachcheri for a perpetual lamp.
621	On detached stones in the maṇḍapa behind the Navagraha images.	Do. ..	Parakēsarivarman	16th year ..	Do. ..	Some stones missing. Records gifts of lands in Viranarayana-chaturvedimaṅgalam and Nindanallūr by two vapiyars and also of gold for reclaiming the former for cultivation and states that from the produce of the land two batches of 80 and 20 brahmana respectively were stipulated to be fed, for the merit of the donor's uncle, in the choultry erected by them.
622	On the east wall of the second prakāra.	Do. ..	Parakēsarivarman alias Tribhuvana-chakravartin Vikrama-Chōlādēva,	5th ,, ..	Do. ..	Damaged. Begins with the introduction, "முடியார்," etc. Seems to record a gift of tax-free land to restore the charity of feeding twelve brahmins, which had been conducted in the maṭha erected by and called after Periya Rajendra-Sōlan, 'who was pleased to take the Ganges, Kidāram and Purvadesam', but which charity had fallen into disuse after his time.
623	On the same wall	Paṇḍya ..	Jatāvarman Tribhuvana-chakravartin -Vira-Paṇḍyādēva.	14th year, Tula, ba., trayōḍaśī, Wednesday, Chitra.	Do. ..	Incomplete. Mentions Śrī Viranarayanaṁ alias Sundara-Paṇḍya-chaturvedimaṅgalam, an independent village of Virudarūjabhayaṅkara-vaṇaṇḍu on the northern bank.
624	Do.	Chōla ..	Parakēsarivarman alias Rajendra-Chōlādēva I.	8th year, Mēsha, Sunday, Makha.	Do. ..	Begins with the introduction "திருமன்னி வளர்", etc. Records gift of gold by sale of land by Tribhuvana-mahādeviyar Vānavanmahādeviyar, queen of Rajendra-Sōlādēvar, for providing offerings and worship to the two images of Chandraśekhara-Perumāḷ and his consort set up in the temple by her which were taken out separately in procession during śrībali and festivals.
625	Do.	Do. ..	Do. do.	10th year, Kumbha, Wednesday, Pushya	Do. ..	Begins with the introduction, "திருமன்னி வளர்", etc. Records gift of sixty kaṣu by Kuditaṅgiyūraṇ alias Parakrama-Sōla-Muvēndavelān, the headman of Arkkaḍu in Arkkaṭṭa-kūṛraṁ, a subdivision of Paṇḍikulaśani-vaṇaṇḍu for the daily supply of one thousand lotus flowers for the worship of the god. The village assembly met in the hall constructed by Tennavaṇ Viḷupparaiyar, who is mentioned by the king as nam-magaṇār.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
626	On the east wall of the second prakara.	Chōla ..	Parakesariyarman alias Rajendra-Chōla-dēva.	10th year, Kumbha, Wednesday Pushya.	Tamil ..	Begins with the introduction, “இருமன்னி வளர,” etc. Registers the agreement given by certain villagers to supply flowers stipulated in No. 625 above, as interest on the amount of 80 kaṣu received by them from the temple treasury.
627	On the same wall	Do. ..	Do. do.	17th year, Mēsha, Monday, Purvaśāḍha.	Do. ..	Built in at the bottom. Begins with the introduction, “இருமன்னி-வளர,” etc. Records the gift of certain lands by purchase, the income from which together with the amount accruing from the remission of taxes thereon was utilised for providing meals to ten devotees at the time of the midday worship of the god and for feeding twenty-five Brahmans in the choultry erected for the merit and in the name of the queen Vaṇavaṇ-madēvi.
GUNTUR DISTRICT, TENALI TALUK.						
628	On a rough stone set up in a street at Amritalur.	..	....	Pramōda, Jyēṣṭha, ba., 13, Wednesday.	Telugu ..	Registers the agreement (Kaula) granted by Mahamaṇḍalēśvara Chintaguṇṭa Timmarajayya to the people that settled at the pēṭa (market village) built by him to the south of Amritalūru in the name of Mahanandirāja. No taxes were payable by the settlers in the pēṭa for the first three years. After that period they were required to pay taxes on ploughs, looms, and houses, big and small.
629	On another stone in the same place.	Vijayanagara	Virapratapa Vira Śrīraṅgarāya-dēva-Mahārāja.	Dhatu, Bhādrapada, ba., 7.	Do. ..	States that Nāgappa Nāyaka the agent (kāyakarta) of the king gave an agreement to the merchants, weavers, etc., of Śrīraṅgarāyapēṭa at Amritalūru, remitting the taxes payable by them for the first three years on account of a plunder suffered by the people.
630	On the same stone .. .. .	..	....	Bhava, Jyēṣṭha, su., 10, Thursday.	Do. ..	Registers an agreement in the terms of the above in respect of Śrīraṅgapēṭa of Amritalūru. No mention is made of any plunder. Refers to Śrīraṅgarāja who was evidently ruling then.
631	On a stone called Pōturāju set up before the Paṭṭalamma temple in the same village.	Velananda..	Mahamaṇḍalēśvara Rajendra-Chōḷadeva	Śaka 1054, Karttika, ba., dvadāśi, Sunday.	Do. ..	Records the grant of 50 sheep made for the provision of ghṛa for a perpetual lamp to be burnt in the temple of Amritēśvara at Amutunūru, by the Mahamaṇḍalēśvara Paḍumaṇa, a subordinate of the king.
632	On the same stone .. .. .	..	....	Śaka [9]99, Uttarāyana- Saṅkrānti.	Do. ..	Incomplete. Registers a gift of sheep by a certain Kame for a perpetual lamp in the temple of Amritēśvara at Amutunūru.
633	On a pillar in the temple of Saptakotēśvara at Anantavaram.	..	....	Sarvadhari, Jyēṣṭha, ba., 30, Thursday.	Do. ..	States that a certain Yalayya constructed the maṇḍapa wall and the gateway of the temple of Saptakoṭi-linga.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
634	On a stone planted in a field at Angalakuduru.	..	....	Bahadhanya, Chaitra, śu., 5, Thursday.	Telugu ..	Registers a gift of land for the daily offerings of the god Miṇḍa-Gōpinātha at Angalakuduru by Enumula Timminēningaru for the merit of Saluva Timmarasayya, the Pradhani of Kṛṣṇadeva-Mahārāja.
635	On a pillar in the temple of Gōpa-lasvāmin in the same village.	..	....	Nāla, Magha, śu., 14, Monday.	Do. ..	Says that the four pillars of the central hall (raṅga-madhyā) were polished by (i.e., at the expense of) Cherukumballi Gōpinedu.
636	On the southern gate of the Valis-varasvāmin temple at Chavali.	Vijayanagara	Virapratāpa Sadāsivadeva-Mahārāja ..	Śaka 148[9], Magha, Prabhava; śu., śkādaśi.	Sanskrit and 'Telugu'	Registers the grant of the village of Tōṇṭapalli in the Koṇḍavīḍu-sima to the god Valasvāra of Chavali by Mahāmaṇḍalēśvara Komara-Veṅkaṭayyadeva-Mahārāja. The village was originally granted to the god by [the king] Purnashōttama-Gajapati and the present gift is its renewal. A few other grants of land made to the temple are also registered.
637	On the stone to the north of the eastern gateway of the same temple.	..	....	Ānanda, Phalguṇa, śu., 10	Telugu ..	Registers the construction of the entrance-hall by a certain Chivāṭayakka Liṅgana.
638	On stone to the south of the eastern gateway in the same place.	..	....	Dundubhi, Āshādha, śu., 10, Monday.	Do. ..	Records that Ālapāti Tippisetṭi constructed the dvarasakhas (door-jambs), the lintel and the threshold of the temple for the merit of his parents.
639	On a Nandi-stone set up before the Rāmalingēśvara temple at Chiluvu Sāru.	..	....	Śaka [1]075, Uttara-yāna-Sankranti.	Do. ..	Registers the gift of land and money made, for the worshiping priest and the dancing girls attached to the temple of Rāmīśvara at Chūnumūru and for feeding daily ten Brahmins in the satra (oboultry), by Muppa Nage-Nayaka, a servant of Velanāṇṭi Goṅkarāja.
640	On the same stone .. .. .	..	....	Śaka 1075, Uttara-yāna-Sankranti.	Do. ..	Damaged. Registers a grant of land made by Muppa Nare-Nayaka, a servant of Velanāṇṭi Goṅkarāja for the feeding of five Brahmins daily in the satra at Chūnumūru. Below this is another inscription of the same date recording a grant by Muppa Kami-Nayaka (who was a brother of Nare-Nayaka).
641	On a black stone lying before the temple of Veṅḡgōpalasvāmin in the same village.	..	....	....	Do. ..	Beginning lost. Registers a grant of land at Ātumuṇḍi by the commanders (Paḍālu) Viṭṭapa-Nayaka and Gōpi-Nayaka to the god Gōpaladeva. Refers to Kakatiya Gaṇapatiśēva-Mahārāja and his subordinate Koḍaṅki Pōti-Nayaka.
642	On a stone lying before a private house at Chundurū.	Telugu Chōḍa	Mahāmaṇḍalēśvara Chōḍa-Mahārāja. Pottapi Kamadeva	Śaka 11[8]8	Do. ..	Registers that the king constructed a Śiva temple and set up the god Chōḍa-Ballīśvara in the name of his younger brother for the merit of his father Udayadityadeva Chōḍa-Mahārāja and his mother Kāmaladevi.
643	On the same stone .. .. .	..	....	....	Do. ..	Registers the lands in Chundurū granted to (the god) Isanadeva and a number of Brahmanas by Mahārāja Gajasabini Manma Gaṇapaya-Nayaka.
644	On the Nandi-pillar lying before the Papasvāra temple in the same village.	..	....	Śaka 1690, Sarvajit, Kartika, Bṛhaspati in Kanya.	Sanskrit (in 'Telugu').	Damaged. Contains the praises of the god Śiva worshipped at the confluence of the Tungabhadra and Kshīranadi. Refers to a Brahman named Rudra.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
645	On the black granite pillar set up before the Gokarnēśvara temple at Davuluru .	Velanāṇḍu.	Mahamaṇḍalēśvara Goṅkaraja	Śaka 1054 ..	Sanskrit verse and Telugu prose.	Registers that the king who was the son of Mahamaṇḍalēśvara Velanāṇṭi Rajendra-Chōḍa Gaṅgēyārāya gave to Kommaya-Nayaka, the son of Aytama-Nayaka, the Raḍḍikam, i.e., the office of raḍḍi of Davuluru and that Kommaya-Nayaka set up the god Gōkēśvara with Parvati in the village and presented three puttis of land to the temple and 56 sheep for a perpetual lamp. Grants of lands made to the dancing girls, drummer, etc., of the temple are also recorded.
646	On the same pillar	Do.	Goṅka	Śaka 1063 ..	Do. ..	Damaged. Refers to the king Rajendra-Chōḍa and states that Kommaya-Nayaka built the Chandēsa-maṇḍapa of the Siva temple of Goṅkēśvara built by him already.
647	Do.	Do.	Rajendra-Chōḍa	Śaka 10[6]5, Vishu-Saṅkranti.	Do. ..	Registers that Aytamāmbika presented 55 sheep for the maintenance of a perpetual lamp in the temple of Gōkēśvara at Davuluru. She was the wife of Aytama-Nayaka who was the favourite servant of Velanāṇṭi Rajendra-Chōḍa and the raḍḍi of the villages Kurungallu and Davuluru.
648	On a rough black stone lying in a street Ipur.	..	....	Kilaka, Kartika, śu., 15, Sunday.	Telugu ..	Damaged. Refers to Kubu, i.e., Kuṭubu and Mokhasa Aga Sirama Sayibu. The village Ipur is mentioned.
649	On a broken stone lying in the temple of Saṅgamēśvara at Jagarlamudi .	Golkonda ..	Rajadhiraja Mahārāja Śrī Maha[mandu] Kolli Ku. . . Śaka.	Śaka 1520 . . . Marga.	Do. ..	Damaged. Registers grants of lands in the village Chamarlamundi (Jagarlamudi) and Kolaṅkaluru. The names of the donor and the donee are lost. Mentions Mṛittijanagaram (i.e., Koṇḍaviḍu).
650	On another stone lying in the same temple.	Do. ..	Rajadhiraja Mahārāja Śrī Mahamandu Khulli Paduśaha.	Śubhakṛit, Jyēṣṭha, Jamālusani, Chandurōju (Monday?).	Do. ..	Damaged and fragmentary. Mentions Mṛittijanagaram in the (Koṇḍaviḍu)-śima and the agrahāra Chamarlamundi and the laying out of a mango garden in the latter village.
651	On a pillar planted before the temple of Mallikarjunasvāmin at Kathevaram.	..	....	Śaka 1737, Yuva, Chaitra, śu., 13, Friday.	Do. ..	Narrates the experiences undergone in the quest for beatitude by a certain Timmaraja-Yōga Tirtharalu.
652	On the outer south wall of the Chennakēśavasvāmin temple at Kolakaluru .	Kakatiya ..	Mahamaṇḍalēśvara Pratapa-Rudradēva-Mahārāja.	Śaka 1240, Kalayukti, Āśvayuja, śu., 14, Monday.	Do. ..	Registers a grant of land made by Pōchulēnkaṅḡaru, son of the commander-in-chief Somaya-Jenka for the Saturday offerings of the god Kēśava-Perumaḷ at Kolaṅkaluru.
653	On a stone set up before the temple of Agastyēśvarasvāmin in the same village.	Do. ..	Do.	Do.	Do. ..	Registers a grant of land made by the same person for the Monday offerings (nibandhana) and flowers of the god Agastyēśvara at Kolaṅkaluru.
654	On a pillar set up before the garbhagriha of the Venugōpala-svāmin temple at Kolluru.	..	....	Śaka 1418, Śubhakṛit, Kartika, śu., 15, Thursday.	Do. ..	Records a gift of land made for the midday offerings of the god Gopinātha at Kolluru by the daughter-in-law of a certain Tipparasayya.
655	On a Nandi-pillar lying before the Ramachōḍēśvara temple at Modukuru.	..	....	(Śaka) 1093, Uttarayana-Saṅkranti.	Sanskrit and Telugu.	Registers that Sūrapa-Nayaka, the lord of Mṛōntukuru, who was the servant of the Mahamaṇḍalēśvara Chōḍadēva, and who was the main pillar to the kingdom of the Chālukyas, constructed the temple of Chōḍēśvara in the name of his maternal uncle and made the necessary provisions by giving land for offerings and for servants and giving the necessary utensils to the temple.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
656	On a pillar in the temple of Virabhadra at Modukuru.	..	....	Dyrmati, Āṣṭadha, Sukla, Monday.	Sanskrit and Telugu.	Incomplete. Registers that a śandra named Liṅgaya-Nayaka established the goddess Bhadra-Kālī in the temple of Virēśvara at Modukuru on the banks of the Tuṅga-bhadra stream.
657	On a pillar lying before the Choḍēśvarasvamin temple at Moparru.	..	....	Śaka 109[2], Viṣṇu-Saṅkrānti.	Telugu ..	Records that Goṅkaya, the commander (pṛadavalu) of Mahāmaṇḍalēśvara Kulottuṅga Rājendra-Choḍayarāja constructed the temple of Choḍēśvara at Mrōmparu for the merit of his father Choḍapa-Nayaka and his mother Kaṭṭasani. He also presented 110 sheep for the maintenance of two perpetual lamps in the temple. Also registers the grant of 55 sheep for another lamp by Gōkasani for the merit of her husband Goṅki-Nayaka and the grant of some land for the daily offerings of the god.
658	On the same pillar .. ..	..	....	Śaka 1092, Chaitra, amāvāsya.	Sanskrit and Telugu.	Registers that the chief Goṅka and his wife Gokambika granted to the god Śaṅkara of Mrōmparu two perpetual lamps and one perpetual lamp respectively. At the beginning is given the genealogy of Goṅka. Paḍavalu Choḍa was the servant of Velanāṇḍu Goṅka and governed the Śaṭṣahasra (six thousand, i.e., Aravelu) country and Veṅgi. Gives the names of the dancing girls appointed to serve in the same temple.
659	On the southern side of the eastern gateway of the same temple.	..	....	....	Do.	Defines in a śloka the lengths of the linear measures of aṅgula, vitasti and daṇḍaka. Half of the circumference of the thumb is an aṅgula. Twelve aṅgulas make one vitasti and thirty-two vitastis make one daṇḍaka. In the Telugu portion the keśaripaṭi-ghaḍa which corresponds to the daṇḍaka is mentioned. A vertical line is cut over the inscription to give the exact measurement, evidently, of the vitasti. It measures a little over 1 foot and 3 inches.
660	On a stone built into the north wall of the Cheṇnakēśava temple at Mulpuru.	Kakatiya ..	Mahāmaṇḍalēśvara Rudradeva-Maharāja.	Śaka 1192, Chaitra, śu., 13, Thursday.	Telugu. ..	Registers the gifts of lands made in several villages by Vallaya-Nayaka a bodyguard (adgarakṣa) of the king, for offerings and lamps to the god Nīli-Kēśavadeva.
661	On a broken pillar set up before the Śiva temple at Nandivelugu.	..	....	Vyaya, Phalguṇa, śu., 3, Sunday.	Do. ..	Much damaged. Registers the grant of land made to the god Agastyēśvara of Nandiveluṅgu. The grain measure keśaripaṭi-tumu is mentioned.
662	On a stone built into the wall of the same temple.	..	....	Śaka 1528, Śamkaradina (Śiva-rātri?)	Sanskrit ..	Fragmentary. Registers that Viraya Muttā-Mantri, the disciple of Rāmaliṅga, born in the family of Paṇḍita Mallikarjuna made the grant of a garden in the village Chintalapuṇḍi to the lord of Śrīsaila, i.e., god Mallikarjuna.
663	On a stone built into the roof of the same temple.	Eastern Chola/ukya.	Sarvalōkaśraya Viṣṇuvardhana-Maharāja alias Rājarajadeva.	Regnal year 37, Śaka 980.	Telugu ..	Registers the gift of sheep made for a perpetual lamp in the temple of Abbēśvara at (the village) Vallavarū.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.	
664	On a pillar lying in the compound of the Madhavasvamin temple at Peravali.	..	....	Śaka 1078.	Telugu (verse and prose.)	Registers that the temple of Mādhavadēva in the agraḥara of Peruvāli was built by Kōmmamāmbika, the wife of the general Mārāya-Paṇḍa, who was the maternal uncle of Goṅka. She was the daughter of Nidumrāni Kōmmaya and Mallāmbika. Some land was granted by her son the general (dandēsa) Chōḍa to the god and to the priest Mādhava-Bhaṭṭa.
665	On a stone built into the roof of the same temple.	..	....	bahula, aṣṭami.	Do. ..	Much damaged; narrates the philanthropic acts (of a chief whose name is lost) among which was the foundation of a feeding-house (satra-sāla) and a temple. He was the son of Mallāmba. A certain Padleya-Nayaka is mentioned and a gift of sheep is also recorded.
666	On the eastern side of the southern entrance to the Venugōpalasvamin temple at Tenali.	..	....	Paridhavi, Nijavaiśakha, Śu., 2, Tuesday.	Telugu ..	Registers the grant of jewels to the gods Gōpinātha and Govardhanarāya by Dēvana Nāgireḍḍi.
667	In the same place.	..	....	Śaka 1225, Krōdhi, Chaitra, Śu., 1, Thursday.	Do. ..	Incomplete. Mentions (the god) Gōpinātha.
668	On a stone set up before the Gōv-ardhanasvamin temple at the same village.	..	....	Śaka 1411, Saumya, Vaiśakha, Śukla-pakṣa, Haridina (i.e. ekādaśi).	Sanskrit (verse.)	Damaged. Gives a descriptive praise of (the god) Gōvar-dhanēsa, who appeared in the form of a cowherd to his devotee Vallabha, quoting the famous verse in the Bha-gavad-Gītā, which ends with 'Dharmasamsthapanaya sambhavāmi yugē yugē.' Says also that the god became manifest (i. e., his image was established) at Tenāli-nagara on the date quoted. The Vijayanagara king Kṛṣṇarāya and his minister Saluva Timmarasu are said to have visited the temple and made gifts to it.
669	On a stone lying before the Sva-yambhvēśvara temple at Vali-veru.	..	....	..	Telugu ..	Registers a gift of 50 sheep made by Gundyaḥōya, a servant of Mahāmandalesvara Kulōttunga-Chōḍa Gaṅḍayarāya Velanāṇṭi Goṅka for the maintenance of a perpetual lamp in the temple of Prōlēgusāni (i.e., Pōlēramma) at Valiveru.
670	On a stone lying in the same place.	Velanāṇḍu.	Sarvalōkaśraya (!) Rajendra-Chōḍa-Ma-hārāja.	Regnal year Śaka Saṅkrānti.	Telugu verse and prose.	Mentions the two chiefs Velanāṇṭi Chōḍa and Goṅka, Bayya the favourite servant of the latter, Bayya's wife Brāmmamāmbika and her brother Bolla; regis-ters the gift of a perpetual lamp made to the god Trai-purushadēva of Valiveru by Bolla.	
671	On the same stone	Eastern Chalukya.	Sarvalōkaśraya	Vishṇuvardhana-Maha-rāja.	Regnal year 41, Śaka 983, Plava.	Telugu ..	Records the gift of 50 sheep made for a perpetual lamp by a private individual to the temple of Traipurusha-Mahā-dēva at Valiveru.
672	Do.	Do.	Belongs to the same period as the above and registers the gift of 50 sheep each by two Brahmanas for perpetual lamps to the god Viṣṇu of Valiveru.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
673	On the same stone .. ..	....	....	Śaka 965, Subhann, Uttarayana.	Telugu ..	Records the gift of 150 sheep made for 3 perpetual lamps in the temple of Traipurushadēva at the agrahara village Valiveru in Velanadu by the Dandanayaka (general) Tikkapayya-Nayaka and of 50 sheep for a perpetual lamp to the same god by Aggiya-Shadāṅgavi Bhaṭṭa of the agrahara village Peruvāli of the same nādu (i.e., Velanadu). Registers also a gift of 50 sheep made for a perpetual lamp to the god Brahmadeva of the place (i.e., Peruvāli) by Maṇḍalika Gaṇḍaya, son of Deśatti Mahāsāmanta Nambaya of the Oṅgerumarga.
674	Do. .. ..	....	....	Śaka 1026, Tarapa Sravana, ba., 13, Thursday.	Do.	Records the gift of land made to Kase (stone-cutter) Vemōja for doing, permanently, service in the temple of Svayambhudeva at Valiveru.
675	Do. .. ..	....	....	..	Sanskrit and Telugu.	Records the gift of 50 sheep made for a perpetual lamp to the god Viṣṇu at the Traipurushasthana (i.e., Traipurusha temple) by a certain Gaṅḍa-Somayya of Valiveru.
676	Do. .. ..	....	..	Śaka 1064, Makara-Saṅkrānti.	Telugu prose and verse.	Praises the good qualities, numerous charities and heroism of Eriyabōya, a favourite of king Goṅka, and records the gift of a perpetual lamp made by him to Bhaṭṭara (i.e., the god Śiva) at Valiveru.
677	On another stone set up in the same place.	....	..	Śaka 108*, Saṅkrānti.	Telugu ..	Much damaged. Provides for ghee for a perpetual lamp.
678	On a broken stone lying before the temple of Rāmalingēśvara at Vemuru.	....	....	Śaka 1080, su., pañchami, Monday.	Sanskrit verse and Telugu prose.	Fragmentary. Contains only the beginning.
679	On a stone in the eastern gateway of the garbhagriha of the Yogananda-Nṛsiṅha temple at Yeḍlapalli.	....	....	Śaka 1233, Virodhikrit, Āsvaya-ja, ba., 15, Thursday.	Telugu ..	Beginning and end lost. Registers the remission of certain duties levied in the villages belonging to the god Chenna-kēśava of Penuguduru, by Rudradeva, son of Mayidevalenka.
680	On a stone set up near the dhvajastambha of the same temple.	....	....	Śaka 1351, Saumya, Ashāḍha, su., 11, Monday.	Do. ..	Registers the garuḍa-stambha in the presence of the god Yogananda-Nṛsiṅha. The amin of Yeḍlapalli was got polished by Allāḍa[jhala] Av. bhaṭṭanna.
681	On a stone lying at the threshold of the same temple.	....	....	Śaka 1602, Raudri, Sravana, su., 10, Sunday.	Do. ..	Damaged. Refers to a boundary dispute between the villages Yeḍlapalli and Penugudurupadu and states that the dispute was represented to the king (probably of Golkonda) who issued orders to Karima Mula of Konḍavidu to settle the feudal tenure of the place. Thereupon, the matter was enquired into and fresh boundary edicts were put up by a commission under the supervision of Raja Rustum-Raya and Manikya-Raya.
682	On a stone built into the eastern gateway of the same temple	....	....	....	Do. ..	Much damaged. Seems to regulate the duties payable on certain articles of merchandise; a number of lands gifted away by a number of persons are mentioned.

B.—Stone inscriptions copied in 1923—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
683	On a slab built into the shrine under the dhvaja-stambha of the Agastyēśvara temple at Imani.	....	....	Śaka 1047, Viśva-vasu, Uttarāyana.	Telugu verse and prose.	Registers the grant of 50 sheep for a perpetual lamp in the temple of Tonḍiśvara at Ivani by Kāmaka of Ghaṇṭasāla for the merit of her father Pōtinayaka and her mother Prolama and the grant of a house-site and land by her to the custodian of the sheep who was to supply daily the ghee for the said lamp.
684	On a stone lying in a field in the same village.	Vijayanagara	Viśvapratapa Śadaśivaraṇya-Mahārāja ..	Śaka 14 [86], Chaitra, ka., 30.	Telugu ..	Damaged. Registers a grant of land made to Vedamarga-pratiśācharya Kōṇēti Tiruveṅṅalanathayyaṅgaru, son of Tirumalayyaṅgaru and grandson of Talapaka Kōṇēti Annamayyaṅgaru of the Bhāradvaja-gōtra, Rik-sakha and Śvalayana-sūtra, by Mahamandaleśvara Siddhirāja [Veṅ]kaṭarājadeva-Mahārāja, son of Timmarāja and grandson of Mahamandaleśvara Siddhirāja [Vō]balarāja of the Harita-gōtra, Apastamba-sūtra and Yajus-sakha.
685	On a stone lying in a field close to the same village.	....	....	....	Do. ..	Damaged and fragmentary. Seems to register a gift of land to a certain Mañchinēdu.
686	On a stone lying on the boundary between the villages of Dantu-luru and Imani.	....	....	....	Do. ..	Mentions that Yimani-Danturalu was granted as an agrahara by Siddhirāja Veṅkaṭarāja to Talapaka Kōṇēti Annaya.
687	On a stone built into the roof of the Agastyēśvara temple at the same village.	Kakatiya	Pratapa-Rudradeva-Mahārāja ..	Magha, śu., 1, Thursday.	Do. ..	Beginning lost. Registers the grant of lands in several villages made to the gods Agastyēśvaradeva of Kuñjohavaram and Agastyēśvaradeva of Ivani by Sōmidēva-Nayaka.
688	On a pillar in the Āñjanēya temple at Zampani.	....	....	Śaka 11 [50], Aśvadhā, śu., 5, Thursday.	Do. ..	Damaged. Registers a grant made for the maintenance of a perpetual lamp in the temple of Rāmiśvara.
689	On another pillar of the same temple.	Velanāṇḍu ..	Mahamandaleśvara Kulōttuṅga-Chōḍa-Gōṭkarāja.	....	Do. ..	Incomplete. Registers a grant of land made by Erapōta-Nayaka, the commander-in-chief (daṇḍanayaka) of the king for a perpetual lamp to the god Rāmeśvaradeva for the merit of his father Paṇḍa-Nayaka and his mother Paṇḍamātani.
690	On a stone built into the wall of the same temple.	....	....	Śaka 1240, Kālayukti, Pushya, śu., 3, Tuesday, Makara-Sankranti.	Do. ..	Registers the grant of land made to the god Gopinatha by Madhavadasa for two evening lumps to be maintained with the income therefrom.
691	On a stone used as a step in the Rāmalingēśvara temple in the same village.	....	....	Śaka 1181, Aśvadhā, śu., 6, Friday, Dakṣiṇāyana-Sankranti.	Do. ..	Damaged. Registers the grant made by a Balāhija for a lamp to the god Rāmiśvara-Mahādeva of Sempani.
692	On a pillar set up before the Bhogēśvara temple at Chiluvuru.	....	....	....	Sanskrit verse.	States that the village Chiruvuli was obtained by a certain Śuranāya of the Ātrēya-gōtra from king Vēma, as a Sivapura (Siva's land).
693	On the same pillar .. ..	....	....	....	Sanskrit in Grantha.	This is a copy of the above record.
694	On a pillar set up before the Madanagōpalasvamin temple at the same village.	Vijayanagara	Śadaśivadeva-Mahārāja	Śaka 1470, Kṛlaka, Margaśira, śu., 11, Thursday.	Telugu ..	The inscription stops after mentioning the name of the king in the 8th line.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
695	On a pillar built into the wall of the Rajesvara temple at Pedakonduru.	....	....	Saka 1092	Sanskrit verse and Telugu.	Records a gift of land and cows made for two perpetual lamps to the god Rajarajesvara by the Siva-Brahmana Mallideva of Kondruru. In the introduction is described the family of the chief [Ka]nda, who was the 'lord of Kondruru' and who served under King Vikrama-Chodadeva. Kanda's sons were Kama, Droga Bhima and Rama.
696	On the same pillar .. ..	....	....	Saka 1095	Do.	States that Rama, the son of the chief Kanda (mentioned in the above record) who was also the 'lord of Kondruru' and who was much devoted to the Sivadharm gave land for the offerings and perpetual lamp of the god Rajarajesvara. In the Telugu portion are given the names of the dancing girls who were attached to the temple of Rajarajesvara.
697	On a pillar in the temple of Ananta-Bhogesvara at Kolluru.	Chola ..	Kulo[ttunga]-Choda[deva] II	Saka 1059, Regnal year 4, Wednesday. Vishuvu-Sankranti.	Do.	Seems to register a gift of money made for a perpetual lamp to the god Anantivara-Mahadeva of Kolluru.
698	On a second pillar in the same temple.	....	....	Saka 1055, Uttarayana-Sankranti.	Do.	Registers a gift of money made for a perpetual lamp to the god Anantivara-Mahadeva by Kolluri-Kandeya.
699	On the same pillar .. ..	....	....	Saka 105[0], Chaitra, su., 1, Mesha-Sankranti, Wednesday.	Sanskrit verse.	Records the grant of 5 Rajanarayana-nishkas by Damabika for a perpetual lamp to the god Anantivara of Kolluru.
700	Do.	Western Chalukya.	Tribhuvanamalladeva	Regnal year 40, Manmatha, Uttarayana, Pausnya, su., 11.	Kanarese ..	Beginning and end lost. Refers to the general (danadana-yaka) Anantapala and a gift made by the king.
701	On a third pillar in the same place.	....	....	....	Telugu ..	Fragment. Records a gift of cows for a perpetual lamp.
702	On a fourth pillar in the same temple.	....	....	....	Do. ..	Fragment. Seems to register a gift of land, made by purchase, to the god Narendresvaradeva.
703	Do. do.	Chola-Chalukya.	Rajarajadeva II	Saka 10[9]5, Regnal year 2[6], Chaitra, ba., 13, Friday, Sankranti.	Do. ..	Damaged. Registers a gift of sheep made for a perpetual lamp in the temple of Narendresvara at Kolluru.
704	Do. do.	Do.	Do.	Saka 1094, Regnal year 26, Pausnya, su., 2, Sunday, Uttarayana-Sankranti.	Do. ..	Damaged. Registers a gift of 55 sheep made for a perpetual lamp to the god Narendresvara.
705	Do. do	Do.	Kulottunga-Chodadeva II	Saka 10[62], Regnal year [8], Bhadrapada, su., 5, Monday, Dakshinayana-Sankranti.	Do. ..	Records a gift of 5 Rajanarayana-gadyas made by Vedudara, daughter of Gosanasani for a perpetual lamp to the god Anantivara at Kolluru.

B.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
706	On a fourth pillar in the same temple.	...	....	Śaka 1285, Śobha-krit, Margaśira, śu., 1.	Sanskrit verse.	Fragment.
707	On a fifth pillar in the same temple.	Chōla-Chalukya.	Rajarājadeva II	Śaka 108*, Regnal year 18, Chaitra, śu., [9], Monday.	Telugu ..	Registers a gift of money made by a certain Chamana for a perpetual lamp to the god Narēndrēśvara-Mahadēva at Kollūru.
708	Do. do.	Do.	Do.	Śaka 1088, Regnal year 21, Paushya, śu., 1, Sunday, Uttarāy. -Sañkranti.	Do. ..	Registers a gift of 55 sheep made for a perpetual lamp to the god Narēndrēśvara by a certain Bhīmi-Nayaka.
709	Do. do.	Do.	....	Śaka 10[92], Chaitra, śu., 11, Wednesday, Vishu-Sañkranti.	Do. ..	Registers the gift of 5 Rajanārāyaṇa-gadyas for a perpetual lamp to the god Narēndrēśvara at Kollūru by a servant of Kāpi-Nayaka.
710	Do. do.	Western Chalukya.	Tribhuvanamalladēva .. .. .	....	Kanarese ..	Fragment. States that the king was ruling at Kalyanapura. Charities like Brahmanḍa, Hiranyagarbha and Tulapurusha are mentioned with reference to him. Registers the gift of the village Mulkalapadu to the god Anantīśvaradēva.
711	Do. do.	Chōla-Chalukya.	Ku[lotuṇ]ga-Chōḍadēva	Śaka 10[84], Regnal year 9, Chaitra, ba., 5, Tuesday, Vishu-Sañkranti.	Telugu ..	Damaged. Records the gift of five gadyas for a perpetual lamp to the god Anantīśvaradēva by Peggaḍa (minister) Chimmava.
712	Do. do.	....	....	Śaka 1201, Lunar eclipse.	Do. ..	Incomplete. Registers the gift of the toll called Addavattu at Kollūru on the bank of the river Krishnavenya for a perpetual lamp to the god Narēndrēśvara of the place by Mañchuraja for the merit of Mahamanḍalēśvara Kakatiya Rudradēva-Maharaja.
713	Do. do.	Velanāṇḍu ..	Kulōttunga-Chōḍa Goṅka	Śaka 1082 [Vishu]-Sañkranti, Jyēṣṭha, Saturday.	Do. ..	Gift of 5 Tyagi-gadyas by a servant of the king for a perpetual lamp to the god [Anan]tīśvara-Mahadēva.
714	On a black granite pillar planted near the dhvajastambha of the same temple.	Western Chalukya.	Tribhuvanamalladēva .. .. .	....	Kanarese verse,	Much damaged and incomplete. Gives a glowing praise of the king and his general and minister Anantapala-Daṇḍanayaka. References are made to Chalukya-Chakrēśvara, Jayasinha, Ahavamalla, the Veṅgi king Vishṇuvardhana and to Mahēśa-Daṇḍanayaka. The last had four sons among whom Anantapala was the most famous.
715	On a broken red stone pillar in front of the Anandēśvara temple at Pedakonduru.	Kakatiya ..	Mahamanḍalēśvara Pratāpa-Rudradēva Maharaja.	Śaka 1239, Piṅgala, Jyēṣṭha, śu., 8, Thursday.	Telugu ..	Registers the remission of certain taxes on the Dēva-vrittis (temple lands) of 18 villages in the Kōṇḍōri-sthala by Mayidēvalēṅka and the gift of some land by him to the god Ohenna-Mallikarjuna of Taṅgaḍamūṇḍi.
716	On a pillar in the Kēśavasvāmin temple at Duggirala.	....	....	Śaka 1056	Sanskrit verse	States that Bhīma, the son of Paṇḍāmbika and the lord of Kandravāḍi, made a gift of the village Duggarēlapaṇḍi to a number of Brahmins and invokes blessings upon him.

B.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
717	On a second pillar in the same temple.	....	....	Śaka 1136, Bhāva, Kartika, Śu., 8, Sunday.	Telugu ..	Refers to a boundary dispute between the 'villages Ivani, Duggamapūṇḍi and Mōṛamapūṇḍi and the re-settlement of the boundaries. States that (the Kakatiya) Gaṇapati-dōva-Maharaja sent his deputies to settle the dispute.
718	On a third pillar in the same temple.	Kakatiya ..	Mahamāṇḍalēśvara Rudradeva-Maharaja	Śaka 1198, [Dha]-tu, Margaśīra, ba., 7, Thursday.	Do. ..	Damaged. Gives in detail the lengths of a number of streets denoted in chēṭula (arm-length). The name of the village is lost.
719	On a fourth pillar in the same temple.	....	....	....	Do. ..	Fragment. Mentions a number of gōtras and the shares allotted thereto, in the village Duggarelapūṇḍi in Ivani-Kandrapāḍi.
720	On a stone beam in the roof of the Mahēśvara temple at Kolli-para.	....	....	Śaka 11[5]8, Chaitra, Śu., 6, Wednesday.	Do. ..	Built in. Refers to the agraḥāra village Kollipara and the god Mukundēśvara of the place.
721	On a pillar in the temple of Agast-yōśvara at Kolakaluru.	Koṇḍapaḍu-maṭṭi	Boṭaraja	Śaka 11[64], Uttara-yāga-Saṅkrānti.	Do. ..	Records a gift of 50 cows made by a servant of the king. The latter is said to have been a subordinate of Kulot-tuṅga-Chōḍadeva.
722	On a second pillar in the same temple.	....	....	Śaka 1162, Uttara-yāga-Saṅkrānti.	Do. ..	Registers a gift of land made by a certain Amarināyaka as the sāni-mānya (dancing-girls' land) of the temple of Agastīśvara-Mahadeva.
723	On a stone built into the temple of Rāmēśvara at Natta-Rames-varam (Tanuku taluk, Kistna district).	Koluna ..	Mahamāṇḍalēśvara Kēśavadevaraja ..	Śaka 1140, Jyēṣṭha, Śu., 16.	Sanskrit and Telugu.	States that Sōmaya-kumāra, younger brother of Kommaya-kumāra and son of the king constructed the temple of Rāmēśvara-Mahadeva at Duttika and had it white-washed for the merit of his wife Annama-Mahadevi.
724	On a pillar in the ardha-maṇḍapa of the same temple.	....	....	Prabhava, Magha, ba., 1, Sunday.	Telugu ..	Records that a certain Gaṅgineḍu, son of Tellamgūṭi Annamaneḍu, purchased a flower-garden at Duttiga and presented its annual fruit-produce in two equal halves to the gods Rāmēśvara and Sōmēśvara of the village. Mentions the Mahamāṇḍalēśvara Singarapūṇḍa Pratapa-Annaparaja, who was probably the master of the donor.
725	On another pillar in the same place.	....	....	Śaka 1236, Ananda, Chaitra, Śu., 1, Thursday.	Do. ..	Registers the grant of land and house-site made for the maintenance of a half-lamp in the temple of Nātadeva by a certain Vallabhiraḍi.
726	On a pillar in the garbhagriha of the Goddess in the temple of Sōmēśvara at Juttiga, same taluk, same district.	....	....	Chātu, Margaśīra, ba., 10, Wednesday, Mukara-Saṅkrānti.	Do. ..	Records the gift of land made, for the daily offerings of the god Vāsuki-Ravi-Sōmēśvara, by Gaṇapati Pina-Abbaraja. Mentions the Alladeśvara-līnga.
727	On the same pillar .. .. .	....	....	Do.	Do. ..	Registers the grant of land made to the same god for daily offerings by Baohiraju Singana
728	On a pillar in the maṇḍapa of the same temple.	Koluna ..	Mahamāṇḍalēśvara Okkettuganḍa ..	Śaka, 10[47], Makara, ba., 11, Friday.	Do. ..	Records the gift of gold made by the king for the maintenance of a perpetual lamp in the temple of Vāsuki-Ravi-Sōmēśvara at Duttika.
729	On a second pillar in the same maṇḍapa.	....	....	Śaka 1199, Kartika, Śu., 13, Monday.	Do. ..	Registers that Annapasari obtained a vritti with the consent of the Sri-karanam (the temple accountant), tamhalis (worshipping Śiva-Brahmanas), the sānis (dancing women) and the 72 services (niyogas) and that Nagasari and his sons had no vritti.

B.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
730	On the same pillar	Eastern Chalukya.	Sarvalōkaśraya Śrī Vishṇuvardhana-Maharāja.	Śaka 1011, Regnal year 20.	Telugu ..	Records the gift of 3 perpetual lamps made to the god Sōmēśvara-Mahādēva at Duttika by Virachōdādēva, the ghee for which was to be supplied by the three hundred (members) of Duttika. Mentions the liquid measure called the Mammadi Bhima-mānika.
731	On a third pillar in the same mandapa.	Do.	Do.	Śaka Regnal year 17.	Do. ..	Records the gift of a perpetual lamp made to the same god by Śrī Chōdagaṅgādēva. Mentions the measure Mammadi-Bhima-mānika.
732	On a fourth pillar in the same mandapa.	Do.	Do.	Śaka 1013, Regnal year 22.	Do. ..	Incomplete. Registers the provision of a perpetual lamp to the same god by a certain Muppariya, son of Mōdapa.
733	On a fifth pillar in the same mandapa.	....	....	Śaka 1181, Ashādha, su., 5, Friday, Uttarayana.	Do. ..	Registers the gift of a perpetual lamp to the god Vasuki-Ravi-Sōmēśvara-Mahādēva of Duttika by the wife and three sons of Bhaṇḍara Kōṇḍapa-Nayaka, the grandson Yaruva Kōṇḍa-Nayaka.
734	On the same pillar .. .. .	....	....	Śaka 1082, Uttarayana.	Sanskrit verse.	Records that Pōtana, the son of Āditya and Padma and grandson of Appanārya of the Śrīvatsa-gōtra who was the lord of the Ayanapura agrahāra, gave a perpetual lamp to the god Eruṅḡisa of the village Duttika on the banks of the Gūdhastani in the Pavanavara-vishaya.
735	On a sixth pillar in the same mandapa.	....	....	Śaka 1143	Telugu ..	Registers the provision of a perpetual lamp to the god Vasuki-Ravi-Sōmēśvara Mahādēva of Duttika by Eṇḍevaya, a servant of Kēsava-Maṇḍalika.
736	On the same pillar .. .. .	....	....	Śaka 1082, Uttarayana.	Sanskrit verse.	Records the gift of a perpetual lamp made to the god Sōmēśvara of Duttika on the banks of the Gūdhastani in the Pavanavara-vishaya by the learned Brahman Pōtana, son of Āditya. See No. 734 above.
737	Do.	Eastern Chalukya.	Sarvalōkaśraya Śrī Vishṇuvardhana-Maharāja.	Regnal year 15, Uttarayana.	Telugu ..	Registers the gift of 50 sheep for a perpetual lamp to the god Vasuki-Ravi-Sōmēśvara-Mahādēva of Duttika by Pōtiya-Bhaṭṭa of Ayanapura. Mentions the liquid measure Mammadi-Bhima-māna.
738	On a seventh pillar in the same mandapa.	Do.	Do.	Regnal year 13 ..	Do. ..	Incomplete. Refers to the Karavāla-Bhairava mandapa raised by Śrī Vijayadityadēva in front of the shrine of Vasuki-Ravi-Sōmēśvara at Duttika.
739	On the same pillar	Do.	Do.	Śaka 1109, Āvayuja, su., 5, Tuesday, Regnal year (lost).	Do. ..	Damaged. Seems to register a grant of land made to the god Sōmēśvara.
740	On an eighth pillar in the same mandapa.	Do.	Virabhadreśvara	Śaka [11]81, Dakṣinayana.	Sanskrit and Telugu.	Damaged. States that Vishṇu, the able minister of the king who married Rudrama, the daughter of the Kakati king Gaṇapati, made a gift of a perpetual lamp to the god Sōmēśvara of Duttika originally set up there by Vasuki.
741	On the same pillar	Kolanu ..	Mahamaṇḍalēśvara Yeṇḍagayadōvarāja ..	Śaka 1182, Uttarayana-Saṅkrānti.	Telugu ..	Registers a gift of land at Gonaṅganapaḍa made for the daily offerings of the god Sōmanāthadēva of Duttika by a certain Pinakundala Paduta. Bears the signature of (the engraver) Annapāsari. See No. 728 above.

B.—Stone inscriptions copied in 1921—cont.

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No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
742	On the same pillar	Eastern Chalukya.	Sarvalōkaśraya Śrī Viṣṇuvardhana-Maharaja.	Śaka 1063, Regnal year 1[5], Pausḥya, ba., 10, Wednesday, Uttarāyana.	Hindi Sanskrit and Telugu.	Registers the gift of 50 sheep made for a perpetual lamp to the god Vasuki-Ravi-Someśvara of Duttika by Prolipava, daughter of Marama, a sālī of the village.
743	On a ninth pillar in the same maṇḍapa.					
744	On the same pillar .. .. .	..	....	....	Sanskrit ..	States that Prola who had many personal attractions, was a sāni (dancing girl) attached to the temple of Someśvara at the village Duttika in the Pavanavara-vishaya where were three hundred sānis serving hereditarily.
745	On a tenth pillar in the same maṇḍapa.	Eastern Chalukya.	Sarvalōkaśraya Śrī Viṣṇuvardhana-Maharaja.	Regnal year (figure omitted), [Śaka] 1177, Uttarāyana-Sankranti.	Telugu ..	Registers that Bhaṇḍari Kondapa-Nayaka, the grandson of Yeruva Komma-Nayaka and his son Virabhadra-Nayaka built the Karavala-Bhairava maṇḍapa in front of the shrine of Vasuki-Ravi-Someśvara at Duttika and placed an image of Uma in it for the merit of Mahadeva-Chakravarti. See No. 738 above.
746	On the same pillar	Do.	Do.	Regnal year 17, Lunar eclipse.	Do. ..	Records the gift of 50 sheep made for a perpetual lamp to the same god by a private individual. Mentions the liquid measure Mammaḍi-Bhima-māna.
747	Do.	Do.	Do.	Śaka 1000, Regnal year 3.	Do. ..	Incomplete. Records the gift of a perpetual lamp to the god Someśvara-Mahadeva at Duttika.
748	On an eleventh pillar in the same maṇḍapa.	Do.	Do.	Regnal year 17, Śrāvana, purnama (full-moon), Saturday, Lunar eclipse.	Do. ..	Registers a gift of 50 sheep made for a perpetual lamp to the god Vasuki-Ravi-Someśvara-Mahadeva at Duttika by Mammaḍi-Gomadevi, wife of Malaya Tammam-Prola-rāja.
749	On a twelfth pillar in the same maṇḍapa.	..	....	.. Lunar eclipse.	Sanskrit ..	Much damaged. Registers a gift of a perpetual lamp made to the god Someśvara.
750	On a Nandi-pillar set up in front of the same temple.	Golkonda ..	Mahamaṇḍu Khullī Padasaha, son of Ibhurama (Ibrahim Shah).	Śaka 1505, Svabhānu, Aśvīja, śu., 10. Saturday.	Telugu ..	States that the temple of Vasuki-Ravi-Someśvara and other temples at Duttika having dilapidated in the time of Ibhurama, they were renovated in the time of the king, his son, by Someśvara, the son of Peddirāja and grandson of Sattirāja Somarāja. A number of minor shrines also were built on this occasion.
751	On the stone built into the roof of one of the stories in the gōpura of the same temple.	....	....	....	Sanskrit verse.	Praises in one verse the noble qualities of king Manma.
752	On a pillar in the Nandi-maṇḍapa of the Bhimeśvara temple at Mogallu (Bhimavaram taluk, Kistna district).	....	....	Śaka 1237, Uttarāyana-Sankranti	Telugu ..	Registers the gift of a stone pillar for the dancing-pavilion (nāṭya-maṇḍapa) of the temple of Mulasthana Bhimeśvara-Mahadeva at Mongolu, by Devaya, son of Chenna-keḍava-Pregada and Kommanūba.
753	On a second pillar in the same maṇḍapa.	....	....	Śaka 1237, Rakṣasa, Uttarāyana-Sankranti.	Do. ..	Registers the gift of a stone pillar for the Nandi-maṇḍapa, in front of the same temple by Attili Peda-Pōtirāḍi. Registers also gifts of lands made to a certain Pramathakavi Sirigiri-Ayyangaru.
754	On the same pillar	Reddi ..	Ana-Vōma .. .. .	....	Do. ..	Records the gift of lands made by the king to Pramathakavi Sirigiridevayyangu.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
755	On a third pillar in the same place.	....	....	Śaka 1243. Darmati, Mesba-Saṅkrānti.	Telugu ..	Registers the gift of land made for the daily offerings of the god Gaṇeśvara of the temple of Mālasthāna Bhīmeśvara-Mahadeva at Mōṅgolū by Mōṅgalani Devayaraḍi.
756	On a fourth pillar in the same place.	..	....	Śaka 1237. Raksha-sa, Uttarayana-Saṅkrānti.	Do. ..	Records the gift of a stone pillar for the Nandi-mandapa of the same temple and of a perpetual lamp with provision of land for its maintenance, by Attili Devayaraḍi.
757	On the same pillar ..	....	....	Do.	Do. ..	Incomplete. Mentions the village Mōṅgolū.
758	On a fifth pillar in the same place.	....	....	Do.	Do. ..	Registers the gift of a stone pillar for the Nandi-mandapa of the temple of Mālasthāna Bhīmeśvara-Mahadeva at Mōṅgolū by a certain Kuṇasūni for the merit of her father-in-law, mother-in-law, husband and son.
759	On a sixth pillar in the same place.	....	....	Do.	Do. ..	Registers the grant of a stone pillar for the same mandapa by Annavrolī-setṭi Koṇḍaya for the merit of his parents.
760	On a seventh pillar in the same place.	....	....	Do.	Do. ..	Registers the gift of a stone pillar by Attili Peda-Pōtirāḍi for the same mandapa.
761	On an eighth pillar in the same place.	....	....	Do.	Do. ..	Records the gift of a stone pillar for the same mandapa by Mundari Kuṇasani for the merit of her grandfather and grandmother and of her parents.
762	On a ninth pillar in the same place.	....	....	Do.	Do. ..	Registers the gift of a stone pillar for the same mandapa and of an evening lamp for the god Mālasthāna Bhīmeśvara-Mahadeva by Koṇḍari Kamināḍi of Mōṅgolū with land for the maintenance of the latter.
763	On a tenth pillar in the same place.	....	....	Do.	Do. ..	Registers the gift of a stone pillar for the same mandapa and of land for the maintenance of an evening lamp to the god Nandikeśvara by Attili Devayaraḍi. See No. 756 above.
764	In a ruined mandapa at Taduvayi, Sattenapalle taluk, Guntur district.	..	....	Plava, Chaitra, 6a., 5, Friday.	Do. ..	States that Siṅgama-Nayaka of Paṇem reconsecrated the image of Hanuman at Taduvaya and granted land for offerings to the god.

C.—Stone inscriptions copied in 1921.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north wall of the central shrine in the Punyakōṭisvara temple, Little Conjeeveram, same taluk, Chingleput district.	Vijayanagara	Kampana-Uḍaiyar	Kilaka, Karkataka, su. pañchami, Friday, Māla	Tamil	Registers the appointment of Alagiya Tiruchirambalam-Uḍaiyar, son of Bhuvanekabāhudevar as the temple supervisor (palamudalkaṅkari) and the gift of a house to him in virtue of that office, by the trustees of the temple of Punyatittam-udaiya-Nayanar at Conjeeveram, a city in Urukkaṭṭu-kōttam, a district of Jayāṅgondasōla-maṇḍalam.
2	On the base of the north and west walls of the same shrine.	Chōla ..	Tribhuvanachakravartin Rajarajadeva (III).	[27]th year, Tula, ba. śukadasi, Tuesday, Uttirani.	Do.	Damaged. Records the agreement given by four private individuals to Villavarayar, the agent of Mudaliyar Semmasēṭṭiyār to burn four perpetual lamps in the temple of Punyatittam-udaiya-Nayanar of Kañchipuram, a city in Kaliyur-kōttam, a district of Jayāṅgondasōla-maṇḍalam, for 72 Nellūr Gundagopalan-pudu-māḍai coins received by him.
3	On the base of the north wall of the same shrine.	....	....	Iśvara, Chitrai, 15	Do.	In modern characters. Registers the leasing of certain temple lands in the village of Sattiyappantāṅgal by a private individual named Namasivayan, a member of the Tantarī-community in Ayyāngulattūr.
4	On the base of the south wall of the same shrine.	....	Tribhuvanachakravartin Konēri-inimai-kōṇḍan.	Lost	Do.	Built in in the middle. Records that the village of Tāṅgi in Urukkaṭṭu-kōttam was renamed Tribhuvanavirānallūr and that 108 vēli of land was, at the instance of a certain Sōjakōṇ, granted as a tax-free gift for the expenses of the same temple.
5	On the south wall of the maṇḍapa in front of the same shrine.	Chōla ..	Tribhuvanachakravartin Rajarajadeva (III).	21st year	Do.	Built in by a pial. Seems to refer to some gift made by a merchant in Arumolidevapperonderuvu of Kañchipuram, a city in Eyiṛ-kōttam to the god Kṣetrapala-Pillaiyar in the temple of Uḍaiyār Punyatirtham-udaiya-Nayanar at Kañchipuram, a city in Kaliyur-kōttam.
6	On the north wall of the central shrine, Aṣṭabhujam-Perumāḷ temple in the same village.	Do. ..	Rajendra-Chōladeva, "who was pleased to take Pōrvadesam, Gaṅgai and Kiḷāram.	22nd	Do.	Records the tax-free gift of 1000 kuḷi of land as devadāna and of 3600 kuḷi by sale for 47 kaḷāṅju by the residents of Kañchipuram in Eyiṛ-kōttam, a district of Jayāṅgondasōla-maṇḍalam for conducting worship in the temple of Tiruashṭabhujagrihattu-Mahaviṣṇu, for providing offerings to the god and for burning a perpetual lamp in the temple.
7	On the base of the same wall ..	Vijayanagara	Vēṅkaṭapatiḍeṅka-Maharaya	Śaka 1519, Havi-lambi, Vriśchika, su., pañchami, Monday, Ādra.	Do.	Much damaged. Records that some temple lands in Amaramaṅgalam in Tepparayanpaṭṭu were taken over by the residents of that place and that from the income of some other lands in Nāṅṇanallūr which were given in exchange through Eṭirājayaṅgar, certain offerings, etc., were provided for the god Tiruashṭabhujattu-Emberumāṇ.
8	On the south wall of the same shrine.	Chōla ..	Rajakōṣarivarman alias Kulottuṅga-Chōladeva.	40th year	Do.	Begins with the introduction, "40th year" etc. Records gift and sale of certain lands by the assembly of Rajasundari-chaturvedimaṅgalam, a brahmadēya village in Virpēṇ-nādu, a subdivision of Kaliyur-kōttam, a district of Jayāṅgondasōla-maṇḍalam, for the kitchen expenses of the temple of Tiruashṭabhujagrihattu-niṅṇaruliya-Paramasvamin in Kañchipuram, a city of Eyiṛ-kōttam.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
9	On the same wall .. .. .	..	....	44th year	Tamil	Is written in continuation of the above and belongs to the same king. Records a further tax-free gift of land by the assembly of Rajendrachoḷa-chaṭurvedimaṅgalaṁ, an independent village in Kaliyūr-kōṭṭam to the same temple for kitchen purposes and stipulates that after two years from the date of the gift, a tax of not more than half a kaṣu per veli of land was to be collected on these lands.
10	On the base of the same wall ..	Vijayanagara	Virapratapa Venkaṭapatideva-Mahārāja..	Śaka 1515, Vijaya, Sīrha, su., trayodaśi, Wednesday, Avittam.	Do.	Records an agreement given to Nallammaṅgar, wife of Appayyaṅgar, son of Periyaperumal of Pattanki by the temple officials including Tiruppani Singarayyaṅgar, the agent of Eṭṭar Tirumalai Kumaratatāchāriyār, to provide certain offerings to the god on certain occasions from the income of some land given by her in Nārānallār alias Rāmaḥhadrapuram, a village in Uruk-kāṭṭu-kōṭṭam in Chandragiri-rājya.
11	On the base of the north wall of the central shrine in the Tiruttāṅgavilakkōḷi-Perumal temple in the same village.	..	....	....	Do.	Registers the gift by the residents of Viḷakkōḍu, in obedience to the order of Madurantaka-Pottappiobhōḷan, of certain lands in that village to the temples of Tiruttāṅgavilakkōḷi-Emberumān and Aḷariyār of Iṭṭavēlirukkai in the proportion of two to one. Mentions the 7th year, Vaikaṣi month, probably of Rājaraḷa III. The name Maṇaviḷadēva is engraved in the end.
12	On the base of the south and east walls of the same shrine.	..	Tribhuvanaśakravartin Kōṇēriṇṇaikoṇḍan.	(13+1)st year + 130th day.	Do.	Records gift of the village of Ilaippakkam, a village in Vadavūr naḍu, a subdivision of Venkunra-kōṭṭam for the repairs to the temples of Tiruttāṅgavilakkōḷi-Perumal and Aḷariyār which were being supervised in the name of the king by Śrīraṅgaraya of Iḷaṅgudi in Paṇḍi-maṇḍalam and for offerings to the gods in the temples.
13	On the wall to the left of entrance into the temple.	..	....	....	Sanskrit. in Grantha.	A verse stating that Aḷaḷgiyamaṇavaḷa-Jiyār built certain prakaras and maṇḍapas in the temple of Dipaprakāśa (i.e., Viḷakkōḷi-Perumal).
14	On the base of the north wall of the Aḷaḷgiyasinga-Perumal temple in the same village.	..	....	Śaka 1505, Chitra-bhānu, Vaigaśi 18	Tamil	Records that an amount of 12 poṇ was given every year to Saḷagōpayyaṅgar of Tirunārayanapuram from the proceeds of the village of Nallampillaipeṇṇal and that he had to provide certain offerings in the name of Tātāchārya to the god Aḷari-Emberumān of Kaṇḍhattirukkai in Kañchīpuram.
15	On the north wall of the maṇḍapa in front of the central shrine in the Phanamanīśvara temple in the same village.	Chōla ..	.....dēva ..	10th year + 207th day.	Do.	Begins with the introduction "Sūgandhar" etc., of Rājendra-Chōla I. Damaged at the end of each line. Records gift of land for offerings and worship to the temples of Tiruppaḍamaḍam-Uḍaiyār and Tirukkaraṇam.
16	On the base of the same wall ..	..	Pārthivēndravarman 'who took the head of the [Pa]ṇḍya.'	Lost	Do.	Damaged. Seems to record gift of gold from the interest on which a lamp was to be burnt in the temple of Tiruppaḍamaḍam-Uḍaiyār in the evening.

C.— Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
17	On the base of the same wall .. ..	..	Parthivēndravarman	12th year ..	Tamil ..	Records gift of 50 kālāñju of gold by the queen Danmaponnār alias Trailōkyamahadeviyar and that 200 kadi of paddy was to be supplied to the temple as interest on this amount at the rate of 4 kadi per kālāñju. The money was deposited with the residents of Tiraiya-maṅḡalam.
18	On the base of the east wall of the same maṇḍapa.	..	Do.	13th	Do. ..	Damaged. Records gift of 50 kālāñju of gold by the same queen. The residents of Pannaippuram were required to supply 100 kadi of paddy to the temple as interest.
19	On the same base .. ..	..	Do.	Do.	Do. ..	Records gift of 30 kālāñju of gold by the same queen to the residents of Pōndūr for burning a perpetual lamp in the temple of Tirappaḍamaḍam-Uḍaiyar.
20	Do.	Chōla.	Parakēsarivarman	16th	Do. ..	Much damaged.
21	On the north wall of the central shrine in the Yathoktakarin temple in the same village.	Do.	Madiraiḱōṇḍa Parakēsarivarman	37th	Do. ..	Registers the sale of the lands in Kannamaṅḡalam, a village in Eyil-naḍu, a sub-division of Eyil-kōṭṭam to the temple of Anantanārayana-Paremasvāmi of Kaṇḱhippēḍu, 'who was pleased to lie as an anicut to Tiruveḱka (river Vegavati)' by certain private individuals of the same village for the sum of 367 kālāñju of gold.
22	On the base of the east wall of the same shrine.	Do.	Tribhuvanaśakravartin Kulōttuṅga-Chōlādēva.	6th .. Mēsha- su., Friday, Hasta, dasami.	Do. ..	Records gift of certain houses in the Sannidhi street to Chēraṇaivenṇa-śōlakumāra and Manāṅḡattar Amudaḱuvān who had to provide for certain offerings to the god and for burning a lamp in the temple of Anantanārayana-svāmin in Kaṇḱhipuram.
23	On the south wall of the same shrine.	Do.	Parakēsarivarman alias Uḍaiyar Śrī Rājendra-Chōlādēva 'who was pleased to take Pōrvadēsa, Gaṅgai and Kiḱāram.'	[20P]	Do. ..	Records sale by certain merchants of Kaṇḱhipuram of one tani of land as a tax-free devadana for 127 kālāñju of gold to the temple of Tiruveḱka-apaikkidāndurūḷina-Paremasvāmin at Kaṇḱhipuram.
24	On the same wall	Do.	Tribhuvanaśakravartin Kulōttuṅga-Chōlādēva, 'who was pleased to take Madura and the crowned head of the Paṇḍya.'	20th .. Mēsha, su., trayodaśi, Saturday, Rōhini.	Do. ..	Records gift by Alḱōṇḍa-Chēdiraya of a village in Karitaduttar alias Hastinivāraṇa-chaturvedimaṅḡalam in Viṇḱēḍu-naḍu, a sub-division of Kalyān-kōṭṭam, a district of Jayāṅḱōḍaśōla-maṅḡalam to 32 brahmins of the village.
25	Do.	Vijayanagara	Virapratāpa Śrī-Raṅgādēva-Maharaya ..	Śaka 1506, Tarana, Simba, su., cha- turdaśi, Monday, Sraivishṭa.	Do. ..	Records that the hamlet of Sālainmaṅḡalam Kuppāñjēri alias Sundaracharyapuram in the śima of Kottambakkam, in Kōṇādi-naḍu, a sub-division of Sēṅḡattu-kōṭṭam a district of Jayāṅḱōḍaśōla-maṅḡalam was obtained as gift from the king by Kulasekharan Tirumalai-Nambi in the presence of Eṭṭūr Tirumalai Kumārataṭacharya and that the lands in it were distributed among certain Śrī-Vaiṣṇavas living near the temple of Sōṇṇavannamēyda-Perumāl.

C.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
26	On the south wall of the second prakara of the same temple.	..	....	Śaka 1448, Sarvajit, Mesha, śu., trayodaśi, Saturday, Uttiram.	Tamil	Records that Maṇḍalam, son of Śrīraṅgarāja of Naḍatur in Keṇṇantaṅgal founded a village on the banks of the tank dug by him to the west of the temple of Soṇṇavannam-śeyda-Perumal, built a maṇḍapa of the temple, erected a drinking-water-shed and also gave a gift of 25 paṇam of gold for offerings and lamp to the god Hanumantadeva set up by him.
27	On the same wall	Vijayanagara	Kampaṇa-Uḍaiyār, son of Vira Bokkaṇa Uḍaiyār.	Śaka 128[9*], Pṛa-vaṅga, Mesha, śu., śakadasi, Monday, Uttiram.	Do.	States that the king while seated in the Janakī-maṇḍapa granted to Śrī Parakāla-Nambi the name of Karuṇakara-dāsaṇ with certain honours, privileges and a dwelling house.
28	On the wall of the gōpura, left of entrance.	..	....	....	Sanskrit in Grantha.	A verse in praise of Tatayadeśika.
29	On the same wall .. .. .	..	....	Chitrabhanu, Kārtikai, 12, Uttānadvadaśi.	Tamil	Incomplete. Records the gift by Eṭṭar Tirumalai Kumara-tatacharya, son of Ayyavayyaṅgar of the Saṭa-marbhana-gōtra and the Apastamba-sūtra and of the family of Periyatirumalai-Nambi, of house-sites to certain brahmins who formed near the temple a colony named Sundarāchāryapuram and of the village of Varanavaśi for the mid-day offerings to the god Soṇṇavannamśeyda-Perumal.
30	Do.	Vijayanagara	Virapratapa Śrīraṅgadeva-Mahārāya ..	Śaka 1500, Bahudbanya, Ashādha, śu., Monday, pañchami, Hasta.	Do.	Incomplete. Records the gift to Eṭṭar Tirumalai Kumara-tatacharya, son of Ayyavayyaṅgar, of the village of Puliur for providing daily offerings and conducting worship and certain festivals of the god Soṇṇavannam-śeyda-Perumal of the temple at Kañchipuram, a city in Virpeḍu-naḍu, a subdivision of Uṇṇukkattu-kōttam in Chandraḡiri-rājya in Jayāṅḡadaśola-maṇḍalam.
31	Do.	Do.	Do.	.. Śaka 1506, Tārāṇa, Śirṇha, śu., Hasta, pañchami, Friday.	Do.	Records gift of money by sale of land by the temple trustees headed by Alagiyaśiṅgar, agent of Kumara-tatacharya, to Tirumalirunḡolai Ayyaṅgar, son of Tatacharya Ayyavayyaṅgar of Eṭṭar, Tirumalai and Kumbhakōnam, for providing cakes and offerings to the god and for conducting certain festivities on certain days.
32	On the same wall, right of entrance	Do.	Do.	.. Śaka 1504, Chitrabhanu, Śirṇha, śu., Pushya, dvadaśi, Saturday.	Do.	Records gift of certain house-sites by the individuals mentioned in No. 31 above to Tatacharya, son of Ayyavayyaṅgar.
33	In the recess of the same gōpura, left of entrance.	Do.	Virapratapa Venkaṭapatideva-Mahārāya.	Śaka 1509, Sarvajit, Vaiśākha, śu., Monday, pañchami, Hasta.	Do.	Incomplete. Records gift of land to the temple for the expenses of conducting the summer-festival of the god.

C.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
34	In the same recess; right of entrance.	Vijayanagara	Virapratāpa Venkaṭapatideva-Maharaya	Śaka 1508, Vyaya, Aśadha, su., Monday, pañchami, Hasta.	Tamil	Built in. Records gift of certain lands for conducting the floating festival of the god.
35	On the base of the west wall of the central shrine in the Karaṇśvara temple in Sengalunr-Oḍai street at Big Conjeeveram.	....	....	Śaka 1578, Dhātu, Rishabha, su., pañchami, Monday, Svati.	Do.	Records gift, as a tax-free sarvaṁanya, of 400 kuḷi of land in Bhūtampaninēlvay to śrī Karaṇachohiyar, a devotee, for singing hymns daily in the temple and for supplying a garland to the god śrī Karaṇśvara-udaiya-Nayanār.
36	On the base of the north wall of the same shrine.	Chōla	Rajakesarivarman alias Uḍaiyar Śrī Rajendra-Chōladeva (Kulottunga I).	2nd year+140th day.	Do.	Begins with the introduction "நெடுநீர் கங்கை", etc. Records that the village of Bhūtampaninēlvay in Nīrvēlar-naḍu, a subdivision of Ūrṇukkattu-kottam, was given to the charge of Nēlvayiludaiyan Ethinayan Sundaraśōla [Muvēndavēḷān of Nēlvayil, in [Pū]rangarambai-naḍu on behalf of the temple of śrī-Karaṇśvara-udaiya-Mahadeva in Arumōḷidevapperunderuvu of Kañchipuram.
37	On the base of the west wall of the central shrine in the Paṇḍava-Perumāl temple in the same village.	Do.	Tribhuvanaśhakravartin Rajadhiraja-deva.	4th	Do.	Records gift of 32 cows by Nīranindan alias Śēdirayan of Taiyur in Panangūḍi, a village of Rajaraja-valanaḍu, a district of Sōla-maṇḍalam, for a perpetual lamp to the god Tīruppādagattalvar.
38	On the north wall of the central shrine in the Ulagaḷanda-Perumāl temple in the same village.	....	Tribhuvanaśhakravartin Vijayagaṇḍa-gōpāladeva.	18th .. Kumbha, su., Monday, tritiya, Revati.	Do.	Records gift of 300 kuḷi of land in Alāgiyapallava-chaturvēdimaṅgalam by three brahmins residing in Paṇḍanūr, a hamlet of Kaḷattūr alias Vikramasimha-chaturvēdimaṅgalam in Damar-kottam to the temple of Tīruvāragattu-nīrṇarajina-paramasvamin in Kañchipuram for the expenses on saṅkrama day.
39	On the same wall	Chōla	Rajakesarivarman alias Tribhuvanaśhakravartin Kulottunga-Chōladeva (I).	40th .. +240th day.	Do.	Begins with the introduction "உபசரம் சங்கம்", etc. Records that during his visit to the temple with his two consorts Tribhuvanamudaiyal and Sōlakulavalli the king made a gift of land for offerings and worship in the temple. These lands belonged to the temple but were owned by the weavers. They did not cultivate them and the king resumed the lands and made a gift of them to the temple again.
40	Do. .. ..	....	Tribhuvanaśhakravartin Vijayagaṇḍa-gōpāladeva.	15th .. Tai, 13, Monday, daśami, Uttirāṁ.	Do.	Records gift of 15 paṇḍuligai-panam by a merchant living in the Rajarājapperunderuvu in the city of Kañchipuram for burning a twilight lamp in the temple of Tīruvāragattu-nīrṇarajina-Paramasvamin.
41	On the east wall of the same shrine.	Pandya	Tribhuvanaśhakravartin Kōnerinmai-konḍan Sundara-Paṇḍyadeva.	12th .. su., chaturdaśi, Friday, Revati.	Do.	Records the remission of certain taxes on the gifts made previously to the temple for a perpetual lamp.
42	On the same wall .. ..	....	Śambuvaraya	17th .. Kumbha, su., Friday, daśami, Ārdra.	Do.	Grants permission to certain unspecified individuals to enact street-plays in Kañchipuram and Tōṇḍai-maṇḍalam.

C.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
43	On the south wall of the same shrine.	Chōla ..	Rajarajadeva (III)	20th year	Tamil	Gift of 2½ maḍai of gold by a private individual of Tiruvayumiyūr in Puliyūr-kōttam for burning a twilight lamp in the same temple.
44	On the same wall	Do. ..	Do.	25th „	Do.	Gift of 2 maḍai of gold by the headman of Mappodam in Siruvāṇṇadu in Payyūr-kōttam for burning a twilight lamp in the temple.
45	Do.	Do. ..	Rajakēsarivarman alias Tribhuvana-chakravartin Kulōttunga-Chōladeva.	40th „ + 200th day.	Do.	<p> Begins with the introduction “<i>புத்தரது விருது</i>”, etc. Records that, at the request of his queen Tribhuvana-mūḍaiyal, the king made a tax-free gift of the village of Sīrriehambakkam, a brahmadeya of Nirveḷur-nādu, a subdivision of Uṇṇukhaṭṭu-kōttam and after renaming it as Kampadevinallūr after the queen, ordered that the proceeds therefrom be utilised for certain festivals and offerings to the god on the asterisms of Pushya and Svātī, of the king and the queen respectively.</p>
46	On the base of the south wall of the same shrine.	Do. ..	Tribhuvanachakravartin Rajadhirajadeva.	9th „	Do.	Records that a weaver of Ravikulamanikka-perunderuvu in Kañchipuram reclaimed for cultivation certain lands belonging to Tiruvāragattamberuman and dug a small irrigation tank for 200 kaṣu and allowed the produce from the land to be utilised for providing offerings to the god.
47	On the same base .. .. .	....	....	....	Do.	Records the agreement by the 48,000 residents of Kañchipuram to supervise the conduct of all the services, worship and offerings daily and also during the special festivals in the temple of Tiruvāragattalvar as established by old custom.
48	On the wall of the gōpura, left of entrance.	....	Sakalalōkachakravartin Sambuvarayar, ‘who took the earth by conquest.’	18th „ Mithuna, su., trayōdāśī, Sunday, Hasta.	Do.	Records gift of land and house-sites by purchase by Perungarunaiyaḷaṇ Tiruvengadam-udaiyaṇ Kalingarayaṇ as vāryavṛitti to a brahman for supplying water and maintaining a water-shed near the road-side well in Sevrāṇṇēdu alias Nakarāśvara-chaturvēdimangalam, a village in Viṇṇēdu-nādu, a sub-division of Kaliyār-kōttam, a district of Jayāṅgaṇḍaśōla-maṇḍalam.
49	In the same gōpura, right of entrance.	....	Sakalalōkachakravartin Rajanarāyaṇa Sambuvarayar.	7th „ Simha, su., Friday, Revati.	Grantha and Tamil.	Records a further gift by purchase by the same individual as in No. 48 above for the same water-shed and for rearing a grove around it.
50	In the same place .. .. .	....	....	Śaka 1600, Kālayukti, Viśchika su., Śatabhishaj, daśami, Wednesday.	Tamil	Records sale of certain temple lands by Putalai Liṅgapayyar, the agent of Pōlēpalli Venkaṇa Paṇḍitar, the Diwan of the temple of Tiruvāragam Uḷagalanda-Perumal to Seshadri Ayyaṅgar of Maḍaipuṇu, for 340 paṇḍāṇ.
51	On the base of the east wall of the Mahakāśēvara temple near Kamakshi-amman temple in the same village.	....	Tribhuvanachakravartin Vijayagaṇḍa-gōpaladeva.	7th year	Do.	Registers the agreement given by certain temple-brahmans to measure out ghee for the perpetual lamps instituted by Kannuḍaip-perumal Sambuvarāya, Vāchebamadeviyar, the wife of Chulamattigaṇḍan Nallasiddarasān and Tikammaideviyar, the wife of Pillaiyar Nallasiddarasān in the temple of Tirukāśēvaram-udaiya-Nāyaṇar in return for certain cows and buffaloes received from them.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
52.	On the north wall of the central shrine in the Tiruvirattanesvara temple in the same village.	Vijayansgara	Kampana-Udaiyar	Kilaka, Karkataka, su., Friday, Mula.	Tamil	Records the appointment of Alagiya-Tiruchchirambalam-Udaiyar, son of Bhuvanokabahu-deva, to superintend the services and expenses in the temples of Tiruvirattanam-udaiya-Nayanar, Muttikodutta-Nayanar and Sri-Karaisivaram-udaiya-Nayanar in Kanchipuram.
53.	On the west wall of the same shrine.	....	....	Plava, Masi, 6 ..	Do.	Records that three individuals made a gift of 120 panam from the interest of which, offerings were to be provided to the god Tiruvirattanam-udaiya-Tambirapar during nights for the merit of their mother Purriyar.
54.	On the same wall	Chola ..	Tribhuvanachakravartin Rajadhiraja-deva.	9th year	Do.	Records gift of gold and a lamp-stand by a weaver for burning two twilight lamps in the temple.
55.	Do.	Do. ..	Do.	5th ,,	Do.	Records gift of 32 cows by Chedirayan of Panagudi in Rajaraja-valanadu, a district of Solai-mandalam for a perpetual lamp in the temple. The donor belonged to the community known as Sambavarayan-kanni.
56.	Do.	Do. ..	Tribhuvanachakravartin Chola-deva.	3rd ,,	Do.	Built in. Records the gift of a lamp-stand and certain bell-metal utensils by a dancing girl of the temple, called Sivapaimuludum-Udaiyal.
57.	On the south wall inside the mandapa in the same temple.	Do. ..	Tribhuvanachakravartin Chola-deva (III), 'who was pleased to take Madura and the crowned head of the Pandya'.	Lost	Do.	Built in at the beginning. Seems to record gift of 3 kasu by a certain Muruganar-Udaiyan of Puliyar-nadu in Solai-mandalam for a twilight lamp in the temple.
58.	On the south wall of the mandapa in front of the central shrine in Kachchisvara temple in the same village.	Do. ..	Tribhuvanachakravartin Chola-deva (I).	49th year	Do.	Begins with the introduction "49th year", etc. Records sale of tax-free land by the residents of Kalikainallur in Urukkattu-nadu to Arayan Parudimanikkam, the headman of Arumbakkam in Manayil-nadu, a subdivision of Manayil-kottam for supplying a potful of water for the sacred bath of the god Aludaiyar Tirukkachchalai-Udaiyar at Kanchipuram, a city in Eyal-kottam, a district of Jayangondasolai-mandalam.
59.	On the same wall	Do. ..	Tribhuvanachakravartin Rajadhiraja-deva.	5th ,,	Do.	Records gift of 32 cows by Niranpandan alias Sedirayan of Urandaiyur, a village of Panagudi in Kulottunga-solai-valanadu, a sub-division of Solai-mandalam, for a perpetual lamp in the temple of Tirukkachchalai-Udaiyar.
60.	Do.	Do. ..	Do.	6th ,,	Do.	Records gift of two lamp-stands by a dancing girl of the temple and of 12 kasu by her, her sister and her daughter collectively for burning three twilight lamps.
61.	Do.	Do. ..	Tribhuvanachakravartin Rajarajadeva (III).	25th ,,	Do.	Records gift of 4 kasu by Malaialvan Aludaiyan of Sirukalattur in Kajattur-nadu, a subdivision of Puliyor-kottam, for burning a twilight lamp in the temple.
62.	On the east wall of the same mandapa.	Do. ..	Tribhuvanachakravartin Rajadhirajadeva.	10th ,,	Do.	Records gift of 8 kasu by Adavallan Tirttan for burning two twilight lamps in the temple.
63.	On the same wall	Do. ..	Do.	Do.	Do.	Records gift of money, cows and buffaloes by Kaku-Nayakan of Tiruppalugal alias Gangayarayan, the headman of Sirumattur in Maganur-nadu, a subdivision of Sengattu-kottam, for a perpetual lamp in the temple.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
64	On the same wall	Chōla ..	Tribhuvanachakravartin Kulōttunga-Chōlādēva (III).	3rd year	Tamil ..	Records gift of 32 cows and one bull by a woman of Sirudavūr in Amōr-naḍu, a sub-division of Sēngattū-kōttam, for a perpetual lamp in the temple.
65	Do.	Do. ..	Tribhuvanachakravartin Rajadhirajādēva	14th „ Paṅguni	Do. ..	Records gift of 4 kaṣu by Ambalamkōyil-konḍan Vallalaganḍan, the headman of Alaikkonṇai in Ikkāḍu-naḍu, sub-division of Ikkattū-kōttam for a twilight lamp in the temple.
66	Do.	Do. ..	Do.	11th „	Do. ..	Records gift of gold by a dancing girl of Śēyyūr alias Virarajendraśōla-nallūr in Palārāyūr-naḍu, a sub-division of Sembūr-kōttam, for a twilight lamp in the temple.
67	Do.	Do. ..	Do.	9th „	Do. ..	Records gift of 90 sheep by Ammaiappakkōṇ, a member of the community called Sambuvārayakannmis of Varakun alias Alagiyasōla-chaturvēdimanḡalam, an independent village of Veśalippaḍi on the northern bank in Rājaraja-vaḷanaḍu, a subdivision of Naḍuvil-naḍu, for a perpetual lamp in the temple.
68	On the north wall of the same maṇḍapa.	Do. ..	Rajakṣarivarman alias Kulōttunga-Chōlādēva.	4th „ + 329th day.	Do. ..	Begins with the introduction “ <i>முடிசெழு விசை</i> ”, etc. States that, in response to a petition made by Pavalak-kunrar-Vannadūḍaiyaṇ of Paṇḍi to the king while he was seated in a hall at Perumbarrapuliyaṛ, the king issued an order to his secretaries to grant the village of Puḍuppak-kam in Pūśal, a subdivision of Kāliyūr-kōttam as a tax-free dēvadana to the temple of Tirukkacchōalai-Uḍaiyaṛ.
69	On the same wall	Do. ..	Do.	44th „ + [2]60th day.	Do. ..	Begins with the introduction “ <i>முடிசெழு விசை</i> ”, etc. States that the individual mentioned in No. 68 above, got from the king a gift of five vēli of land to feed in his name twenty-five brahmins in addition to the ten brahmins who were already being fed from a previous endowment of his.
70	Do. .. .. .	..	Tribhuvanachakravartin Vijayaganḍa-gōpalādēva.	25th „	Do. ..	Records that as a moiety of the temple lands in Kālikai-nallūr, a dēvadana village, which were mortgaged to Ariyaṇ Kariyaṣerumal, were now redeemed by Manaiyalī-Paramēśvara-Nayakar, a nayaka of Malai-maṇḍalam for 317 paṇam. The temple trustees agreed to utilise the produce from this land, both in paddy and money partly for the morning offerings to the god Tirukkacchōalai-uḍaiya-Nayaṇar and partly for maintaining a water-shed for the merit of the donor.
71	Do. .. .. .	..	....	26th „ Āḍi ..	Do. ..	Engraved in continuation of the above. States that in addition to the charities to be conducted as mentioned in No. 70 above, a service called Paramēśvaraṇ-saṇḍi was also instituted by the donor from the income of the same lands.
72	On a slab built in to the flooring of the maṇḍapa in front of the central shrine.	Vijayanagara	....	....	Telūga ..	Damaged. Mentions Gōpalarājaya, the grandson of Raṅgaparajayya of the Ātrīya-gōtra and of the house of Āravittā and also the Gaṅgaikōṇḍan-maṇḍapa at Kāñchi-puram.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
73	On the east wall of the Durga shrine in the same temple.	Chōla ..	Parakesarivarman alias Rajendra-Chōla-deva.	16th year ..	Tamil ..	Begins with the introduction "இருமன்னி வளர," etc. Records gift of gold by Nigarili-Lokamadevi, a servant of the queen Mukkokkilanadigal, and by a temple dancing girl called Perri Ponnambalam for two perpetual lamps to be burnt in the shrine of the goddess Aiñjañjandi-Durgaiyar.
74	On the base of the same wall ..	Do. ..	Do. do. ..	3rd ..	Do. ..	Gift of 95 sheep by a private individual of Aliśavār in Aliśavār-naḍu, a subdivision of Kāliyar-kōṭṭam, to the temple of Aiñjañjandi-Durgabhaṭṭaraki.
75	Do. ..	Do. ..	....	..	Do. ..	Records a gift of 90 sheep probably in the same reign as No. 74 above, by Saḍayan Attiyuran, a soldier under Uḍaiyar Paḍaimatta Vikkiramabharanavira, for a perpetual lamp. The residents of Muḷli in Pulivala-naḍu, a subdivision of Kāliyar-kōṭṭam, undertook to maintain the charity.
76	On the base of the east and north walls of the same shrine.	Do. ..	Parakesarivarman alias Rajendra-Chōla-deva.	4th year ..	Do. ..	Records sale of land by the merchants of Kañchipuram for offerings and worship to the god Gaṇapatiyar Kañchipura-aḷagar situated in the northern side of the temple called Aiñjañjandi-ambalam-Rajendra-koḷan.
77	On the base of the north and west walls of the same shrine.	Do. ..	Parakesarivarman alias Uḍaiyar Śri Rajendra-Chōladeva.	18th ..	Do. ..	Damaged. Begins with the introduction "இருமன்னி வளர," etc. Records a gift of gold by a private individual of Maḡaral in Eyir-kōṭṭam for offerings and worship to the goddess Durgaiyar during the Pushya day in the month of Aippisi every year.
78	On the same base	Do. ..	Rajarāja Rajakesarivarman	18th ..	Do. ..	Begins with the introduction "இருமகள் போல," etc. Records gift of 80 kaḷaṇḡu of gold by the residents of Sirunanṇaiyūr, a devadāna situated in Ambi-naḍu in Eyil-kōṭṭam for burning four perpetual lamps in the name of the king in the temple of Aiñjañjandi-Durgaiyar of Kañchipuram.
79	On the base of the west wall of the same shrine.	Do. ..	Rajakesarivarman	6th ..	Do. ..	Records gift of 900 sheep by the king for 10 perpetual lamps to be burnt in the temple in his name and states that Viḍivitaṅkan alias Villava - Muvendaveḷan of Uttaram in Arvala-kūṇṇam, the adhikarin of the king distributed them among certain individuals who had to supply the required ghee. The 900 sheep were got when Śippuli-naḍu and Pakkai-naḍu were conquered.
80	On the same base ..	Do. ..	Do.	Do. ..	Do. ..	Incomplete. Probably a partial copy of No. 79 above.
81	On a pillar in the maṇḍapa in front of the same shrine.	..	....	..	Sanskrit in	Contains six verses from the Sūrya-sataka of Mayūra in praise of the Sun-god.
82	On a pillar in a ruined maṇḍapa near the 1000-pillared maṇḍapa in the third prakāra in the Ekāmbaraṇaṭṭa temple in the same village.	Pallava ..	....	..	Pallava Grantha.	Mentions some of the birudas of Mahendravarman I, such as Kuchatrāpa, Chitrakarpuli, Bruḍhabhakti, Vamkambu, etc.
83	On the outer eastern wall of the third prakāra of the same temple.	..	....	1799 A.D. ..	English ..	States that 30 yards of the prakāra wall were repaired by Collector Hodgson.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
84	On the base of the south wall of the Sōkanathēśvara temple near the eastern gōpura of the Kamākshi temple in the same village.	Chōla ..	Parakēsarivarman	15th year	Tamil	Records gift of land by purchase from the merchants of Kañchīpuram by Añoban Senachan, belonging to the community called Muttavālperrā-Kaikkōlar for offerings to the god Karikāleppillaiyar in the temple of Terkirundanakkar in the western block of Kadumbidugu in Kañchīpuram and gift of 3 kaṣu for a twilight lamp in that temple.
85	On the north wall of the central shrine in the Sarvatathēśvara temple in the same village.	Do. ..	Rajakēsarivarman alias Uḍaiyar Śrī Rajadhirajadeva (I).	28th „	Do.	Begins with the introduction, “இங்குள்ளதரு,” etc. The portion after the introduction has been chiselled away. The god is called Sarvatīrtham-uḍaiya-Mahadevar.
86	On the base of the west wall of the central shrine in the Tirumērrali in Pillaipalayam in the same village.	....	Sakalalōkachakravartin Rajanārāyaṇa Mallinathap Sambavaraya.	16th „	Do.	Records gift of 2 veli of land inclusive of all taxes in the village of Nundavēśuḍar-vilagam, a devadana in Eyi-kōttam to the temple of Uḍaiyar-Tirumērrali-uḍaiya-Nayanar.
87	On the east wall of the maṇḍapa in front of the same shrine.	....	....	....	Do.	Records that a private individual made a gift of some paddy and a plate for offerings to the god once daily and for burning a twilight lamp in the temple.
88	On the same wall	Vijayanagara	Mahāmaṇḍalēśvara Sadāsivadeva-Maharaya.	Śaka 1484, Duṇṁ-mati, Makara, 6u., chaturdaśī, Monday.	Do.	Records that a tax of 5½ paṇam per loom was collected from the weavers of the street and that offerings and worship to the god and lamps in the temple were ordered to be provided therefrom by Koṇḍamarasāyya, for the merit of Tirumalayadeva-Maharaya.
89	On a slab built in to the flooring at the entrance into the temple.	Pallava ..	.....ya Mantivikramavarman ..	Lost	Do.	A fragment. Mentions a certain Muttarayan who petitioned for some charities to the temple of Tirumērrali and a certain maṭha attached to it.
90	On another slab in the same place.	....	....	....	Sanskrit in Nagari.	Damaged.
91	On the south wall of the Chōlēśvara temple in the same village.	Vijayanagara	....	Śaka 1367	Tamil	Fragment and built in. Mentions the name of the god as Karikala-Chōlēśvaram-uḍaiya-Nayanar and seems to record remission of certain taxes to the temple.
92	On the south wall of the central shrine in the Mahāsthānēśvara temple in Tenambakkam.	....	Sakalalōkachakravartin Rajanārāyaṇa Sambavarayan.	17th year, Chittirai, 16.	Do.	Damaged. Records gift of certain taxes from the village of Pavendram in Eyir-kōttam as devadana to the god.
93	On the south wall of the Kailāsanathasvāmin temple at Vengalatur, Cheyyar taluk, North Arcot district.	Rashtrakūṭa.	[Kannaradeva], “who took Kaçhoḥi and [Tañjai].	22nd year	Do.	Incomplete. Registers a gift of 98 sheep for a perpetual lamp to the temple of Kayilayapporhōyil-[Mahā]deva at Venkūlatūr alias Śrī-Paramēśvara-chaturvedimaṅgalam in Kaḷumala-nādu, a sub-division of Kaliyar-kōttam.
94	On the north wall of the same temple.	....	Parthivēndravarmān	13th „	Do.	Incomplete. Registers a gift of land for night-offerings to the god Paramēśvara of Śrī-Kailāsa (temple) in Paramēśvara-chaturvedimaṅgalam.
95	On the south and east walls of the same temple.	Chōla ..	Rajarakēsarivarman alias Rajarajadeva.	2[4]th „	Do.	Begins with the introduction “இருமுகள் டோல” etc. Records the gift of 5 kaṣāṇja of gold by a brahman lady for the midday offerings of the god.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
96	On the south wall of the central shrine in the Somanathesvara temple at Melpadi, Chittoor taluk and district.	Chola	Rajaraja-Rajakésarivarman alias Rajarajadeva I.	24th year	Tamil	Begins with the introduction "திருமகள் பொல", etc. Records a sale of land, free of taxes for pavitrarohana festival to the god Mahadeva of Cholendrasimhesvara temple, by the residents of Merpadi alias Rajasrayapuram in Tayanadu, a sub-division of Perumbanappadi, for thirty kalanju of gold received from the chief officer of Rajaraja, called Arasir Udayan Irayiravan Pallavarayan alias Mummudi-Solapasan of Pambuni-korram in Nittavinoda-valanadu, a district of Sonadu.
97	On the south wall of the same shrine.	Do.	Do.	9th "	Do.	Begins with the introduction "திருமகள் பொல", etc. Records a gift of 96 sheep for a perpetual lamp to the god Mahadeva of Cholendrasimhesvara temple by Velan Uttamasola alias Madurantaka Movendavelan. Mentions the liquid measure Rajakesari.
98	Do.	Do.	Kulottunga-Choladeva	[89]th "	Do.	Incomplete. Gift of a bell-metal utensil by Virasola.
99	Do.	Do.	Rajarajakésarivarman alias Rajarajadeva	24th "	Do.	Aqukan Nakkan Seyyanambi. Begins with the introduction "திருமகள் பொல", etc.
100	On the west wall of the same shrine	Do.	Parakésarivarman alias Rajendra-Choladeva.	6th "	Do.	Gift of land, free of taxes, by the residents of Merpadi alias Rajasrayapuram in Tayanadu, a sub-division of Perumbanappadi to the god Rajasrayapura-Vitankar. Begins with the introduction "திருமன்னி வளர", etc. Registers a gift of 72 kalanju deposited in the treasury at the instance of Irayiravan Pallavan alias Uttamasola-Pallavaraiyar, the lord of Arasir in Pambuni-korram, a sub-division of Nittavinoda-valanadu in Sonadu, for purchasing 720 sheep which were distributed among shepherds who had to measure out 2 nali of ghee daily at the treasury for burning lights in the temple of Cholendrasimhesvara in Merpadi alias Rajasrayapuram in Tayanadu, a sub-division of Perumbanappadi in Jayangondasola-mandalam. Mentions the liquid measure 'Rajakesari'. The adhiakaran Udaya-marttanda Movendavelan executed the order.
101	Do.	Do.	Konoyinmaikonan	14th day. 258th	Do.	Registers the gift of land in the villages of Karivedu, Olugai, Vangar, Perumbanur and Marudambakkam made for offerings to the god Mahadeva of the Cholendrasimhesvara temple constructed by the king in the city of Rajasrayapuram newly founded by him after cancelling the old name Merpadi alias Viranarayapuram.
102	On the north wall of the same shrine.	Do.	Parakésarivarman alias Rajendra Choladeva.	10th day. + 107th day.	Do.	Begins with the introduction "திருமன்னி வளர", etc. Records that the paddy and money granted to the temple of Cholendrasimhesvara from a number of devadana lands were not properly allotted towards the expenses of the temple since the 3rd year and that the items of detailed expenditure were now engraved on the walls of the temple. One of the officers of the king auditing the accounts of the temple.

C.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
103	On the north, west and south walls of the same shrine.	Chōla ..	Rajakesarivarman alias Mummudi-Chōla-deva.	14th year	Tamil	Begins with the words " <i>ḍḡḡḡḡḡḡ</i> ," etc. Gives in detail the boundary of the devadana lands which were given as a gift, free of taxes for offerings from the 10th year to the above temple including those detailed in No. 102 above. Other rights and taxes to be enjoyed by the temple are also detailed.
104	On the south wall of the mandapa, right of entrance, same temple.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñ-jingadeva.	17th ,,	Do.	Incomplete. Seems to record the gift of taxes granted by Siyagaṅga who calls himself 'Kuvalāpura - Paramēśvara' 'Gaṅgakuloṛbhava' 'Kāḍuvaṣiripallavan, Nandagirinada', in the presence of the residents of Marudampakam for the festivals in the temple of Trisankam-uḍaiya-Nayanār.
105	On the east wall of the same mandapa.	Vijayanagara	Virapratapa-Mahāyaya alias Krishna-deva-Mahārāya.	Śaka 14[41], Bahudhanya, Chittirai, Saturday, Pushya, saptami, Śula yōgam.	Do.	Records the gift of a crown, a gold handle for a fly-whisk and a silver plate (arivanam) for Kuntalasundarī with the money realised by the sale of $\frac{1}{2}$ of the village of Tanai-puṇḍi which was received as a gift from Krishnarāya, by Pottu-Raja, son of Alḷasanichohokka-Bāja of Nandūpuri, the post-laureate of Krishna-Raya. The post-laureate has the title 'Andhrakavipitamaha.
106	On the same wall	Do.	Vira Virupanna-Uḍaiyar	Śaka 13[21], Pramādi, Āṇi, 10.	Do.	Records that $\frac{1}{2}$ of certain taxes in Mērpādi were given to the temple of Choleudrasimham-uḍaiya-Nayanār.
107	On the south wall of the Tapas-kṛiti shrine in the same temple.	Śaḷva ..	Narasīṅgayadeva-Mahārāja	Śaka 1379, Iṣvara, Āḍi, 20.	Do.	Records a gift of land as devamanḡyam for providing ghee for the festival of Tiruvadirai. Mentions Saṅgam-uḍaiya-Nayanār, the chief agent of Iṣvara-Nayaka, the dalavay of Śaḷva Narasiṅga-deva and Vaḷḷimalaipattu in Paḍai-vidu-rāja.
108	On the north wall of the central shrine in the Tirukkariśvara temple at Kalavai, Arcot taluk, North Arcot district.	Vijayanagara	Kampana-Uḍaiyār, son of Vira-Bokkapa-Uḍaiyār.	Saumya, Makara, śu., prathamā, Śunday, Śravaṇa.	Do.	Gift of the kaṇiyāṭchi-right in the temple to a private individual by the Mahēśvaras of Aluḍaya-Nayanār Tirukkariśvara-uḍaya-Nayanār temple in Kalavai alias Rajanārāyaṇa-chaṭurvēdimaṅgalaṃ in Seṅgunra-nādu, a sub-division of Palakunra-kōṭṭam, a district of Jayanḡḡḡḡḡḡ-maṅḡalaṃ.
109	On the same wall .. .. .	..	....	....	Do.	Fragment. Seems to register a sale of land to Seṅḡḡḡḡḡḡ Nalāyiravan Ammayappan alias Rajendraśōla Sambuvarāyan for daily offerings to the Mahādeva of Tirukkariśvara temple by the great assembly in conjunction with other private individuals.
110	Do.	Vijayanagara	Kampana-Uḍaiyar, son of Bokkapa-Uḍaiyar.	Plavaṅga, Karkāṭaka, śu., saptami, Śunday, Hasta.	Do.	Beginning built in. Records the reconsecration of the images of the Nayanmāre, which had been desecrated during the Śayana-disturbance, from 520 paṇam procured through the sale, to certain dancing girls and kaikkolāre, of certain houses/sites in Venṇamaṅkōḍan street.
111	On the north and west walls of the central shrine in the Manikarṇṭhēśvara temple at Melsesha-mangalam, Cheyyar taluk, same district.	Chōla ..	Kulōttunga-Chōladeva	11th year	Do.	Gift of two twilight lamps by a private individual of Vaḷaipṇḡḡḡḡḡḡ.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
112	On the south wall of the same shrine	Vijayanagara	Venkaṭapati-deva-Maharaya	Śaka 1538, Nala, Avani 5.	Tamil	Registers a gift of land during the regime of Palaya Virappanayaka Pappu-Nayakkar, for morning service to the god Manikūṭan-udaiya-Nayanar.
113	On the same wall	....	....	Kālayukti, Vaiyāsi, 5.	Do.	Incomplete. Registers a gift of 25 paṇam for a sacred lamp to the god Manikūṭanadaśvami by a lady.
114	Do.	Vijayanagara	Vira Vivapaṇa-Udaiyar, son of Vira [Ariyapa].	Śaka 1* [21], Vyaya (wrong), Paṅguni 4.	Do.	Damaged. Seems to refer to a gift for a perpetual lamp.
115	Do.	....	....	Sarvajit, Avani 25.	Do.	Registers a gift of 10 paṇam for burning a sacred lamp in the shrine of Agamvalatta-Nayakiyar.
116	On the west and south walls of the same shrine.	Pandya	Tribhuvanachakravartin Sundara-Pandya-deva.	....	Grantha and Tamil.	Begins with the introduction 'Samastajagadadhara', etc. Registers a gift of land, free of certain taxes, in Purushamaṅgalam situated in Murugamaṅgalappaṇu and certain other hamlets for founding an agrahāra to the Bhaṭṭas of Sundarapandya-chaturvedimaṅgalam, a village founded in the name of the king, to the south of the temple of Arulalapperumal, who was pleased to take his stand at Tiruvattiyūr in Conjeeveram.
117	On the east wall of the mahamandapa in the same temple.	....	....	Kālayukti, Avani 3.	Tamil	Records a gift of 12 paṇam for burning a lamp in the shrine of Manikūṭanadaśvami and another in that of Agamvalatta-Nachchiyar.
118	On a slab fixed on the tank-bund in the same village.	Vijayanagara	[A]ṇaigondi Venkaṭapati-deva-Maharaya.	Śaka 1558, Dhātu, Aṇi.	Do.	Registers the order of Damal [K]amanayaka stating that the money realised by the sale of fish from the tank of Sripurushamaṅgalam should be spent exclusively in digging the tank. This order was passed during the rule of Venkaṭapati-deva-Maharaya of Aṇegondi.
119	On a hill to the north of Ayyampalayam, Arni division, same district.	....	....	[Bhava], Masi 26 ..	Do.	Gift of land for worship and repairs (to the temple of) Perumal Uttamagiri-Appan.
120	On a stone lying behind the Utsavar temple in the same village.	Vijayanagara	Virāpakshadēva—Maharaya, son of Dēvaraya—Maharaya.	Śaka 13[9]3, Khara, Karkataka, su., pañchami, Sunday, Mula.	Do.	Registers the remission of taxes and privileges granted to those who colonised Narasimha-Tirupadi, founded in the name of Uttamagiri-Perumal Tiruvēṇḷga]dam-Udaiyan in Murugamaṅgalappaṇu in Padaivittu-rājyam by [I]śvara-Nayaka, the agent of Saluva Narasiṅgaraya.
121	Round the central shrine in the Hariharasvara temple at Peranamallur, Wandiwash taluk, same district.	Do	Rajasekhararaya, son of Dēvaraya-Maharaya, 'who instituted the elephant hunt.'	Śaka 13[9]2, Vikriti, Makara, ba., Sunday, amāvāsya, Tiruvōṇam.	Do.	Built in at the end. Seems to refer to a sarvamanya-gift of taxes to the three temples in the village. Saluva Narasiṅgaraya is mentioned.
122	On the south wall of the Ramachandra Perumal temple at Raghunathasamudram, same taluk and district.	Do.	Vira Ariyapa—Udaiyar (Harihara)	Śaka 1302, Randri, Makara, ba., ekadasi, Monday, Mula.	Do.	Registers an assignment of servants for a perpetual lamp to Perumal Alagi[yaperumal] of Virkunram in Annamaṅgala parru, Tennārūr-nadu, a sub-division of Palakunra-kōṭṭam, a district of Jayangondaśōla-maṇḍalam by the residents of Tiruvayppadi.
123	On the same wall	Pandya	Māra-varman Tribhuvanachakravartin Vikrama-Pandya-deva.	3rd year	Do.	Registers a gift of land, free of taxes, by the trustees of the Alagapperumal temple in Virkunram for the daily requirements and the repairs of the temple.

C.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
121	On the same wall	Pandya ..	Jatavarman Tribhuvanachakravartin Sundara-Pandya-deva.	17th year	Tamil	Registers a similar gift of 1000 kuli of land for the daily requirements of the temple, by the residents of Annamañgalapparru.
125	Do.	Do. ..	Konō[ṇ*]maimēlkonḍan Tribhuvanachakravartin Viru-Pandya-deva.	4 + 1st year, Aḍi.	Do.	Registers the gift of Varralpundi in Annamañgalapparru, free of certain taxes, for daily offerings, lamp, repairs, etc., by the residents of Annamañgalapparru to the temple of Chittaramēli-vinnagar-Emberuman Aḷagaperumal in Virkunram.
123	On the east wall of the maṇḍapa (right of entrance) in the same temple.	Vijayanagara	Vijaya-Bhupati, son of Viru-Devaraya ..	Viḷambi, Tai, 6 ..	Do.	Records a gift of land as kaniyaṭchi to a person who was required to keep watch of the idol during nights.
127	On the beam of the maṇḍapa ..	..	....	....	Do.	States that Viśvavanigan Daṇmadavaḷavan undertook to complete the nṛitta-maṇḍapa of the Aḷagapperumal temple in Virkunram.
128	On a slab near the tank in the same village, Gudiyattam taluk, North Arcot district.	..	....	....	Do.	Registers that the tank was dug for the sacred bath of the god Tay[ilu]malla-Perumal in Tayanur by a servant of the temple.
129	On the south wall of the central shrine of the goddess in the Balasārdoleśvara temple at Nellorepet.	..	....	Dhatu, Avani, 13..	Do.	Records the remission of the cannon (biraṅgi)-tax on a private individual belonging to the Aḷujadi Pañchalattar of Kuliyettam-śirmai by Akkappa-Nayaka, the daḷavay Anegondi Venkaṭapatiṛaya.
130	Round the rāndi-maṇḍapa near the dhvajastambha in the same temple.	Chōḷa ..	[Raja]kesarivarman alias Kulōtt[unḡa-Chōḷa]deva.	5th year	Do.	Begins with the introduction “ <i>உதயகேசரியன்</i> , etc.” Several stones are missing in the middle. Seems to register a gift of 90 sheep for a perpetual lamp to the temple of Kappuḷ-śivaram-Uḍaiyar at Naliur alias Jayaṅgaṇḍasōḷa-ohaturvedimaṅgulaṃ.
131	On a slab fixed in the Vighnēśvara temple at Seruvangi.	..	....	Śaka 1734, Aṅgi-rasa, Appaśi, 15.	Do.	A mystic charm is engraved on the top. The name of Chakkaramur [Ka]ndappa Mudali is mentioned.
132	On a slab fixed in the parachohēri in the same village.	..	....	Appaśi, 10	Do.	States that this inscription was engraved to mark the place where a certain individual was drowned in the tank.
133	On a rock near the road at Sedukkarai.	..	....	Virōdhi, Vaiśākha, śu., 2.	Telugu ..	Refers to Peddinayani Venkaṭapa-Nayaka and records that the fish-revenue (ohampala-rokkam) realized from the tank Venkaṭsamudraṃ must be spent upon the tank itself.
134	On a rock near the road in the same village.	..	....	Rakshasa, Paṅguni.	Tamil	Damaged. Seems to register a gift of land. Mentions the agent of Saḷuva Iṃmaḍi Narasiṅgaraya-Maharaya called Maṭṭili Sōmayya-deva.
135	On a stone at the entrance of the Perumal temple at Pakkam.	..	....	Śvara, Vaiya[śi], 1.	Telugu ..	Damaged. Refers to a temple built by a Nayaka of Pakkam.
136	On a stone near the same temple ..	..	....	Viṅkshera [Śvara?] Vaiyaśi, 1.	Do.	Damaged. States that a certain Buochi-Nayaka and others were the servants of the god Venkaṭēśvara.
137	On a stone near the Vighnēśvara temple at Gudanagaram.	..	Sakalaśośachakravartin Rajana[rā]yapa-Sambuvaya.	4th year	Tamil	Refers to Rūpanarayanaṇ-pēṭṭai as a place of refuge (?) (aṅjinan-pugaḷiḍam).

C.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
138	In a ruined temple locally known as Oṭṭai-kōyil in the same village.	Chōḷa ..	Rajendradeva	4th year	Tamil	Fragment. Mentions the name of Kuvalai-kīlan Bhomidevan residing in Viḷattūr.
139	On a slab fixed in the Āṇjanēya temple at Machchampattu.	..	....	Śaka 1460, Chitrabhānu (wrong), Kartika, ba., 12.	Telugu	Damaged. Registers the grant of a village (name lost) made by a certain Mahanayakacharya to the Śri-Vaiṣṇava brahman Vira-Timmaraya-chakravarti.
140	On a stone fixed in a field near the Prasanna-Venkaṭēvara-Perumāḷ temple, at Mungilpattu .	Pāṇḍya ..	Tribhuvanaachakravartin Jaṭavarman alias Sundara-Pāṇḍyadeva.	17th year	Tamil	Records the sarvamanya-gift of Mungirpattu alias Idan-gili-Kamanallor to a certain Sōḷagaṅgaḍēvaṇ.
141	On the south wall of the Vagīśvara temple at Veppur.	....	Sakalalōkachakravartin Rajanarayana ..	5 + 1st year ..	Do.	Registers a sarvamanya-gift of 4 veli of land to the residents of Veppur in Andinaḍu for worship and repairs to the temple of Vāgichohuram-uḍaiya-Nayanār.
142	On the same wall	Do.	Do. do. ..	....	Do.	Registers a gift of some taxes levied on certain classes of merchants who colonised the streets around the temple at Veppur, for worship and offerings.
143	On a rock near the stream at Settikuppam.	....	....	Yuva, Vai...., ba., 7.	Telugu	Registers the gift of land made by a certain Venkaṭadri-Nayaka to one Appanabhaṭṭu.
144	On a boulder at the base of the hill at Natteri.	....	Sakalalokachakravartin Rajanarayana ..	3rd year, Tai ..	Tamil	Registers the gift of a number of taxes (mentioned in detail), which accrued from certain lands in Kil-Ālattor alias Viragambhira-chaturvēdimaṅgalam and which were divided into 28 parts, two of which had to be set apart for the god and the remaining 26 had to be enjoyed by Srinivasa-Bhaṭṭar Agnisittar, a Yajur-vedī of [Āpasj-tamba-satra and Ātreya-gotra, his sons and his relatives, for worship.
145	On a hero-stone at the base of the hill, at Pogalur .	Raṣṭrakuṭa.	Kaṇṇaradeva.. .. .	24th ,,	Do.	Records the death of Baraṇ Daṇakaṇḍaṇ in the front rank in a cattle-raid at Pogalur.
146	On another hero-stone in the same place.	....	....	[8]th ,,	Do.	Seems to mention that this stone was set up by one [Pa]ḷḷavan.
147	On a rock in the field called Maniyagarmānyam to the west of Paravakkal.	....	....	Ba[hu]dhanya, Āṇi, 1.	Telugu	Damaged. Records a grant of money made by the agent of the Navabu-sāhebu (not named) to a certain Ve[n]gana with the approval of the karanam, etc.
148	In the same place	Chōḷa ..	....	....	Hindi	Mentions the village Pankāra.
149	On the north wall of the deserted Iśvara temple at Senkunram .	Chōḷa ..	Rājarajakēsarivarman alias Rājarajadeva.	29th year	Tamil	Begins with the introduction "சென்குன்றம், etc." Registers a gift of 20 poṇ by [Dve]ṇṇaiṅṇūṇṇapuram Damōdara-Bhaṭṭa of Kaḍalaṅḍi in Rājendrasimha-valaṇaḍu, a district of Sōḷamaṇḍalam, to the merchants of Jayaṅḍasōḷapuram, a city in Andi-naḍu, a sub-division of Perumbanappāḍi in Jayaṅḍasōḷa-maṇḍalam for purchasing 180 sheep at 9 sheep per kaṣu for a perpetual lamp to the temple of Jayaṅḍasōḷāśvara. Mentions the liquid measure 'Jayaṅḍasōḷaraiyaṇ.'

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
150	On the east wall of the same temple.	Chōla ..	Vikrama-Chōlādēva	5th year	Tamil	Fragment. Seems to record a gift of lamp.
151	On the east and north walls of the same temple.	Do. ..	Parakēsarivarman alias Rajēndra-Chōlādēva.	Do.	Do.	Begins with the introduction “இருமன்னி வளர, etc.” Records a gift of 20 kaḷañju of gold by a private individual for two perpetual lamps to the temple of Jayāṅgondasōḷīśvara. Mentions the liquid measure ‘Arumōḷidevan.’
152	On the north and west walls of the same temple.	Do. ..	Parakēsarivarman alias Rajēndra-Chōlādēva.	7th year	Do.	Begins with the introduction “இருமன்னி வளர, etc.”. Registers a gift of land, free of taxes, to the Jayāṅgondasōḷīśvara temple by the merchants assembled in the hall (built by) the supervisor of Vikkur, alias Jayāṅgondasōḷapuram in Āndinādu, a district of Perumbanappādi in Jayāṅgondasōḷamandalam. The details of expenditure for the temple are also noted.
153	On a stone near the Kālā-Bhairavaṇāthīśvara temple near the Railway station at Valattur .	Do. ..	Rajarajādēva	5th „	Do.	Mentions a certain Nuḷambarayaṇ of Arumbakkam.
154	On a stone near the river at Kulidikki .	Pallava ..	Vijaya Nandīśvaravarman	52nd „	Do.	Records the death of Gaṅgadiyaraḷiyar Kannaḍu Peruṅgaṅgar, chief of Karkatūr who at the instance of the uncle or father-in-law (mamaḍi) of the Bana king fought and fell on the day of the Pallava invasion against Perumanadigaḷ (i.e., the king) and the destruction of Penkūḷikkōttai.
155	On the rock of the Prasanna-Venkaṭeśvarasvāmin temple at Seruvālpalli (Tottitoraimottur.)	..	....	....	Telugu ..	Records that a certain Kunigili Bayyappa had the images consecrated.
156	On the north wall of the Kailāśanāthasvāmin temple at Kavanur .	..	Parthivēndradhipativarman “who took the head of Vira-Paṇḍya”.	13th year	Grantha and Tamil.	Records a sale of 1,000 kuḷi of land near the tank by the assembly of Kavanūr in Miyaṇu-nadu to Vayiramāghan alias Toruvatti-Peruntattāṇ, and the gift of the same for the maintenance of the tank. Mentions the measuring rod ‘Kadi[ḷai]kaḷattu-kol.’
157	On the west wall of the same temple.	..	....	Śaka 85*	Tamil	Damaged. Seems to record a sale of land by the assembly of Kavanūr.
158	On the same wall .. .. .	..	[Rajake]sarivarman	16th year	Grantha and Tamil.	Records a gift of 400 kuḷi of land near the tank by one of the members of the assembly for a perpetual lamp to the god Puḷibhagavadēva.
159	On the north and west walls of the same temple.	Raṣṭrakūṭa.	Kuṅṇarādēva “who took [Kaś]chi (Conjeeveram) and Tañjai (Tanjore).”	28th „	Tamil	Built in at the beginning and at the end. Seems to register an agreement (vyavasthai) by the assembly of Kavanūr in Miyaṇu-nadu. The record appears to lay down that the seller and the purohasee and the mortgagor and the mortgagee of lands must be of the same community.

C.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
160	On the same walls	Chōla ..	Parakeśarivarman " who took the head of Vira-Pandya "	3rd year .	Grantha and Tamil.	Built in at the beginning. Refers to a gift of 400 kuḷi of waste land which had to be reclaimed and made arable by the assembly of Kavanūr to provide for daily night-offerings to Pulibhagavadēva. Mentions the measuring rod ' Kadigaikalattukōl.' Refers also to another gift of 800 kuḷi of land which had to be brought under cultivation for maintaining lamps at the three services of the god and for keeping watch of the temple by residing near it with a guard (<i>parikalam</i>).
161	On a pillar in the maṇḍapa, same temple.	Do. ..	Madirai[koṇḍa] Parakeśarivarman] ..	[3]3rd ,, ..	Tamil ..	Highly damaged. Registers a gift of 400 kuḷi of land for a perpetual lamp to Sri[da]rapurattu-Peruma] by one of the members of the assembly. Evidently this pillar must have been brought here from the neighbouring Peruma] temple.
162	On a stone built into the floor of the shrine of the goddess in the same temple.	Do. ..	Trihb[uvanachakravartin] Rajarajadēva.	3[6]th ,, ..	Do. ..	Fragment.
163	On a stone fixed in the prakāra of the same temple.	Vijayanagara	Srirangadēva-Mahārāya Venkaṭayya-dēva-Mahārāya.	Śaka 1510, Sarva-dhari, Vṛishabha, śu., [śakadśai].	Do. ..	Much damaged. Seems to register a gift of land for worship and for festival days.
164	On a stone above the entrance into the central shrine of the same temple.	..	....	....	Do. ..	Beginning and end built in. States that the temple (P) is the gift of Vayiriadiga] alias Korhaṇṇan.
165	On the north and west walls of the Paśupatiśvara temple at Pasumattur.	..	....	....	Do. ..	Beginning built in and stones missing. Seems to register a provision for night-offerings and two lamps to the god.
166	On a stone in a field near the lake at Veppanganeri .	Chōla ..	Madiraikoṇḍa Parakeśarivarman ..	24th year	Do. ..	Registers an śrīpaṭṭi-grant of 1,000 kuḷi by the assembly of Kavanūr in Miyaru-naḍu.
167	On the south and west walls of the central shrine in the Mahadēva-svāmin temple at Mahadeva-malai .	Vijayanagara	Vira Venkaṭarāya-dēva-Mahārāya " ruling at Penunḡonḍa "	....	Telugu ..	Registers that the Mahānayanākhatharya Bōdi Koṇḍama-Nayaka granted the village Kāvāṇḡuppe in the Kari-sima to the god Mahadēva of the Mahadēva hill.
168	On a hero-stone fixed in a water-channel at the southern extremity of Chendattur.	..	....	Śaka 832	Tamil ..	Mentions the death of Māvali-Vaṇarāya alias Kudipari-taṇḍikkamaṇar residing in Igalmaṇaimaṇḡalam in a cattle-raid at Chendattur.
169	On another hero-stone in the same place.	..	....	....	Do. ..	Mentions that the brother-in-law of the individual mentioned above also fell in the raid along with Ma[kā]tupaṇ Uḍai [ya]mallan.
170	On the west and south walls of the Adīśvara temple at Melmurungī.	..	....	Kṛōdhana, Paṇḡuṇi, 28.	Do. ..	Incomplete. Intercepted by pillars and the Dakṣiṇamūrti shrine. Registers a gift of 1,500 kuḷi of land as devadana, free of taxes, for worship and repairs to the image of Adīśvara set up at Nallur by a private individual.

C.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
171	On a hero stone in a field a little north of the Railway station at Melpatti .	Pallava ..	Vijaya-Kampavikramavarman	10th year	Tamil ..	Records the fall of a chief of Vaṇaraiyar in a skirmish with Pirudi Gaṅgarniyar of Kāvannūr in Miy[a]ru-nādu, a subdivision of Paṇḍuvūr-kōṭṭam.
172	On a rock (locally known as Emmaṅkal) to the south of Rajakkal .	Chōla ..	Rajakēsarivarman alias Raja[raja]dēva[1].	28th year	Do. ..	Begins with the introduction "Sūras & Cūras etc.," Registers a gift of 600½ kuḷi of land by the residents of Eḷadai in Kīḷadaiyarai-nādu in Perumbapappadi in Jayanḡondasōḷa-maṇḍalam for offerings at the three services to the god Agastīvara. Mentions the measuring rod 'Kaḍigaikalattukkel.' The total 600½ kuḷi seems to be a mistake.
173	On the same rock	Do. ..	.. ..	Do. ..	Do. ..	Engraved in continuation of the previous inscription. Records a gift of 1,738 kuḷi of land, free of taxes, for the conduct of the Śrībali ceremony in the temple of Mahadeva. Mentions the measuring rod 'Sisheṇṇ-padinara-jāṅkol'
174	Round the dhvajastambha platform of the Perumal temple at Erikutti.	....	....	Śaka 1640, Viḷambi, Karttigai, 5.	Do. ..	Records that Ammādu-tayar who held the Jaghīr of Erikurūkki ordered the construction of 2 tanks and that made a gift of 600 kuḷi of land to certain officers. The construction of the tanks was left in the hands of Nimmala Ayyappa-Nāyaka and Perumal-Nāyaka. Mentions also that Sattallārukan (Saʿadat-ulla Khān) the Naba of Karnāṭaka was ruling under the overlordship of Paṇḍukūṣa Badsha' (Faruk Shiyar), the grandson of Aurangzeb.
175	On a slab in a field to the north of the same village.	....	....	Hoṇḷambi, Tai, 11.	Telugu ..	States that Nimmala Ayyappa-Nāyaka of Erugurti constructed a tank and enumerates a number of boyas as the ayagāras (incumbents) under the tank.
176	On a rock at the base of the Durgahill at Alan kuppam (near Paravakkal). ^e	....	....	....	Tamil ..	Fragment. Seems to register a gift of land as dāvadāna to the god Vighnēśvara on the Dēvaṅmalai hill by Siṅgaṇa-Uḍaiyar.
177	On the top of the same hill ..	....	....	Śaka 30	Kanarese ..	Evidently the century has been omitted in the date. States that in the time of Pañchava Brabma-māraya, Bhuvanagiri the disciple of Sōbharasidēva of Bāṇagere consecrated (the image of) Bhuvanabhōjaga.
178	On a rock to the south of Morijona near Rūṅgaṇṇappettai.	....	....	....	Tamil verse ..	Verse in praise of Pallavaṅṇaḍar alias Virar Viran Kadavarayar, son of Kōḍal Alappiṇṇaḍar, who conquered Toṇḍai-maṇḍalam.
179	On a rock near a deserted Iśvara temple to the south of Damalcheruvu (near Pallakuppam).	Hoysala ..	Vira-Sōmēśvaradēva	18th year	Tamil ..	Registers a gift of land by Śelvandan, a samanta of [Vi]ḷḷadēvan and two others to Vai[gi]vanda Nayanar in Andikkōraivarar alias Attimaṅgalam alias Tamaraichcheruvu, a northern division of Jampu[ḷu]ku-nādu, a district of Perumbanappadi in Jayanḡondasōḷa-maṇḍalam.
180	On a slab fixed in the tank-weir at Periya-Varikkam .	Chōla ..	Madiraikoṇḍa Parakēsarivarman ..	28th year	Do. ..	Registers a gift of 500 kuḷi of land by the assembly to the wife and children of a hero who fell in a cattle-raid in Varikkiam alias Chandaḍḍityamaṅgalam.
181	On another slab fixed in a field near the same weir.	....	....	....	Do. ..	Seems to record a gift for offerings and worship in a maṭha at Viriñchīpuram.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
182	On a slab fixed at the left of entrance into the Madhava-Perumal temple at Tuttiapat.	....	....	Bahudhanya, Jyeshtha, Śu., 16, Lunar eclipse.	Telugu ..	Records that Rāja Śrī Jagadeśva Rayodayulu granted the village Tuttiapat to the god Madhavarāyasvami.
183	On another slab at the right of the entrance, into the same temple	....	....	Do.	Do. ..	Repeats the grant noted above.
184	On the south wall of the central shrine of the same temple.	....	....	....	Tamil	Records the gift of the image of Vennaikkadi in the temple of Madhava-Perumal by the headman of Śirupapūr. Tuttiapat is otherwise called Vijaya Narasimha-chaturvedimaṅḡlam. Continuation of first line not traceable on the wall.
185	On a rock in a potter's house at Malayampattu	....	Vira Virupapa	Bavaka	Do. ..	Ends of lines covered by the roof of the house. Seems to record the settlement of a quarrel between the Iḍaṅgai and Valaṅgai sects in which there was loss of life on both sides.
186	On a hero-stone to the west of Kumaramangalam .	Chōla ..	Madiraikoṇḍa Parakeśarivarman	20th year	Do. ..	Records the death of Manukulap, son of Aduppa...nagar [Iḷakamunḍan in a cattle-raid (செவ்வெருடு) after recovery of the cattle.
187	On a stone in a cocoanut garden to the north of Karumbur (Little).	....	....	Śaka 885	Do.	Damaged at the end. Seems to refer to a gift of gold and paddy by a private individual for worship on the new and full moon days in the temple of Tiruppārkaṭṭiśva at Udaiyachandra-maṅḡlam.
188	On the west and south walls of the deserted Perumal temple at Tirumani .	Chōla	Tribhuvaneśhakra-vartin Rājaraḷadeva ..	38th year	Do. ..	Registers the order of the king confirming the order of his son granting land for the formation of a village with suitable alterations for extending the lake on the northern side. The residents of Pajarāja-Vinnagar ordered this grant to be engraved on stone in the Perumal temple.
189	On the Sanyasi-stone at Kalanjur .	Do. ..	Parakeśarivarman 'who took Madura and Iḷam (Ceylon)'.	4 th year	Do. ..	Much damaged. A few lines are built in at the bottom of the front side. Seems to register a gift of land for daily offerings to the god by the assembly of Kalanjur.
190	On a rock to the north of the same village.	....	....	....	Tamil and Grantha.	Seems to refer to a gift of land.
191	On the base of the deserted Perumal temple in the same village.	..	....	....	Tamil ..	Fragment. Seems to refer to a sale of 780 kuḷi of land as eripatti by the assembly of Mentions the measuring-rod 'Kaḍigaikalattukol'.
192	On a stone in the middle of the village of Velampattu .	Chōla ..	Madiraikoṇḍa Parakeśarivarman ..	23rd year	Do. ..	Damaged. Seems to register a gift of land to the Śrī-koyil.
193	On a slab set up in the tank at Angarankuppam .	Vijaya-nagara.	Bokkapa-Uḍaiyār, son of Ariyar[aya] ..	....	Do. ..	Damaged. Registers a sarvamānya gift of 200 kuḷi of land.
194	On a slab set up to the west of the village, Senur	Do.	Achyutadeva-Maharaya	Śaka 1460, Viḷambi, Kā[r]ṭigai, 20.	Do. ..	Records that Pōttu-Nayaka, an agent of Kalama-Nayakanayyan gave for the merit of the latter the fish-lease money of the tank at Señalūr to be spent on the tank itself. Achyutaraya is called Gaṇḍakattari [Sa]lava. Señalūr was being governed by Kempadevar Annagaḷ, one of the subordinates of Achyutaraya but it was leased out to Velur Kalama-[Naya]kkar Ayyan.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
195	On a rock at the base of the Aravattla hills to the west of the village Sathghar.	..	....	....	Telugu ..	Refers to some grant (not specified) made by Sovaram Tiruvengalappa-Nayaka to a cobbler (madiga) named Venkataigadu.
196	On a rock (locally known as Perumal-rock) to the east of the village Nariampet.	..	....	Bhava, Magha, ba., 10.	Do. ..	Registers the grant of 100 kuntas of manya land made to the god Ramabhadrasvami by Tumba Venkataava.
197	On the east wall (left of entrance) of the Bairappan temple at Bairapalli.	..	....	Virodhi, Marga, ba., 7.	Do. ..	The inscription is engraved below the figure of a horse led by a groom, preceded and followed by two attendants with swords in their hands. States that this stone was the gift of a certain Baiyapa-setti, son of Chinna-Jogi-Gauda.
198	On a rock (locally known as Oppal-parai) in a reserve forest to the west of the same village.	..	....	Chitrabhanu, Vaisakha, su., 16.	Do. ..	Refers to the donation of a trough made by a private individual.

D.—List of photographs taken during 1920-1921.

Number (continued from the last report).	Size of negative.	Description.	Locality.	District.
638	Half-plate	Front entrance into the Mukhalingēśvara temple.	Mukhalingam (Parlakimedi).	Ganjam.
639	Do.	Detail of lintel of the second entrance of the same temple.	Do.	Do.
640	Do.	Do. on the inside of the same entrance.	Do.	Do.
641	Do.	Front view of the third entrance of the same temple.	Do.	Do.
642	Do.	Detail of sculptures of the same entrance, left side.	Do.	Do.
643	Do.	Do. do. do. right side.	Do.	Do.
644	Do.	Detail of lintel of the top portion of the same entrance.	Do.	Do.
645	Do.	Sculpture in relief of Sūrya over the top of the entrance into a small shrine of the same temple.	Do.	Do.
646	Do.	Sculpture in relief of Durgā and Trimūrti on the wall to the right side of the third entrance mentioned above.	Do.	Do.
647	Do.	Sculpture in relief of Nṛsiṃha on the south wall of the mukha-maṇḍapa of the same temple.	Do.	Do.
648	Do.	Details of carving of the entrance on the south wall of the mukha-maṇḍapa of the same temple.	Do.	Do.
649	Do.	Sculpture in relief of Śiva and Pārvatī in the niche on the inside of the prākāra wall of the same temple.	Do.	Do.
650	Do.	Front view of the Bhīmēśvara temple ..	Do.	Do.
651	Do.	Details of the same view	Do.	Do.
652	Do.	Details of carving of the entrance into the same temple.	Do.	Do.
653	Do.	Sculpture of Durgā on the north wall of the same temple.	Do.	Do.
654	Do.	Sculpture in relief of dancing figures on the south wall of the central shrine of the Mallikārjuna temple.	Bezawada ..	Kistna.
655	Do.	Sculpture in relief of Nṛsiṃha on the west wall of the same shrine.	Do. ..	Do.
656	Do.	Sculpture in relief of dancing figures on the north wall of the same shrine.	Do. ..	Do.
657	Do.	Sculpture in relief of another group of dancing figures on the north wall of the same shrine.	Do. ..	Do.
658	Do.	Stone image of a Dvārapālaka on the right side of the entrance into the central shrine of the same temple.	Do. ..	Do.
659	Do.	Stone image of another Dvārapālaka on the left side of the same entrance.	Do. ..	Do.
660	Do.	View of the north main entrance into the temple, taken from inside the temple.	Do. ..	Do.
661	Do.	Stone image of a Dvārapālaka placed on the bank of the Krishna canal.	Do. ..	Do.
662	Do.	Stone image of another placed on the same bank.	Do. ..	Do.
663	Do.	Stone image of another placed on the same bank.	Do. ..	Do.
664	Do.	Stone image of Gaṇapati placed on the same bank.	Do. ..	Do.

D.—List of photographs taken during 1920-1921--cont.

Number (continued from the last report)	Size of negative.	Description.	Locality.	District.
665	Full-plate	Stone image of Śaṅganaṭha in the Śiva temple.	Kadri (near Mangalore).	South Canara.
666	Do.	Stone image of Matsyēndranātha in the same temple.	Do.	Do.
667	Half-plate	View of Jain pillar placed inside the <i>prākāra</i> of the same temple.	Do.	Do.
668	Full-plate	General view of Dipastambha of the same temple.	Do.	Do.
669	Do.	The silver ornamented entrance of the Śrī-Kṛṣṇa shrine in the Kṛṣṇa temple.	Udipi ..	Do.
670	Do.	General view of the tank and the firewood car of the same temple.	Do. ..	Do.
671	Do.	View of the Bali-piṭha opposite the Anantēśvara temple.	Do. ..	Do.
672	Do.	Sculpture in relief of a group of Jain teachers in the Dharmādhikāri <i>basti</i> , at Hiriyaṅgaḍi.	Karkala ..	Do.
673	Do.	Inscribed slab in the same <i>basti</i> ..	Do. ..	Do.
674	Do.	Bronze image of Ādinātha in the Nemiśvara- <i>basti</i> at Hiriyaṅgaḍi.	Do. ..	Do.
675	Do.	Bronze image of Chandranātha in the same <i>basti</i> .	Do. ..	Do.
676	Do.	View of the Kere- <i>basti</i> with the Gōmatēśvara sculpture.	Do. ..	Do.
677	Half-plate	Hero-stone	Venur ..	Do.
678 to 686	Full-plate	{ Copper-plates Nos. 3 to 11 of Appendix A of the <i>Annual Report on Epigraphy</i> for 1918-19.	.. ..	.. ..

E.—List of drawings prepared during 1920-1921.

Number (continued from the last report)	Scale.	Description.	Locality.	District.
219	15" × 15" (original size).	Copy of a drawing of Chhinna-mastā ..	Mukhalingam (Parla- kimedi).	Ganjam.
220	2" = 1'	Bronze statue of Brahmā (?) (Lōkēśvara) in the Śiva temple.	Kadri (near Mangalore).	South Canara.
221	3" = 1'	Bronze statue of Vēdavyāsa (?), (a Jaina image) in the same temple.	Do.	Do.
222	Do.	Bronze statue of Nārāyaṇa (?) in the same temple.	Do.	Do.
223	2" = 1'	Stone image of a Jaina deity (?) in the same temple.	Do.	Do.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report on Epigraphy* for 1920–21, calculated with the assistance of M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

NOTE.—The following abbreviations have been employed in these statements :—

1. *Su.* and *ba.*, respectively, for *Suklapaksha* and *Bahulapaksha*, the bright and dark fortnights of the lunar month.
2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D. 1610: Monday, Decr. 30; '94; '50 means that on the day in question the *tithi* quoted in the inscription ended at '94 of the day, i.e., 66½ *ghatikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at '50 of the day, i.e., 30 *ghatikas* after mean sunrise.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus: "A.D. 1289, Monday, Nov. 28; '70" is a convenient way of indicating the fact that a *tithi* ended at '70 of the day (12 *ghatikas* after sunrise) on Nov. 28, A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra* that is quoted in a record only commenced on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus:

"Wednesday 6 Ap. A.D. 1384; '68; f.d.n. '29" means that the *tithi* quoted in the inscription ended at '68 (= 41 *ghatikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at '29 (= 17½ *ghatikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 26; f.d.t. '08; f.d.n. '13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at '08 (= 5 *ghatikas* after sunrise) and '13 (= 8 *ghatikas* after sunrise), respectively, on Saturday.

4. When it is necessary to distinguish the name of a *nakshatra* from that of a month and generally, as a useful convention, the names of *nakshatras* are printed between inverted commas, thus "Magha" is the *nakshatra*, Magha is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PALLAVA.
		Kopperuñjñgādēva.
1920	520	13th year, Simha, ba. dvādasi, Friday, Mrigaśirshā = A.D. 1265, July 30, Friday. The <i>tithi</i> dvādasi did not commence till '03 on the next day but the Nak. Mrigaśirshā was current till '54 on Friday.
		CHOLA.
		Tribhuvanachakravartin Rājendra-Chōla.
"	474	Kanni, su. pañchamī, Thursday, Rēvatī. Śu. 5 and nak. Rēvatī cannot combine in Kanya month.
		Parakēsarivarman alias Rājendra-Chōlādēva I.
"	624	8th year, Meshā, Sunday Makhā. Either (1) A.D. 1021, March 26, Sunday; f.d.n. '40. or (2) A.D. 1061, April 1, Sunday; f.d.n. '76.
"	625	10th year, Kumbha, Wednesday, Pushya. Either (1) A.D. 1023, February 6, Wednesday; '08 or (2) A.D. 1063, February 12, Wednesday; f.d.n. '19.
"	627	17th year, Mēsha, Monday, Pūrvāshādhā. Either (1) A.D. 1029, April 7, Monday; '20 or (2) A.D. 1070, April 5, Monday; '15.
		NOTE.—In the absence of the <i>tithi</i> these dates could not be verified. The details given work correctly for both Rājendra-Chōla I and II.
		Rājēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōlādēva I.
"	501	49th year, Tulā, su. navamī, Uttirattadi, Monday. Śu. 9 and Nak. Uttirattadi cannot combine in the month of Tulā.
"	515	47th year, Makara, su. chaturthi, Monday, Pūrattadi = A.D. 1117, January 8, Monday.
"	518	46th year, Kumbha, 19, su. shashthi, Monday, Kārtigai = A.D. 1116, February 21; '61; '50. The date 19 must be a mistake for 29.
"	519	49th year, Tulā su., Monday, Śrāvana = A.D. 1119, October 13, Monday.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1920-21—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
. CHOLA— <i>cont.</i>		
<i>Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōladēva.</i>		
1920	502	3rd year, Makara, śu. tritīyā, Friday, Avittam = A.D. 1120, December 24, Friday; '98; '99.
"	512	7th year, Vṛischika, śu. ashtamī, Saturday, Pūrva-phalguṇa. Nak. Pūrva-phalguṇa and śu. ashtamī cannot combine in the month of Vṛischika. Perhaps A.D. 1124, November 15, Saturday is the date intended. In this case the Nak. was Śatabhishaj which ended at '97 the next day.
<i>Rājakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōladēva.</i>		
"	517	7th year, Tulā, ba. daśamī, Chitra, Saturday [Vishu]. Ba. 10 and "Chitra" cannot combine in the month of Tulā.
<i>Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōladēva (II).</i>		
"	496	7 + 1st year, Mithuna, Monday, Śravaṇa = A.D. 1131, June 15, Monday; '38. The tithi was ba. 3 which ended at '54 on Monday.
<i>Parakēsarivarman alias Tribhuvanachakravartin Rājārāja (II).</i>		
"	521	6th year, Mēsha, śu. pañchamī, Ārdra = A.D. 1152, April 11, Friday; '76; '88.
<i>Rājārājādēva (II).</i>		
"	707	Śaka 108*, Regnal year 18, Chaitra, śu. 9, Monday = A.D. 1165, March 22, Monday; f.d.t. '09. The Śaka date is 1087.
"	708	Śaka 1088, Regnal year 21, Pausya, śu. 1, Sunday, Uttarayana-Saṅkrānti = A.D. 1166, December 25, Sunday; '33. Saṅkrānti in inscriptions does not always mean an astronomical Saṅkrānti, but, in this case, the day in question was the first of the Solar month Makara or Tai, and therefore a proper Saṅkrānti.
<i>Rājakēsarivarman alias Tribhuvanachakravartin Rājādhirāja (II).</i>		
"	504	6th year, śu. trayōdaśī, Wednesday, Pushya. The details given correspond to A.D. 1168, January 24, Wednesday; '50; f.d.n. '22. The month was Kumbha.
<i>Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III).</i>		
"	526	4th year, Mēsha, Wednesday, [Anurādhā] = A.D. 1182, April 21, Wednesday; '98.
1921	22	6th year, Mēsha, śu. Friday, Hasta, daśamī. The details given seem to be incorrect in one or more respects.
"	24	20th year, Mēsha, śu. trayōdaśī, Saturday, Rōhini = A.D. 1199, April 24, Saturday; '89; '46. Śu. 13 and Nak. Rōhini cannot combine in Mēsha month. Śu. di. is evidently a mistake for ba. di.
<i>Tribhuvanachakravartin Rājārājādēva (III).</i>		
"	511	27th year, Kumbha, śu. Tuesday, Aśvati. Probably A.D. 1243, January 27, Tuesday; '76. The tithi was shashthī which was current till '94.
"	525	15th year, Dhanus, ba. pañchamī, Wednesday, Śatabhishaj. Ba. 5 and "Śatabhishaj" cannot combine in the month of Dhanus, but they may combine in Mithuna.
"	2	27th year, Tulā, ba. ekādaśī, Tuesday, Uttiram = A.D. 1242, October 21, Tuesday; '87; f.d.n. '19.
CHOLA-CHALUKYA.		
<i>Rājārājādēva (II).</i>		
1920	703	Śaka 10[9]5, Regnal year 2[6], Chaitra, ba. 13. Friday, Saṅkrānti = A.D. 1172, March 24, Friday; '17.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1920-21—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
CHOLA CHALUKYA— <i>cont.</i>		
<i>Rājārājādēva</i> — <i>cont.</i>		
1920	704	Śaka 1094. Regnal year 26. Pausya, śu. 2, Sunday, Uttarāyana-Saṅkrānti = A.D. 1172, December 18, Monday; the week-day quoted in the inscription is a mistake.
"	705	Śaka 10[62], Regnal year [8], Bhādrapada, śu. 5, Monday, Dakṣiṇāyana-Saṅkrānti = A.D. 1140, August 19, Monday; '68.
<i>Kulōttunga-Chōḍadēva.</i>		
"	711	Śaka 10 [84], Regnal year 9, Chaitra, ba. 5, Tuesday, Vishnu-Saṅkrānti = A.D. 1163, March 26, Tuesday; '71.
PANDYA.		
<i>Kōṇērinmaikondāy Sundara-Pāṇḍyādēva.</i>		
1921	41	12th year, śu. chaturdaśī, Friday, Rēvatī = A.D. 1228, October 13, Friday; '93; '64. The month not cited in the inscription is Tulā. The reign was that of Māravarman Sundara-Pāṇḍya I.
<i>Jatāvarman Tribhuvanachakravartin Vīra-Pāṇḍyādēva.</i>		
1920	623	14th year, Tulā, ba. trayōdaśī, Wednesday, Chitra. The details correspond to A.D. 1266, October 27, Wednesday; '71; '81. At page 85 of the <i>Annual Report</i> for 1919-20, Mr. L. D. Swamikannu Pillai finds that about half the number of dates of this Vīra-Pāṇḍya point to A.D. 1254 as the commencement of his reign and about half to A.D. 1253 or possibly to A.D. 1281. The present date belongs to the category of the latter half.
<i>Māravarman Tribhuvanachakravartin Kulasekharaḍēva (I).</i>		
"	476	40th year, Makara, ba. daśamī, Thursday, Anushā = A.D. 1308, January 18, Thursday; f. d. t. '33; '74.
"	569	36th year, Mēsha, ba. daśamī, Wednesday, Śravaṇa = A.D. 1304, March 30, Monday. Ba. daśamī commenced at '69 and the Nak Śravaṇa was current till '71 on Monday. If this be the date intended the week day Wednesday must be a mistake for Monday. In the reign of Māravarman Kulasekhara II which began in March 1314 A.D., there is a date, Wednesday, 31st March, 1350 A.D. (which would be in the 36th-year of his reign); on this day Nak Śravaṇa commenced at '86 of the day but ba. daśamī did not begin till '98 on the next day, Thursday.
<i>Jatāvarman Tribhuvanachakravartin Sundara-Pāṇḍyādēva.</i>		
"	529	24th year, Makara, ba. śekādaśī, Tuesday, Anurādhā = A.D. 1301, December 26, Tuesday; '70; f.d.n. '03. The details work correctly if we take A.D. 1277 as the commencement of the reign.
"	571	11th year, Kumbha, ba. daśamī, Saturday, Mrigaśirsha. Ba. di. is evidently a mistake for śu. di. for ba. 10 and "Mrigaśirsha" cannot combine in Kumbha month. The probable date is A.D. 1314, January 26, Saturday; '99; f.d.n. '38, which would be in the 11th year of Jatāvarman Sundara-Pāṇḍya whose reign commenced in A.D. 1303.
<i>Perumāḷ Sundara-Pāṇḍyādēva.</i>		
"	570	15th year, Mēsha, śu. saptamī, Wednesday, Punarpūṣam. = A.D. 1292, March 26, Wednesday; '77; f.d.n. '31. This was in the 15th year of the reign of Jatāvarman Sundara-Pāṇḍyādēva whose reign began, according to the note on page 97 of the <i>Annual Report</i> for 1915-16, between 28th February and 14th March A.D. 1277.

APPENDIX F.—Dates from Appendices A, B and C to the Annual Report for 1920-21—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYA—cont.		
<i>Mānavarman Tribhuvanachakravartin Kulāśekhara-deva (II).</i>		
1920	509 & 510	4th year, Kannī, ba. tritīyā, Saturday, Kārtigai = A.D. 1317, September 24; 43. "Kārtigai" commenced at '09 on Saturday.
VIJAYANAGARA DYNASTY I.		
<i>Vīra Kumāra-Kampana-Udaiyār, son of Vīra Bokkana-Udaiyār.</i>		
1921	27	Śaka 128 [9], Plavaṅga, Mēsha, śu. ēkādaśī, Monday, Uttiram = A.D. 1367, April 11, Sunday; '56; f.d.n. '52. Either the week-day quoted in the inscription is a mistake, or ēkādaśī is a mistake for dvādaśī.
"	108	Saumya, Makara, śu. prathamā, Sunday, Śravaṇa = A.D. 1369, December 30, Sunday; '62; f.d.n. '17.
"	110	Plavaṅga, Karkātaka, śu. saptamī, Sunday, Hasta = A.D. 1367, July 4, Sunday; '97; '48.
<i>Kampana-Udaiyār.</i>		
"	1	Kilaka, Karkātaka, śu. pañchamī, Friday, Mūla. Śu 5 and even ba. 5 cannot combine with nak. Mūla in Karkātaka month.
"	52	Kilaka, Karkātaka, śu. Friday. Details not enough for verification.
<i>Ariyāna-Udaiyār (Harihara II).</i>		
"	122	Śaka 1302, Raudri, Makara, ba. ēkādaśī, Monday, Mūla = A.D. 1381, January 21, Monday; f.d.n. '32.
<i>Dēvarāya I.</i>		
1920	401	Śaka 1331, Sarva [jit], Jyēsthā, śu. 5, Saturday, Lunar-eclipse = A.D. 1407, May 21, Saturday. Pañchamī tithi is evidently a mistake for Paurṇimā or pañchadaśī.
"	486	Sarvadhāri, Vriśchika, śu. dasamī, Monday, Rēvati = A.D. 1408, October 29, Monday; '72. The Nak. was Pūrva-Bhādrapada and not Rēvati as cited in the inscription.
<i>Vīrūpāksha (II), son of Dēvarāya-Mahārāya (II).</i>		
1921	120	Śaka 13[9]3, Khara, Karkātaka, śu. pañchamī, Sunday, Mūla. Śu. 5 and "Mūla" cannot combine in Karkātaka month. Probably the date is A.D. 1471, July 21, Sunday; f.d.t. '40. The Nak. Uttara-Phalgunī ended at '60 on Sunday and "Hasta" then commenced.
<i>Rājāśekhara-rāya, son of Dēvarāya-Mahārāya (II).</i>		
"	121	Śaka 1392, Vikṛiti, Makara, ba. Sunday, amāvāsyā, Tira[vōṇam] = A.D. 1471, June 20, Sunday; f.d.t. '31; f.d.n. '19.
<i>Immaḍi-Narasimharāya.</i>		
1920	429	Śaka 1419, Piṅgaḷa, Chaitra, śu. 9, Saturday. Probably A.D. 1498, March 31, Saturday; f.d.t. '10. This date falls in the beginning of the cyclic year Kālayukti. Piṅgaḷa had come to an end on Tuesday, 27th March, i.e., 4 days before.
VIJAYANAGARA DYNASTY II.		
<i>Kṛishṇadēvarāya.</i>		
"	450	Śaka 1446, Tārana, Māgha, śu. 7, Monday = A.D. 1525, January 30, Monday. The Nak. was Bharaṇī which was current till '90 on Monday.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1920-21—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA DYNASTY II—cont.		
<i>Krishnadevārāya</i> —cont.		
1920	466	Śaka 1440, Īsvara, Mithuna, śu. pañchamī, Śravana. Irregular.
1921	105	Śaka 14[41], Bahudānya, Chittirai, Saturday, Pushya, saptamī, Śūla-yōgam = A.D. 1518, April 17, Saturday; '67; '44. The <i>tithi</i> was śu. 7.
1920	367	Śaka 1448, Vyaya, Kārttika, śu. 12, Thursday. The nearest date is A.D. 1526, October 17, Wednesday. The week-day appears to be a mistake.
<i>Achyutadēva-Mahārāya</i> .		
"	487	Śaka 1451, Vikṛiti, Kumbha, ba. chaturdaśī, Wednesday, Śivarātri = A.D. 1531, February 15, Wednesday; f.d.t. '19.
<i>Satāśivadēva-Mahārāya</i> .		
"	331	Śaka 147*, Ānanda, Adhika-Āshādhā, śu. 15, Lunar-eclipse = A.D. 1554, June 15, Friday. There was a lunar-eclipse on this day.
"	340	Śaka 1478, Rakshasa, Śravana, ba. 5, Thursday. = A.D. 1555, August 7. The week-day was Wednesday and not Thursday.
"	344	Śaka 1474, Paridhāvi, Kārttika, śu. 12, Saturday = A.D. 1552, October 29, Saturday; '17; the Nak. was "Rēvatī" which was current till '74 on Saturday.
"	384	Śaka 1469, Plavaṅga, Bhādrapada, śu. 15, Tuesday = A.D. 1547, August 30, Tuesday; '84; "Satābhishaj" was current till '17 on Tuesday.
"	402	Śaka 1476, Pramādi, Māgha, śu. 7, Tuesday = A.D. 1554, January 9, Tuesday; f.d.t. '39. Nak. Rēvatī was current till '86 on Tuesday.
"	461	Śaka 1485, Rudhirōdgārin, Āshādhā, śu. 15, Lunar-eclipse = A.D. 1563, July 5, Monday. There was a lunar-eclipse on the day in question.
"	636	Śaka 148 [9], Māgha, Prabhava, śu. śkādaśī. Can be calculated, but cannot be verified.
"	694	Śaka 1470, Kīlaka, Māgasīra, śu. 11, Thursday. The date intended is apparently A.D. 1548, November 11, Sunday; '98. The week-day quoted in the inscription seems to be a mistake.
1921	88	Śaka 14 [2] 4, Dunmati, Makara, śu. chaturdaśī, Monday. Śu. 14 in Makara month in the cyclic year Dunmati did not fall on a Monday. In the absence of the Nakshatra, the date cannot be verified. A.D. 1502, January 21 or 22 might be the probable date.
VIJAYANAGARA DYNASTY III.		
<i>Śrīraṅgadēva-Mahārāya II.</i>		
1921	25	Śaka 1506, Tārana, Śimha, śu. chaturdaśī, Monday, Śravishta = A.D. 1584, August 10, Monday; '25; '99.
"	30	Śaka 1500, Bahudānya, Āshādhā, śu. Monday, pañchamī, Hasta = A.D. 1578, June 9, Monday; f.d.t. '36; the Nak. quoted in the inscription is evidently a mistake. It must be either Āślēsha or Māgha.
"	31	Śaka 1506, Tārana, Śimha, śu. Hasta, pañchamī, Friday = A.D. 1584, July 31, Friday; '76; '23.
"	32	Śaka 1504, Chitrabhanu, Śimha, śu. Pushya, dvādaśī, Saturday. Śu. 12 and Nak. Pushya cannot combine in Śimha-month, but ba. 12 and "Pushya" can combine in that month. They did combine on Wednesday, 15th August, A.D. 1582. The week-day quoted in the inscription appears to be a mistake.

APPENDIX F.—Dates from Appendices A, B and C to the Annual Report for 1920-21—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>VIJAYANAGARA DYNASTY III—cont.</i>		
<i>Veṅkaṭapatirāyadēva.</i>		
1921	7	Śaka 1519, Hēvilambi, Vriśchika, śu. pañchamī, Monday, Ārdra = A.D. 1597, May 9, Monday. Śu. 5 is evidently a mistake for Śu. 4.
"	10	Śaka 1515, Vijaya, Simha, śu. trayōdasi, Wednesday, Avittam = A.D. 1593, August 29, Wednesday; 66; 87.
"	33	Śaka 1509, Sarvajit, Vaiśakha, śu. Monday, pañchamī, Hasta. In the cyclic year Sarvajit there was an Adhika-Vaiśakha and a Nija-Vaiśaka in neither of which there was a concurrence of śu. 5 and Nak. Hastā.
"	34	Śaka 1508, Vyaya, Āshādha, śu. Monday, pañchamī, Hasta. The details given seem to be erroneous in one or more respects.
<i>WESTERN CHALUKYA.</i>		
<i>Tribhuvanamallaçēva.</i>		
1920	341	Chālukya-Vikrama year 45, Śubhakrit, Āsvīyuja, śu. Full-moon, Monday, Lunar-eclipse. There was a lunar-eclipse on Sunday, 17th September, A.D. 1122 in the cyclic year Śubhakrit. Perhaps this is the date intended.
"	393	Chālukya-Vikrama year 65, Durmati, Jyēshta, śu. 10, Sunday. Probably A.D. 1141, May 17, Saturday; 23.
"	406	Chālukya-Vikrama year 3 [8], Vijaya, Kārttika, śu. 9, Wednesday. Perhaps A.D. 1113, October 20, Monday. The week-day in the inscription is apparently a mistake.
"	414	Chālukya-Vikrama year 7, Dundhubhi, Pushya, ba. [5, Wednesday] = A.D. 1083, January 11, Wednesday; 62.
"	439	Chālukya-Vikrama year 4, [Si]ddhārthi, Pushya, amāvāsya, Thursday, Uttarāyana-Samkrānti = A.D. 1079, December 26, Thursday.
<i>Bhūlōkamalla.</i>		
"	337	Chālukya-Bhūlōkamalla year 10, Rākshasa, Jyēshta, śu. 3, Sunday, Uttarāyana-Samkrānti = A.D. 1135, May 17, Friday; 87. The week-day quoted in the inscription is evidently a mistake.
<i>EASTERN CHALUKYA.</i>		
<i>Sarvalōkāśrāya Śrī Viṣṇuwardhana-Mahārāja.</i>		
"	739	Śaka 1109, Āsvayuja, śu. 5, Tuesday, Regnal year lost = A.D. 1188, September 27, Tuesday; 04.
"	743	Śaka 1063, Regnal year 1 [5], Pushya, ba. 10, Wednesday, Uttarāyana = A.D. 1141, December 24, Wednesday; 73.
"	748	Regnal year 17, Śrāvana, Paurṇimā, Saturday, Lunar-eclipse = A.D. 1142, August 8, Saturday. There was a lunar-eclipse on the day in question.
<i>Nārāyana Pratāpachakravartī Simhaçadēva.</i>		
1920	345	18th year, 1137, Yuva, Vaiśakha, śu. 10, Thursday. Probably A.D. 1215, April 10, Friday; 95. The week-day in the inscription is a mistake.
<i>Mahā-Chittarasa.</i>		
"	356	Chālukya-Vikrama year 47, Śubhakrit, Āsvayuja, śu. 13, Monday. Śu. 13 fell on a Sunday in the month of Āsvayuja. Perhaps the date is A.D. 1122, October 15, Sunday.
<i>VELANANDU.</i>		
<i>Mahāmaṇḍalēśvara Rājendra-Chōḍadēva.</i>		
"	631	Śaka 1054, Kārttika, ba. dvādasi, Sunday = A.D. 1132, November 6, Sunday 55. "Chitra" was current till 67 on Sunday.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1920-21—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
KOLANI.		
<i>Mahāmaṇḍalēśvara Okkettugaṇḍa.</i>		
1920	728	Śaka 10[47], Makara, ba. 11, Friday = A.D. 1125, January 2, Friday; ·28.
<i>Tribhuvanachakravartin Vijayagaṇḍagōpāladēva.</i>		
1921	38	13th year, Kumbha, ba. Monday, tṛitīyā, Rēvatī. Ba. di. is evidently a mistake for śu. di. Two possible dates are — (1) A.D. 1260, February 16, Monday; ·02; ·16. (2) A.D. 1263, February 12, Monday; ·71; f.d.n. ·03.
"	40	15th year, Tai 13, Monday, daśamī, Uttirāḍam. Ba. 10 and śu. 10 cannot combine with Nak. Uttirāḍam in the month of Tai. The details given seem to be erroneous in one or more respects.
<i>Śambuvārāya.</i>		
"	42	17th year, Kumbha, śu. Friday, daśamī, Ārdrā = A.D. 1339, February 19, Friday; ·93; ·50.
"	48	18th year, Mithuna, śu. trayōdaśī, Sunday, Hasta = Śu. 13 and Nak. Hasta cannot combine in Mithuna month. Perhaps the date intended is Sunday, June 20, A.D. 1339; ·15; the Nak. was Jyēṣṭhā, which was current till ·29.
<i>Rājanārāyaṇa-Śambuvārāya.</i>		
1920	483	8th year, Karkatāka, śu. tṛitīyā, [Sunday], Makhā = A.D. 1345, July 3, Sunday; ·03; ·22.
1921	49	7th year, Sīma, śu. Friday, Rēvatī = A.D. 1344, July 30, Friday; ·77. The tithi was pañchamī, which was current till ·87 on Friday.
KAKATTIYA.		
<i>Mahāmaṇḍalēśvara Rudradēva-Mahārājā.</i>		
1920	660	Śaka 1192, Chaitra, śu. 13, Thursday = A.D. 1271, March 26, Thursday; ·05.
"	718	Śaka 1198, [Dhā]tu, Mārga [śira], ba. 7, Thursday — A.D. 1276, November 13, Friday; f.d.t. ·53. The week-day in the inscription seems to be a mistake.
<i>Mhāmaṇḍalēśvara Pratāpa-Rudradēva.</i>		
"	715	Śaka 1239, Piṅga, Jyēṣṭhā, śu. 8, Thursday = A.D. 1317, May 19, Thursday; ·41.
GOLKONDA.		
<i>Mahamandu Khullī Pādāśaha.</i>		
"	750	Śaka 1505, Svabhānu, Āśvina [Āsvina?], śu. 10, Saturday. Perhaps A.D. 1588, September 15, Sunday; f.d.t. ·57. The week-day in the inscription may be an error.
MISCELLANEOUS.		
1920	332	Śaka 1477, Rāshasa, Vaiśākha, śu. 1, Sunday = A.D. 1555, April 21, Sunday; f.d.t. ·10.
"	347	Śaka 1487, Yuva, Śrāvana, śu. 15, Thursday = A.D. 1515, July 25, The week-day was Wednesday, and not Thursday. There was a lunar-eclipse on this day.
"	352	Chāluṅga-Vikrama year Vijaya, Chaitra, amāvāsya, Monday, Solar-eclipse = A.D. 1113, March 19, Wednesday, on which day there was a solar-eclipse. The week-day quoted in the inscription is a mistake.

APPENDIX F.—Dates from Appendices A, B and C to the Annual Report for 1920-21—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS—cont.		
1920	378	Śaka 1644, Subhakrit, Nijā-Śrāvaṇa, śu. 3, Saturday = A.D. 1722, August 4, Saturday; 21. The nak. was Uttara-Phalguni which was current till 35.
"	425	Śaka 1481, Siddhartin, Śrāvaṇa, śu. 15, Saturday. Probably A.D. 1559, July 18, Tuesday. The week-day quoted in the inscription appears to be a mistake.
"	434	Chālukya-Vikrama year 6, Dundubhi, Margaśira, ba. 13, Monday = A.D. 1082, December 19, Monday; f.d.t. 43.
"	435	Chāgadēva's year, Rakshasa, Chaitra, amāvāsyā, Monday. The cyclic year quoted did not occur in the reign of either Jagadēkamalla I or II.
"	440	Chālukya-Vikrama year 55, Sādhāraṇa, Pushya, śu. 10, Thursday, Uttarāyana-Saṅkrānti = A.D. 1130, December 11, Thursday; 93.
"	505	Śaka 1182, Makara, ba. pañchamī, Sunday, Chittirai = A.D. 1261, January 23, Sunday; 14; 69.
"	507	Śaka 1182, Māgha, ba. daśamī, Wednesday, Anurādhā, Siddhayōga = A.D. 1261, January 26, Wednesday; f.d.t. 73; 53.
"	654	Śaka 1418, Subhakrit (wrong); Kārttika, śu. 15, Thursday. Subhakrit falls in Śaka 1404 = A.D. 1482. In this year śu. 15 in Kārttika month falls on Sunday, 24th November, A.D. 1482. Even in Śaka 1418, śu. 15 in the given month falls on Sunday, 20th November, A.D. 1496. In both cases the week-day is not Thursday as quoted in the inscription.
"	667	Śaka 1225, Krōdhi, Chaitra, śu. 1, Thursday = A.D. 1305, February 25, Thursday; 41; the nak. was Uttara-Bhādrapada, which was current till 62.
"	674	Śaka 1026, Tārana, Śrāvaṇa, ba. 13, Thursday = A.D. 1104, August 19, Friday; f.d.t. 31. The week-day in the inscription is a mistake.
"	680	Śaka 1351, Saumya, Āshādhā, śu. 11, Monday = A.D. 1429, June 13, Monday; 30. Nak. Viśākha was current till 74.
"	681	Śaka 1602, Raudri, Śrāvaṇa, śu. 10, Sunday = A.D. 1680, July 25, Sunday; f.d.t. 12.
"	688	Śaka 11[50], Āshādhā, śu. 5, Thursday = A.D. 1228, June 8, Thursday; 76.
"	690	Śaka 1240, Kālayukti, Pushya, śu. 3, Tuesday, Makara-Saṅkrānti = A.D. 1319, December 26, Tuesday; 70.
"	691	Śaka 1181, Āshādhā, śu. 6, Friday, Dakṣiṇāyana-Saṅkrānti = A.D. 1259, June 27, Friday; 86. Nak. Uttara-Phalguni was current till 72.
"	717	Śaka 1136, Bhava, Kārttika, śu. 8, Sunday = A.D. 1214, October 12, Sunday; 87.
"	720	Śaka 11[5]8, Chaitra, śu. 6, Wednesday. Perhaps A.D. 1237, March 4, Wednesday; 20.
"	725	Śaka 1236, Ananda, Chaitra, śu. 1, Thursday = A.D. 1315, March 6, Thursday; f.d.t. 27.
"	729	Śaka 1199, Kārttika, śu. 13, Monday. In Śaka 1199 there was an Adhika-Kārttika and a Nijā-Kārttika in both of which śu. 13 fell on a Monday. The two dates are:— (1) A.D. 1277, October 11, Monday; 20. (2) A.D. 1277, November 8, Monday; f.d.t. 98.
"	733	Śaka 1181, Āshādhā, śu. 5, Friday, Uttarāyana = A.D. 1258, June 7, Friday; 96.
1921	26	Śaka 1448, Sarvajit, Mēsha, śu. trayōdaśī, Saturday, Uttirām = A.D. 1527, April 13, Saturday; f.d.t. 56; 56.
"	35	Śaka 1378, Dhātu, Rishabha, śu. pañchamī, Monday, Svāti. Śu. 5 and even ba. 5 cannot combine with "Svāti" in Rishabha month.
"	50	Śaka 1600, Kālayukti, Vriśchika, śu. di. Śatabhishaj, daśamī, Wednesday = A.D. 1678, November 13, Wednesday; 65. The nak. was Uttara-Bhādrapada and not Śatabhishaj.

II

THE WESTERN CHALUKYAS OF BADAMI.

Among the inscriptions copied in the Gooty taluk of the Anantapur district are five records belonging to the early dynasty of the Chālukyas of Bādāmi. No. 343 of 1920 coming from Peddavadugūru registers the confirmation by Bānarāja of the *sarvamānya* gift of the village Nādanūru reported to have been originally made by

Satyāśraya-Pulakēśin II.

Eṛeyiti (or Eṛeti)-aḍigaḷ on the occasion of his success in an encounter with

Ranavikrama at the village of Nādanūru. Ranavikrama is definitely known to have been a title of Pulakēśin I. But in this inscription it has to be taken as the other form of Ranavikrānta which was the title of Maṅgalēśa, the paternal uncle and enemy of Pulakēśin II who flourished about A.D. 609-642 (Dr. Fleet's *Kan. dyns.* Bombay Gazetteer, Vol. I, Pt. II, Table opposite page 336). Pulakēśin II had the surname Eṛeya, (*Epigraphia Indica*, Vol. VII—App. No. 16) and Eṛeyiti-aḍigaḷ is therefore identical with Eṛeya i.e., Pulakēśin II. The village Peddavadugūru where the record is found was at this period called Nādanūru and this was an *agrahāra* village under the management of twenty-seven *Mahājānas* who made gifts of land jointly.

2. No. 364 of 1920 belongs to Vikramāditya I and is probably the only Telugu inscription known hitherto of his period. It is dated in the 27th year of the king who reigned, according to Dr. Fleet, from A.D. 655 to 680 and may therefore be taken to extend the period of his reign beyond 25 years. Dr. Kiellhorn thinks that Vikramāditya reigned till A.D. 686. Nos. 333 and 359 of 1920 belong to Vijayā-

Vikramāditya I and his grandson Vijayā-

ditya Satyāśraya, the son of Vinayāditya and the grandson of Vikramāditya I who, according to Dr. Fleet (Table opposite

page 336, Bombay Gazetteer, Vol. I, Part II), ruled from about A.D. 696 to 733-734 A.D. The latter record, dated in the 23rd year of his reign, may be assigned to A.D. 719-720. It is also one of the few early Telugu inscriptions found in this part of the country like the one noticed above. It refers to a battle in which the rulers of the Turamara-*vishaya* were vanquished (on behalf of the king) by the chief Vikramāditya Bali Indra-Bānarāja, son of Narasiṃha-Bānarāja. From page 369 of the *Bombay Gazetteer*, Vol. I, Part II, we know that Vinayāditya, the father of Vijayāditya, had encamped at the village Chitrasēdu in the Toramara-*vishaya* about June A.D. 692. The mention of a fight with the rulers of this *vishaya* in the time of Vijayāditya suggests clearly that this part of the country was invaded by enemies (probably the Pallavas or their feudatories from the south-east of it) some time between A.D. 692 and 720 and temporarily occupied by them. The Bāna chiefs mentioned above, governed this territory as vassals of the Western Chālukya kings as shown by other inscriptions (Nos. 333 and 343 of 1920). The former of the last-mentioned inscriptions records the gift of different kinds of land called *erekādu* (black soil), *kesukādu* (jungle grown with *kesu* shrubs) and *madikādu* (jungle grown with the *maḍi* plants) as *pannasa*. The names of the persons that measured these *talapare* and the *erekādu* lands are also mentioned. The Turamara-*vishaya* of the inscriptions is identical with the Toramara-*vishaya* noticed by Dr. Fleet. Chitrasēdu, where Vinayāditya encamped, is the modern Chitrachēdu in the Gooty taluk. So it may be safely inferred that the country covered by the modern Gooty taluk formed

Gooty province—the ancient Turamara-

the whole or part of the ancient Turamara-*vishaya*. The village Pulagicheruvu in which land is said to have

been given (No. 359 of 1920) might be the same as the modern Poliki in this taluk.

3. Inscription No. 346 of 1920 may be attributed to king Kirtivarman II of this dynasty because of the fullness of the titles applied to him and also on grounds of palaeography. Stone inscriptions of Vijayāditya and Kirtivarman II are also found in the Alur taluk of the adjoining Bellary district. (See *Annual Report on Epigraphy* for 1920, page 100, paragraph 14).

THE CHALUKYAS OF KALYANI.

4. Of the Chālukya kings of Kalyāni, Jagadekamalla Jayasimha II is the earliest mentioned in the inscriptions of the year under review. To this king belongs No. 339 of 1920 which is much damaged. It is dated in the 4th year of his reign and mentions an officer of the king called Singi-nāyaka.

Jayasimha II.

5. Of his son and successor Trailōkyamalla Sōmēśvara I (A.D. 1044-1068) we have only one record (No. 392 of 1920) dated in Śaka 981, Vikāri. The other epithet of the king, viz., Ābhavamalla, is missing in this inscription. But it mentions for the first time now, a Chōla subordinate of his named Mahāmandalēśvara Chiddana-Chōla-Mahārāja who was ruling over the Sindavādi Thousand province. This is the first and the only Chōla vassal of the king known so far. He bears the usual *birudas* of the Chōla chiefs, namely, "the illuminating gem of the family of Karikāla" and "the lord of Kāñchīpura". He bears also the personal titles Ayyanasingha and Chōla-Nārāyaṇa. It is evident from this that the advance of Sōmēśvara I to the south was successful even before the death of the Chōla king Rajēndradēva in or before A.D. 1071 (*Kan. dyns. Bombay Gazetteer, Vol. I, Part II, page 441*) and that the Chōla chiefs acknowledged his authority even so early as A.D. 1059 (Śaka 981). The inscription states that the Chālukya emperor (*chakravarti*) went on an expedition to the south, presumably against the Chōla country and that Manneya Saṅkarasa of Kondakunde was governing the country during his absence. It records an interesting incident of three *gāvundās* in consultation with two Brahmans, accusing before the king—or his officers—(*rājagāmitanam-gaidu*), a certain Gundamayya of having misappropriated their legitimate holding in (the village) Doddakālikhikallu (the modern Dōnekallu from which the inscription comes), of impudently claiming the village as his own and enjoying the *umbali* for three years. When the matter came up for enquiry it was proposed that if any one of the three *gāvundās* gave up his life (in proof of the allegation) not only his original share would be restored to him but he would also be given extra land with title to bequeath it to his posterity. Nirjara-*gāvunda*, one of the three *gāvundās*, accepted the ordeal and stabbed himself to death, expressing his wish that his son Māchi-*gāvunda* might inherit his entire land. Out of the land so recovered and the land newly earned a *vritti* was given by Māchi-*gāvunda* to the two Brahmans Chiddaya and Jakkaya who originally gave counsel to the three *gāvundās*.

Trailōkyamalla Sōmēśvara I.

His Chōla vassal.

6. Of Vikramāditya VI we have seven inscriptions from the Gooty taluk (Nos. 341, 406, 410, 414, 439, 451 and 455 of 1920) ranging in date from Śaka 994 i.e., four years before he founded his Chālukya-Vikrama era to the 45th year of the era i.e., Śaka 1043. From Kollūru, Tenali taluk, Guntur district, come three inscriptions of this king. One of these, No. 700 of 1920, dated in the 40th year of his reign, mentions his general Anantapāla-Daṇḍanāyaka. No. 714 of 1920, which is much damaged and has no date, records a gift made by the same general. Still it is interesting in so far as it gives the names of the parents of Anantapāla, viz., the general Mahēśvara and his wife Pāmpādēvī, and of his three brothers Nārāyaṇa, Vāmana and Lakkaṇa not known till now from other inscriptions. We also learn that the family belonged to the Bhāradvāja-*gōtra*. Three other inscriptions, Nos. 434, 325 and 356 of 1920 though not actually mentioning him as the sovereign, are dated in the years 6, 14 and 47 of the Chālukya-Vikrama era, respectively, and must hence be assigned to his reign. In No. 439 of 1920, which is dated in the 4th year of the Chālukya-Vikrama era, is mentioned the Chōla subordinate of the king, Mahāmandalēśvara Maṅgarasa who was ruling over the Matte Three-hundred and Kaneyakallu Three-hundred districts. Another Chōla subordinate of the king is mentioned in No. 414 of 1920, dated in the 7th year of the Chālukya-Vikrama era. He is called Iṇṇiva-Maṅgarasa. From the identity of the *prasaṣtis* applied to this chief and to the Maṅgarasa noticed above and from the proximity of the dates of the two records, it may be inferred that the same Chōla chief is referred

Vikramāditya VI.

His Chōla subordinates.

to in both the records. No. 410 of 1920 of the king dated in Virōdhi (i.e., Śaka 1032) mentions a Chōla subordinate Mahāmandalēśvara Ghaṭeyāṅka. . . . whose capital was at Kaneyakallu. These Chōla subordinates of the king are known now for the first time.

7. A word about the division Sindavādi Thousand seems to be necessary here. From inscription No. 439 of 1915 it is seen that about Śaka 976 it was under the rule of a Nolamba-Pallava chief. About Śaka 981, the country was governed by a Chōla chief named Chiddanadēva-Chōla-Mahārāja (No. 392 of 1920). And again by Śaka years 1036 and 1045 the country was under the rule of prince Kumāra-Tailapa who was governing it from his capital at Tumbula (Nos. 406 and 341 of 1920). Thus it appears as if the administration of the provinces during the Chālukya times did not go by heredity but by appointments made by the king. This view is borne out by the statement explicitly made in No. 406 of 1920, that the king himself "while governing from his capital Manneyakere in the 38th year of the Chālukya-Vikrama era gave to Kumāra-Tailapadēva, as a favour, the Sindavādi Thousand country." King Vikramāditya himself had two capitals—Kalyāna and Manneyakere. Of these, the former must have been the chief capital, since in No. 414 of 1920 it is called '*siravīdu*' (chief residence). Dr. Fleet observes (*Kan. dyns.* Bombay Gazetteer, Vol. I, Part II, p. 450) that the king was ruling at Manneyakere in A.D. 1125-26. But here we have evidence in No. 406 of 1920 that he was residing there nearly a decade earlier.

8. The prince Mahāmandalēśvara Kumāra-Tailapadēva of the inscriptions Nos. 341, 352, 406 and 458 of 1920 is not mentioned in any other record hitherto known. He is called 'the delight of Chandaladēvi' in No. 352 of 1920. If

the expression has to be construed as referring to a son of Chandaladēvi, he must either be identical with Jayakarna, the eldest son of the king, or a brother of his, not known hitherto. In No. 325 of 1920, dated in Chālukya-Vikrama year 14, is mentioned for the first time, a general (*Dandanāyaka*) of the king, named Pōcharasa. A Bāna chief, Mahāmandalēśvara Chittarasa appears in No. 356 of 1920, dated in the 47th year of the Chālukya-Vikrama era. This chief must have been a tributary prince, though not a subordinate official of the king, and probably a descendant of the early Bāna chiefs who governed the Turamara-vishaya in the 8th and 9th centuries A. D. (see paragraph 2 above). In this inscription is mentioned a copper-plate grant issued by this chief. We already know of another Bāna subordinate of this king named Chikarasa mentioned in No. 566 of 1915.

9. The successor of Vikramāditya VI, viz., Sōmēśvara III who had the title *Bhūlōkamalla* is represented by a single inscription (No. 337 of 1920), dated in the 10th year of his reign, corresponding to Śaka 1058 and A.D. 1135-36. His records are generally dated in the year

of his own reign, calling it Chālukya-Bhūlōkamalla-*varsha*, dropping the Chālukya-Vikrama era started by his father. But an exception to this seems to be found in No. 440 of 1920, in which the name of the king is lost. It is dated in the Chālukya-Vikrama year 55 Sādhārana (Śaka 1053) which was the 5th year of Bhūlōkamalla. The subordinate chief Mahāmandalēśvara Irūṅgōla-Mahārāja of this record may be identified with Vīra-Irūṅgōla-Chōlamahārāja who, according to No. 695 of 1919, was a subordinate of the king. The record under review gives the King's well-known title *Sarvajñachakravarti* and calls him Bhūlōkamalla. It is interesting to note from this inscription that several State officials were present at the time of the gift recorded in it. They were (1) the *Mahāpradhāna* (chief minister), (2) *Antahpurādhyaksha* (superintendent of the harem), (3) *Karituragasāhanavergade* (minister for elephant forces and cavalry), (4) *Śrī-Karunam* (the chief accountant), (5) *Hirēsandhivigrahi* (the senior minister for foreign affairs), (6) *Pasāyita* (the master of the robes), (7) *Sēnādhipati* (general), (8) *Manēvergade* (palace comptroller), (9) *Hadapadava* (bearer of the betel-pouch), (10) *Kadidavergade* (secretary for correspondence), and (11) *Rājādhyaksha* (king's representative). This is the earliest among the records of this year to mention the name of Gutti. It also describes it as the headquarters of a commanding officer (*Dandanāyaka*).

10. It has been observed above that the Chālukya-Vikrama era was dropped by Sōmēśvara, III the son of Vikramāditya VI. But we have evidence in No. 393 of 1920, which belongs to a king called

Tribhuvanamalla Permādirāya 'ruling at Kalyāna.' Tribhuvanamalla Permādirāya who was

continued even after Sōmēśvara's time though only in very few cases. This inscription is dated in the 65th year of this era which corresponds to Durmati, Śaka 1064 (A.D. 1141-42). We have to infer here that Tribhuvanamalla was also a title of Perma-Jagadeśkamalla II of this line. The record gives the interesting and rare instance of the institution of a cowherd as a charity attached to a temple.

THE DEVAGIRI KINGS.

11. We have only one inscription in the year's collection which can be definitely said to belong to the dynasty of the Yādavas of Dēvagiri. This is No. 345 of 1920, dated in Śaka 1137 Yuva and in the 6th year of Rājanārāyaṇa Pratāpachakravartī Siṃhaladēva (i.e., Singhana). It is composed in verse and prose and the

Yādava Singhana.

Śenabōva (Karanam) Bācharasa is said to be the author of it. In this record

appears a Chōla subordinate of the king, named Mahāmandalēśvara Jagatāpu Dandidēva-Chōla-Mahārāja who was the son of Mahāmandalēśvara Madhurāntakadēva-Chōla-Mahārāja and was 'the lord of Hāmbulipura.' The name 'Jagatāpu Gutti-durga' given to the fort in the inscriptions of the Vijayanagara period must

Jagatāpu Gutti-durga.

have taken its origin from the name of this Chōla subordinate of the Yādava

king. The fort (durga) at Gutti must have either been built by this chief about A. D. 1215 or begun by him.

12. Inscription No. 409 of 1920, dated in Śaka 1425, Dundhubi, refers itself to the reign of a king named Kācha ruling over the Dēvagiri-rājya. This is rather too late a date for the Yādava dynasty. Kācha might be a local powerful chief of the time with authority extending up to or round about Dēvagiri. From Ferishta (Brigg's Vol. III, p. 348) we learn that just about this period, i.e., A. D. 1502, a combined attack was led by the Muhammadan rulers of the Deccan under the command of the Bahminy king Muhammad Shah against the Hindu princes of the south near Raichore (Raichur) and Beejanuggar (Vijayanagara). This shows that this part of the country was then under independent Hindu princes and Kācha must have been one of them. I am inclined to identify Kācha with the hitherto un-

Kāchabhūpa same as Kaśappudaya.

identified chief Kaśappudaya whom the

before capturing Kandanavōlu (i. e., Kurnool) (see *Epigraphia Indica*, Vol. XI, p. 328). It is apparently this chief that is mentioned in No. 399 of 1920 under the name Immadi Kāchapa-Vodeya.

THE EASTERN CHALUKYAS.

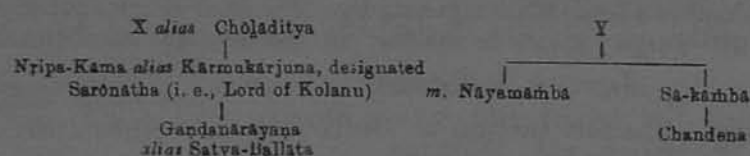
13. The earliest record of this dynasty secured this year is the copper-plate grant (No. 16 of Appendix A) belonging to the king Bādapa, a son of Yuddhamalla II who reigned from A.D. 927 to 934. The plates were lent to me for examination by Mr. K. V. Lakshmana Rao, M.A. They are five in number and measure 4½" high and 9¾" broad and are hung together on a ring 5" in diameter. A massive seal with a diameter of 3¼" is fixed on to the ring. On its surface are cut in relief the figures of the Crescent at the top and an *aṅkuśa* in the horizontal position below it with the legend *Śrī-Tribhuvanāṅkuśa* in two lines below the latter. Below the legend is the figure of the Boar standing on a lotus. The figure of the Sun is cut towards the proper left of the seal near the head of the boar.

14. From other copper-plates of this dynasty we learn that there was a series of civil wars for succession to the Eastern Chālukya throne from A.D. 925 onwards when the regular succession of Bēta Vijayāditya V, the son of Āmma I of the senior branch of the dynasty, was disturbed by the usurpation of Tādapa, the son of Yuddhamalla I. From No. I of Appendix A to the *Annual Report on Epigraphy* for 1917, page 117, we also learn that the reign of Āmma II was disturbed in the 12th year by his expedition to the north against king Kṛishna who must have been

none else than the Rāshtrakūṭa Krishna III. The latter evidently invaded the Trikalīṅga-country which is stated in the record under review to have belonged to his dominions. The expedition must have been undertaken at the instance

Bādapa.

of Bādapa who claims to have sought the help of the Vallabha (i.e., Rāshtrakūṭa) Krishnarāja and driven Amma from the country. It may safely be said that the grant was issued by the pretender Bādapa who styled himself Samastabuvanās-
raya Vijayāditya-Mahārāja, while Dānārṇava who reigned during Amma's absence in the north issued his grant in the name of Amma himself. Bādapa is already known to us from copper-plate No. 5 of 1908-09 with the titles Mahārājādhirāja and Paramēśvara. It is clear that during this troublous period the Chālukya country proper was divided between Dānārṇava who held influence over the Nātavādi-vishaya in the west while Bādapa of the present inscription held sway (perhaps temporarily) over the Velanāṇḍu-vishaya in the east. Tāla II, the younger brother of Bādapa, also made a gift of a village in the Velanāṇḍu-vishaya only. The present inscription bears no date; but it may, however, be assigned to the period immediately after A.D. 956, for we are told in the record issued by Dānārṇava that Amma left for the North after reigning (at first) for eleven years. In the present inscription is traced the line of chiefs given below :—



The epithet *Sarōnātha* applied to Nripa-Kāma suggests that the family must have been associated with Kolanu the chiefs of which are met with in some Telugu inscriptions (see paragraph 62 below). A certain Nripa-Kāma is noticed by Dr. Kielhorn (*Epigraphia Indica*, Vol. VII, App. No. 888) as belonging to the Chōla family.

His subordinate Gandanārāyaṇa, son of Nripa-Kāma. From the remarks on the palæography of the plates recording a grant made by him (Sewell's *List of Ant.* Vol. II, No. 174)

we can safely identify this chief with Nripa-Kāma, son of Chōlāditya of our record. The early Kolanu chiefs then, may have to be considered as a Chōla family settled in the North at Kolanu. This would give a very early date for Chōla migration into the Telugu country. The village Ārumbāka in the Velanāṇḍu-vishaya granted by the king Bādapa to Gandanārāyaṇa who again gave it to his cousin Chandena must be the same as the modern village Ārumbāka in the Repalle taluk of the Guntur district.

15. Of the later king Rājārāja I of the Eastern Chālukya dynasty have been found but two records (Nos. 663 and 671 of 1920) dated in the 37th and 41st years of his reign and in the Śaka years 980 and 983 respectively. The latter of these inscriptions refers to the Āruvēlu-Velanāṇḍu country. No. 672 of 1920 though not dated is engraved below No. 671 of 1920 in similar characters and so must belong to the same period.

Rājārāja I.

16. No. 738 of 1920 is dated in the 13th year of a Sarvalōkēśvara Vishnuvardhana-Mahārāja and refers to the construction of a *mandapa* called Karavāla-Bhairava-mandapa by Śrī Vijayādityadēva. This record may be assigned to king Kulōttuṅga-Chōla I, during whose reign his uncle Vijayāditya was the viceroy of Vēṅgī from A.D. 1063 to 1077. Karavāla-Bhairava was a surname of Vishnuvardhana, a member of the collateral branch of this dynasty (see *Annual Report on Epigraphy* for 1917 page 121, paragraph 29). It might have been also a title of Vijayāditya. Nos. 737 dated in the 15th year and Nos. 731, 746 and 748 of 1920 dated in the 17th year of a king with the same title may be assigned to this king. Of these No. 731 records a charity made by Śrī Chōdagangadēva who must be identified with Chōdaganga Rājārāja Vishnuvardhana who was ruling over Vēṅgī in the 17th year of Kulōttuṅga-Chōla I (vide *Epigraphia Indica*, Volume VII, Appendix, No. 571).

Kulōttuṅga-Chōla I.

Nos. 730, 732 and 747 of 1920 dated in Śaka 1011, 1013 and 1010 respectively (and in regnal years figures for which are damaged) may also be assigned to the same king. No. 730 refers to a Vira-Chōla who made a gift in Śaka 1011 (A.D. 1089). He may be identified with the king's son of that name who was the Viceroy of Vēngī from A.D. 1078 to 1100. Kulōttuṅga-Chōla II of this family is represented by four inscriptions (Nos. 697, 705, 711 and 743 of 1920) ranging from Śaka

Kulōttuṅga-Chōla II.

1059 (A.D. 1133) to Śaka 1064 (A.D. 1142). In Nos. 697, 705 and 711 coming

from Kollūru in the Tenali taluk he is called Kulōttuṅga-Chōla while in No. 743 which comes from Juttiga, he is called by the Chālukya title Sarvalōkāśraya Vishṇuvardhana Mahārāja. During the reign of the Chōla-Chālukyas when Vēngī was under a separate Viceroy subordinate to the Chōla throne, the custom in the northern portion of the territory, (i.e., Vēngī proper) seems to have been to designate the ruling monarch by the Chālukya title Vishṇuvardhana as in the case of Kulōttuṅga-Chōla I and Kulōttuṅga-Chōla II noticed above.

17. A few inscriptions of the time of Kulōttuṅga-Chōla II refer to the temple called Anantīśvara and Narēndrēśvara at Kollūru in the Tenali taluk. The former may be said to owe its origin to the general Anantapāla of the Western Chālukya king Vikramāditya VI in whose time it is first mentioned. The modern name of the

The Anantīśvara and Narēndrēśvara temples at Kollūru.

deity Anantabhōgēśvara is only a later day adaptation of 'Anantīśvara' and has no historical basis for it. The other

temple of Narēndrēśvara must be one of the 108 Śiva temples said to have been built by the Eastern Chālukya king Vijayāditya II Narēndra-Mrigarāja (A.D. 799 to 843). The existence of a temple of this name at West-Vipparru in the Tanuku taluk of the Kistna district was noticed in Nos. 841 to 845 of 1917. The temples at Vipparru and Kollūru must have been constructed by this king.

18. Rājarāja II, the son and successor of Kulōttuṅga-Chōla II, is represented by four records, Nos. 707, 708, 704 and 703 of 1920, ranging in date from the 18th year of his reign, Śaka 108[6] to his 26th year Śaka 1095. A copper-plate record of this

Rājarāja II.

king dated in Śaka 1091 and in the 23rd year of his reign has already been noticed

in the *Annual Report on Epigraphy* for 1917, pages 11 and 119. No. 703 dated in the 26th year supports the conclusion drawn therein that his rule lasted for nearly 27 years. To his reign belong also Nos. 695 and 696 of 1920 dated Śaka 1092 and 1095, though they do not mention him by name. The first of these records refers to the king's ancestor Vikrama-Chōla whose subordinate was Kandena the father of Rāma the donor in these two inscriptions.

19. No. 739 of 1920 dated in Śaka 1109 refers itself to a Sarvalōkāśraya Vishṇuvardhana-Mahārāja who must be identified with Vishṇuvardhana (son of Vijayāditya)

Later Vishṇuvardhana.

of the copper-plate grant No. 10 of 1916-17 dated in Śaka [11]27. Again,

the king Vishṇuvardhana of No. 745 of 1920 dated in Śaka 1177 (A.D. 1255-56) must have been a late member of this branch with a semblance of authority yet maintained and Mahādēva-chakravarti mentioned in this record may be taken as a descendant (probably grandson) of the chief Mahādēva of the Solar race figuring in the above mentioned copper-plate grant.

20. The inscriptions of Juttiga belonging to the 11th and 12th centuries of the Christian era invariably mention the *Sāni Three-Hundred* as associated with the

The *Sāni Three-hundred*.

sthānapatis in the management of the temple charities. In other instances the

sānis are mentioned along with *mānis* in connection with temple affairs. It is interesting to note that at this early period 300 women of the place had a voice in the temple management (No. 735 of 1920). The suffix *sāni* was applied to the names of married women as a mark of respect (Nos. 756 and 758 of 1920). What the nature and status of these *sānis* as a class were, it is difficult to state. It seems hazardous to put down all of them as prostitutes which the word now indicates in its degraded sense. Evidence there is in some inscriptions (Nos. 707 and 748 of 1920) of *sānis*

leading married lives. In these inscriptions is also mentioned the liquid measure *Mummaḍi-Bhima māna* which must have been named after the Eastern Chālukya king Vimalāditya who bore the title Mummaḍi-Bhima.

THE EASTERN GANGAS.

21. Two sets of copper-plates, Nos. 1 and 2 of Appendix A, belonging to this dynasty, have been examined during the year. These were sent to me by the Agent and Diwan to the Rajah of Parlakimedi. The first of these consists of three plates with slightly raised rims. The plates measure $6\frac{1}{2}$ " long and 3" broad. They are held together by a ring which measures $3\frac{3}{4}$ " in diameter. The ring carries a fixed circular seal 1" in diameter. On the surface of this is cut the relief figure of a bird (probably a Swan) in full view with its wing on either side flapping out and its head

Dēvēndravarma, son of Guṇārnava.

raised up. The record is dated in the 184th year of the 'glorious reign' (clearly

of the Gāṅgēya-vamśa) like many other records of this dynasty. The king, Mahārāja Dēvēndravarma, son of Guṇārnava, is identical with the king of the same name and parentage who issued the grant dated in the 183rd year (*Epigraphia Indica*, Volume III, No. 21). The names of the officers and engravers in these two records are also identical. A third grant of this king dated in the 195th year of the Gāṅgēya era has already been published in *Epigraphia Indica*, Volume XIII, No. 19.

22. No. 2 of Appendix A consists of a set of three copper-plates strung together on a ring, which bears a circular seal. The plates measure 6" long and 6" broad. The ring has a diameter of $3\frac{1}{4}$ ". On the surface of the seal which has a diameter of $1\frac{1}{8}$ " is cut in relief a Bull seated on a floral design with a Crescent opening upwards, over it. The inscription is dated in the 204th year—presumably of the Gāṅgēya era—and belongs to Mahārāja Anantavarman, son of Mahārājādhirāja Dēvēndravarma.

Anantavarman, son of Dēvēndravarma.

Since the inscription belongs to just the generation next to that of Dēvēndra-

varman of No. 1 of Appendix A we can safely conclude that Anantavarman was the son of Dēvēndravarma of the above-noticed grants. To this king may have to be assigned the copper-plate grant No. 8 of 1918-19, which was also issued by Anantavarman, son of Dēvēndravarma. The palæography of the latter grant strongly supports this conclusion. From the grant under notice we learn that the king had a younger brother named Jayavarman. At his request the king made the grant of a village called Tālatthere in the Krōshtuka-vartanī district, to the Vēda and Vēdāṅga scholar Viśṇu-Sōmāchāryapāda of the Parāśara-gōtra, who was a resident of the *agrahāra* village Śraṅgātika in the Kāmarūpa-vishaya. The donee appears to have been a highly revered personage from the fact that he is mentioned with the honorific plural and with the suffix *pāda* specially applied to founders of faiths and philosophic schools like Śaṅkarāchārya. The district Krōshtuka must be the same as the Korosotaka-Pāñchālī mentioned in the grant of the Gaṅga king Indravarma of the 146th year (*Indian Antiquary*, Volume XIII, page 123). With the Korosotaka-Pāñchālī may be compared the Pushyāgiri-Pāñchālī district mentioned in No. 1 of Appendix A. The major division Pāñchālī seems to have included these two districts known as Korosotaka-Pāñchālī and Pushyāgiri-Pāñchālī.

THE SAILODDBHAVAS.

23. A king of the Śailōdbhava family named Dharmarāja is represented in No. 3 of Appendix A. This record is engraved on a set of three copper-plates hung together on a ring about $3\frac{1}{4}$ " in diameter. The plates measure $6\frac{3}{4}$ inches long and $4\frac{1}{2}$ inches broad. The circular seal set on to the ring has a diameter of $1\frac{1}{2}$ inches. On its surface are cut in relief the figures of the Crescent at the top and a seated Bull in the centre and a line of letters at the bottom which is completely damaged. The record written in the Nāgarī script and Sanskrit language refers itself to the king Dharma-

Dharmarājādēva *alias* Manabhita.

rajādēva of the Śailōdbhava family, who was the lord of the Kōṅgōda-maṇḍala.

He was the son of Madhyamarājādēva whose record is published in *Epigraphia Indica*, Volume XI, No. 28. Dharmarāja

issues the grant from the royal residence (*vāsaka*) at ^{*annaya*} ~~Sūm~~ ^{annaya} pura. He bears the surname Mānabhīta. He is said to have defeated at [Phā]sikā a certain Mādhava who there-
 after sought the help of (a king called) Śrīvara but was killed by Dharmarāja at the foot of the Vindhya hills.

Battle at [Phā]sikā.

The record is dated in Sāmvat [8]-100 (i.e. 800) in symbols. Though the grant of Madhyamarāja, the father of this king, has been tentatively referred to the Harsha era (*Epigraphia Indica*, Volume XI, page 282), the date of our inscription may have to be referred to the Vikrama era. It would then correspond to A.D. 744.

THE CHOLAS.

24. The inscriptions belonging to the Chōlas are rather large in number in this year's collection and come principally from the ancient Śiva temple at Kāttumannārkōyil, sixteen miles from Chidambaram and about eight miles from Gaṅgaikondasōlapuram, the Chōla capital of the eleventh century A.D. Conjeeveram in the Chingleput and Alāṅgudi in the Tanjore districts have also contributed a fair share towards the collection. The name proper of the first of these places is Mannār (i.e., Mannanār-Krishna)-kōyil, but to distinguish it from its namesake in the Tanjore district, it came to be popularly known as Kāttumannārkōyil owing to the wild tract of country all around it, and was so differentiated from the latter which was designated Rājamannārkōyil. The inscriptional name of Kāttumannārkōyil is, however, Vīranārāyaṇa-chaturvēdimangalam which is reputed in Vaiṣṇava literature as the birth-place of the famous Ālvārs Nādamuṇi and his grandson Yamuṇaitturaivar *alias* Ālayandār, and is intimately connected with their life-history.

Parāntaka I.

It is probable that the village was founded by or called so in honour of Parāntaka I who had the surname Vīranārāyaṇa and who is mentioned in the 60th verse of the Cape Comorin inscription reviewed by Mr. K. V. Subrahmanya Ayyar in the *Travancore Archaeological Report* for 1095 M.E. Part II, paragraph 10, to have built several Brahman villages called after this surname. But this supposition alone will in no way help us in fixing the time of Nādamuṇi, about whose date there is much difference of opinion. Nādamuṇi is held in high esteem by the Śrīvaiṣṇavas for having reproduced the forgotten and lost *Nālāyiram* hymns of the Ālvārs. It is narrated in the Vaiṣṇava work *Guruparamparāprabhāvam* that Nādamuṇi while casually listening to the recitation of a particular verse from among the hymns of Nammālvār by certain Śrīvaiṣṇava pilgrims who visited the Vishnu temple at Vīranārāyaṇapuram, became very anxious to secure the entire work of Nammālvār and that hearing from them that the work was lost and that they remembered only that solitary verse, he proceeded to Ālvār-Tirunagarī, the birth place of Nammālvār, expecting to find some clue regarding the lost hymns. Here he met Parāṅkuśadāsa, the disciple of Madhurakavi, who informed him that he remembered a verse and that by repeating it for a number of times he (Nādamuṇi) would be blessed by the Ālvārs with the power to repeat all the hymns. He accordingly kept on repeating the same verse many times over daily for a long period in the presence of the image of Nammālvār. The deity is then said to have blessed Nādamuṇi with the power of reciting before the god at Vīranārāyaṇapuram all the hymns supposed to have been lost.

25. Inscriptions Nos. 180 and 186 of Appendix C record the occurrence of cattle (buffalo)-raids in the Gudiyattam taluk, North Arcot district, in the 28th and 30th years of king Parāntaka I. We are led to surmise from the former that a prince called Rājakēsarivarman Paṭṭakēsari, perhaps the crown-prince, led one of the attacks and that when a certain Sāmi-Nāyakan who took part in the skirmishes fell, the village assembly of Varikkiyam *alias* Chandradityamangalam, undertook to provide for the maintenance of his wife and children, by a suitable gift of land. Another epigraph No. 168 of Appendix C, engraved on a hero-stone, is dated in Śaka 832 (= A.D. 910), and records the death of an individual named Māvali-Bānarāyar of Adaiy[ā]ru-nādu in a cattle-raid, and the omission to mention the name of the reigning king as the overlord, suggests that the North Arcot district, in which

this inscription has been discovered, was not overrun by Parāntaka I within his third or fourth year i.e., A.D. 910. Probably this part of the country belonged to the Perumbānappādi of the Bānas on the north of the Pennār and Parāntaka I had not yet 'uprooted by force the two lords of the Bānas', and appointed Prithivipati II as his viceroy over the Bāna country. No. 21 of 1921 which is engraved on the north wall of the central shrine of the Yathōktakāri temple at Conjeeveram purports to be a record of the 37th year of Maduraikonda Parakēsarivarman (i.e., Parāntaka I) but the characters in which the epigraph is incised do not belong to the time of the king and are more than two centuries later. Perhaps it is a copy of an older inscription re-engraved on the temple wall when the temple underwent renovation in later times. It is significant that the god of the temple bears the name of *Tiruvehkā-anai-kidandarulūṇa-paramasvāmin* of Kachchippēdu in the inscriptions and has been sung so in the *Nālāyira-prabandham*. This reminds us of the mythical story related of the place that at the request of Brahmā, whose sacrifice was obstructed by his refractory consort, Sarasvatī, who had taken the form of a stream in high floods, God Vishnu put his presumptuous daughter-in-law to shame and brought her to senses by lying naked as a dam across the river's course. The origin of the present name of the god, *Yathōktakāri* in Sanskrit or *Ṣoṇṇavannam-seyda-perumāl* in Tamil, is ascribed in the Vaishnava scripture to Tirumaliśai-ālvār, one of the Vaishnava saints, who is alleged to have got the deity to do his bidding on certain occasions; but this story is not inscriptionally supported, as the name occurs only in one or two records of the temple belonging to the 15th and 16th centuries A.D.

26. It has been noticed in *South-Indian Inscriptions*, Vol. III, Part I, page 22, that Rājārāja I built a temple at Mēlpādi, as *pullippadai* (i.e., a resting place) for 'the king who fell asleep (died) at Ārrūr' and this king is identified with Ariṇjaya, the third son of Parāntaka I from the fact that the god bore the name of Ariṇjigai-Īśvara. This surmise is now confirmed by No. 587 of Appendix B dated in the 12th year of Rājakēsarivarman, wherein Ariṇjaya is specifically called *Ārrūr-tuṇjinaḍēva*, i.e., 'the king who died at Ārrūr'. Mention is also made of his queen Ādittan Kōdai Pirāttiyār, who was probably a Chōla princess, as having made certain gifts to the temple of Anantēśvara at Kāttumannārkōyil. We

Sundara-Chōla Parāntaka II.

have already known of another queen of his, called Pūdi Ādittan Pīḍāri, a Kodumbālūr princess (vide., page 257 of *South-Indian Inscriptions*, Vol. III, Part III). The Rājakēsarivarman, in whose 12th year this surviving queen of Ariṇjaya made gifts to this Śiva temple must therefore be Sundara-Chōla Parāntaka II, who succeeded his father Ariṇjaya to the Chōla throne with that title. From the fact that he refers to his father's queen only by her name instead of by the endearing term 'mother', it seems possible that Sundara-Chōla was not the son of Ādittan Kōdai Pirāttiyār. It has to be remembered that Āditya I, father of Parāntaka I, was also called 'Tondaimānārrūr-tuṇjinaḍēva,' i.e., 'the king who died at Tondaimānārrūr', a place which has been identified with Tondamaṇāḍ in the Kalahasti taluk of the North Arcot district, whose inscriptional name is Tondaimān-pērārrūr (*Annual Report on Epigraphy* for 1907, paragraph 29). But it is not certain whether the Ārrūr of Ariṇjaya's last moments is identical with the place of his grandfather's death, or whether it is the Śirriyārrūr (the Little Ārrūr) or Sittāttūr of the Walajapet taluk in the same district. In another inscription (No. 572 of Appendix B), dated in the 12th year of Rājakēsarivarman, who must have been in all probability Sundara-Chōla Parāntaka II, the donor of certain lands for providing a thousand potsful of water for the sacred bath of the god at Kāttumannārkōyil is introduced as 'அறிஞ்சியபிராந்தகடெவர் தங்கள் ஆசிராருடைய பிராட்டியார்' *Ārimṇcūciyapirāntakadevar taṅkkaṅ ācīyāruḍaiya pirāḍḍiyār*. Ariṇjiya Pirāntakadēvar must be Parāntaka, the son of Ariṇjaya, i.e., Sundara-Chōla Parāntaka II, a Rājakēsari, who had a reign of nearly 17 years. As, in another inscription also, (No. 589 of Appendix B), the same Uḍaiyapirāttiyār Viṃaṇ Kundavaiyār figures as the donor, she must have been connected with the reigning king in some relationship which is specified by the term *ā[chi]yār*, which may be the wrongly spelt variant of *āyechiyār* or *āchchiyār*, meaning 'mother'. If this is really so, then Uḍaiyapirāttiyār Viṃaṇ Kundavaiyār must be an Eastern Chālukyan princess, probably a daughter of Chālukya-Bhīma II (A.D. 934 to 945) and

connected with the Chōlas by marriage much earlier than the Chōla Kundavai's espousal of the Eastern Chālukya king Vimalāditya.

27. There are, again, about twenty inscriptions belonging to kings referred to only by the general title of Rājakesarivarman and dated in years ranging from the 3rd to the 16th. These could not be records of Rājakesarivarman Āditya I since the temple of Tiruvananthēvara at Kāttumannārkōyil seems to have come into existence only in the reign Parāntaka I; and the Rājakesari of these records could therefore refer only to one of the two Rājakesaris who reigned between Parakēsarivarman Parāntaka I, and Rājakesarivarman Rājarāja I, viz., Gandarāditya and Sundara-Chōla. Although some epigraphs with regnal years, running up to 17 have, on some plausible grounds, been attributed to Gandarāditya, the son of Parāntaka I, there are also reasons for doubting whether this king had such a long reign at all. In this connexion, it may be pointed out that the Kanyākumāri inscription noticed by Mr. K. V. Subrahmanya Ayyar in the *Travancore Archaeological Report* for 1095 M.E. omits the name of Gandarāditya in the line of Chōla succession; and this, in a way, confirms the view taken by him in his *Historical Sketches of Ancient Deccan*, that Gandarāditya's occupation of the Chōla throne, if it occurred at all, was only of very short duration and that he vacated it soon, by his death, in favour of Ariñjaya, his brother. But there is nothing to preclude the supposition that Gandarāditya might have taken the reins of Government into his hands during the latter part of his father's reign as a co-regent. The Rājakesari of the above records may therefore be identified with Rājakesarivarman Sundara-Chōla Parāntaka II, who has been assigned a reign of nearly 17 years.

28. Among the records belonging to the reigns of kings merely mentioned by the title Parakēsarivarman, there are altogether about a dozen dated in the 2nd and 3rd years, which may be assigned to Ariñjaya or Uttama-Chōla. In No. 540 of Appendix B, the daughter of Maḷavaraiyar is called Parāntakan-mādēvadigal alias Śēmbiyan-Mādēviyār and the queen of Gandarādityadēvar, who is denoted by the epithet *mēṅkkelundaruliṇa-dēvar*, an expression the significance of which is not quite apparent, though it

Unidentified Parakēsari—Uttama-Chōla. literally means 'the king who was pleased to go to the west'. We already know of this pious queen from other inscriptions, and her statue has, as already noticed in the *Annual Report on Epigraphy* for 1909, paragraph 4, been found set up in the Śiva temple at Kōnērīrājapuram in the Tanjore district. As all her endowments appear to have been made in the name of her husband Gandarāditya after his death, it is possible that the epithet but euphemistically refers to the demise of the prince. Several regiments of *Kaikkōlas* employed in military service are mentioned in some of the abovesaid inscriptions of Parakēsari (Nos. 574 and 557 of Appendix B), such as *Parāntaka-terīñja* and *Siṃhaḷāntaka-terīñja kaikkōlar* and they were evidently named after one or the other of the popular surnames of Parāntaka I. Rājarāja I had under him many such regiments variously named (*South-Indian Inscriptions*, Vol. II, Introduction, page 9). The regiment called *Kōḍandarāma-terīñjavar* may have been named either after Āditya I or Rājāditya who are both known to have had the surname Kōḍandarāma. Two other bodies called "*Tāyātōṅga-terīñja* and *Mūttavāḷperṇa-kaikkōlar*" are peculiar and the origin of their names is somewhat obscure.

29. There are also other inscriptions belonging to Parakēsarivarman, which bear higher regnal years from 10 to 16; and since we know only of Parakēsarivarman Uttama-Chōla, the son of Gandarāditya who had a reign of 16 years from A.D. 969-985, these records are perhaps attributable to him. Of these, No. 592 of Appendix B, mentions a local chief called Pūvēttaraiyaragandan Sundara-Chōla; and if he could be supposed to have taken his name from Rājakesari Sundara-Chōla the Parakēsari of this record would necessarily be the king who followed Sundara-Chōla, i.e., Uttama-Chōla. No. 617 of the same Appendix, a record of the 14th year of Parakēsari, may also be attributed to Uttama-Chōla, as mention is made therein of a class called *Karikāla-Chōla-terīñja-kaikkōlar*, which may have got the epithet from Āditya II Karikāla. Only one inscription (No. 578 of Appendix B) is dated in the 10th year of king Uttama-Chōla mentioned by name.

30. Of Parakēsarivarman Āditya II Karikāla who claims to have cut off the head of Vira-Pāndya, this year's collection contains about 15 inscriptions, but none of these furnishes any information additional to what we know of him already. The highest regnal year recorded of this Chōla sovereign in his epigraphs is only 4.

31. No. 577 of Appendix B, which is dated in the 2nd year of Rājakēsarivarman and which will have to be attributed to Rājārāja I, contains some interesting information, but is unfortunately damaged at certain important places and the correct interpretation of the inscription as a whole becomes somewhat difficult. As far as it can be made out at present, one is led to construe that Āditya II Karikāla, who sported with the head of Vira-Pāndya, was himself the victim of some treachery and that he was done to death by some local chiefs and that Rājārāja confiscated certain landed properties belonging to certain members of their proscribed families, and that these lands were bought by a certain Vyālagajamalla-Pallavarayan, son of Nakkanāvanayan *alias* Pallava-Muttaraiyan of Vennaiyūr and utilized for feeding a number of Brahmans in the Śiva temple at Kāttumannārkōyil. Another inscription (No. 103 of Appendix C) of the 14th year of Rājārāja, who is referred to by the title Rājakēsarivarman *alias* Mummudi-Chōla, has been copied at Mēlpādi in the Chittoor district and consists of more than 250 long lines running round almost the whole of the central shrine of the Sōmanāthēśvara temple, while some more lines are covered up underneath the flooring of the *prākāra* round the shrine. The inscription does not, however, contain any interesting information, but furnishes an exceedingly long description of the boundaries of the lands given by the king for the maintenance of the temple of Chōlēndrasimhēśvara—its name in former times as built by him at Mēlpādi *alias* Rājāśrayapuram—in language similar to that of the Tamil portion of the Tiruvālaṅgādu plates of Rājendra-Chōla I (*South-Indian Inscriptions*, Vol. III, page 383 ff.), and with similar restrictions and privileges in regard to the channel-irrigation of the lands in question and the crops that were to be raised thereon. No. 79 of the same Appendix mentions that Paraman Malapādiyār *alias* Mummudichchōlan (a feudatory clearly of Mummudi-Chōla Rājārāja I), the chief of Kārukudi in Tañjāvūr-kūram, overran Sōla-Kērala-Śītpuli-nādu and Pākkai-nādu and captured among other booty (?) 900 sheep which he gifted away to the temple of Aiñjandi-Durgaiyār of Kachehippēdu (i.e., Conjeeveram) for maintaining ten perpetual lamps in the name of his overlord, in response to the order communicated to him through the *adhikārin* Villavan-Mūvēndavēlan of Ārvala-kūram. Pākkai-nādu is, we know, the northern part of the Nellore district and Śītpuli-nādu must have also been situated in the same district, being named in all probability after the chief Śītpuli, who was defeated by an officer of Parāntaka I (*Annual Report on Epigraphy* for 1913, page 94, paragraph 8). From No. 101 of the same Appendix dated in the 14th year of Kōnēriṇmaikondān, we learn that the older name of Mēlpādi which was Viranārāyanapuram was changed into Vira-Rājāśrayapuram and that a temple was erected by him with the name of Chōlēndrasimhēśvaram; and as we know that it was only during Rājārāja's time that the village was renamed and the temple constructed (vide No. 103 of Appendix C), the Kōnēriṇmaikondān of this inscription has to be identified with Rājārāja I.

His surname Kōnēriṇmaikondān. was changed into Vira-Rājāśrayapuram and that a temple was erected by him with the name of Chōlēndrasimhēśvaram; and as we know that it was only during Rājārāja's time that the village was renamed and the temple constructed (vide No. 103 of Appendix C), the Kōnēriṇmaikondān of this inscription has to be identified with Rājārāja I.

32. His son Rājendra-Chōla I (A.D. 1013–1045) is represented by a good number of records. Of these, No. 613 of Appendix B, copied at Kāttumannārkōyil, mentions the gift of an umbrella consisting of 19,903 pearls and a gold ornamental handle (?) weighing $27\frac{1}{2}$ *kalaṅju* by certain *kaikkōlars* of Viranārāyanachetturvēdimaṅgalam, a *brahmadēya* in Rājēndrasimha-valanādu for the god Tiruvananthēśvara of the temple. From the magnitude of the gifts made by private individuals, we can estimate the popularity which this temple should have enjoyed in the Chōla times, which is also evidenced by the mention of the god in No. 624 of Appendix B as the *mūlādēvā* or the chief deity of the Chōla kings.

Nos. 15 and 102 of Appendix C, copied at Mēlpādi and Conjeeveram respectively and dated in the 10th year of king Parakēsarivarman Rājendra-Chōladēva, contain references to a particular day in his third year when he held court seated on a bedstead in the *tirumañjana-sālai* or bathing hall inside the temple of Palayāru, enquired into the accounts and other affairs of several temples in the outlying districts, settled many points connected with their income, fixed the scale of expenditure and entrusted the proper management of the temple affairs, as then revised, to certain local committees composed of respectable men. Three inscriptions (Nos. 624 and 627 of Appendix B and No. 73 of Appendix C) mention the names of three queens of the king, viz., Tribhuvanamahādēvi, Vānavanmahādēvi and Mukkōkkilānadigal. Irāyiravaṇ Pallavaṇ *alias* Mummudi-Chōla Bhōjaṇ of Araisūr in Pāmbuṇi-kūrāṇ, a subdivision of Nittavinōda-valanādu, who occurs as the donor in No. 96 of Appendix C, a record of Rājārāja I, is already known to us from other inscriptions and the Leyden grant, as an officer under this great Chōla sovereign. He figures again in No. 100 of the same Appendix as an officer belonging to the *perundaṇam* of Rājendra-Chōla I under the title of Uttama-Chōla-Pallavaraiyar, a title which he must have assumed subsequently.

33. Of the records belonging to Rājakēsarivarman *alias* Kulōttuṅga-Chōla I two begin with the introduction திருமன்னிவினங்கு, etc., and are dated in his 2nd and 3rd years when he was known by the name of Rājendra-Chōladēva II after his maternal grandfather (*South-Indian Inscriptions*, Vol. III, p. 127); and another, No. 130 of Appendix C starts with புகழ்குழந்தபுணரி, etc., while all the rest are begun with the king's usual preamble புகழ்மாதவினங்கு, etc. In No. 520 of Appendix B, the king's reign is carried up to the 50th year which is the highest regnal year hitherto known for him, and the astronomical details furnished in that epigraph correspond approximately to A.D. 1120, April 26.

Ālaṅgudi *alias* Jananātha-chaturvēdimāṅgalam is mentioned as a *brahmadēya* of Kulōttuṅga-Chōla I (A.D. 1070-1120). Mudichchō-nādu, a subdivision of Śūttamali-valanādu in the inscriptions of Rājārāja I and Rājendra-Chōla I, and, in No. 497 of Appendix B belonging to Kulōttuṅga I, as a subdivision of Kalyāṇapuramkonda-valanādu, probably so named in the time of Rājendra, who bore the surname Kalyāṇapuramkonda-Śōla. Nos. 39 and 45 of Appendix C supply the information that his queens Ādittan Kampa-mādēviyar *alias* Tribhuvanamuḍaiyar and Ādittan Āṇakuttiyar *alias* Anukkiyar Śōlakulavalliyar, who are mentioned as the *adiyar* (devotees) of the god Tiruvūragattālvār at Kāñchīpuram had a leaning towards Vaiṣṇavism and that they made donations to that temple for festivals and worship to be conducted therein. The first of these epigraphs states, in addition, that while the king was seated on a raised dais in the northern part of the temple at Takkōlam *alias* Kulōttuṅgaśōlapuram after worshipping (?) (*tēvāram-seydu*) the deity (?) *tēvāram*, his two queens referred to above petitioned to him to the effect that certain lands which had been granted by them to the temple of Tiruvūragam and left uncultivated owing to the paucity of farmers and had consequently been gifted away to certain weavers, should be reclaimed from them and re-annexed to the temple lands. The king thereupon enquired into the matter and had the proceedings engraved on the walls of the central shrine of the temple, which seems to have been rebuilt in his time. Some provision is also made for the supply of flour and milk offerings to the image of Tiruvānantālvār (i.e., Ādisēsha) who is reputed to have worshipped the chief deity from very ancient times, even before the Kali-yuga. Even at the present day rice-flour and milk are the chief items of Nāga-worship. The long inscription winds up with a gift of land that had been made by Vīrarājēndradēva for certain festivals and offerings to the god and it appears to have been dovetailed into this newly engraved inscription when the older structure, which perhaps contained its original, was pulled down. Two other places wherefrom the king is reported to have issued his orders are the Chēdirājaṇ (probably a hall) in the temple at Perumbarrappuliyūr (i.e., Chidambaram), when certain exemptions of taxes were made in the interest of the Kachchīśvara temple at Kāñchīpuram and the bedstead (*pallippidam*) in the *maṇḍapa* called Rājadhīrāja in the northern portion of the palace (*tirumāligai*) called Jayaṅgondaśōlaṇ within the temple at Kāñchīpuram, when at the request of his consort, a tax-free gift of a village was made to the temple of Tiruvūragattālvār.

34. Half a dozen inscriptions of Vikrama-Chōla discovered this year are mostly gifts of gold for perpetual lamps in certain temples and record nothing specially noteworthy except that in No. 622 of Appendix B, Vēlāṇ Tiruchirrambalam-Udaiyār *alias* Vadanāṭṭaraiyaṇ, the headman of Manalūr in Mirai-kūṛram, a subdivision of Ulaguṇyavandaśōla-valanādu is called the king's son (*nam maganār*).

Vikrama-Chōla A.D. 1118-1135.

35. The succeeding kings are also well represented, but their records invariably relate to the usual gifts of perpetual lamps to temples and are not therefore historically important. But No. 521 of Appendix B—a record of the 6th year of Rājārāja II—begins with the introduction 'மருவிய திருமாதம், etc.,' and states that Paṣupati-nambiyār *alias* Pallavarayar represented to the king that the assembly of Jananātha-chaturvēdimangalam had given away certain jewels belonging to the temple of Paṣupatiśvaram-Udaiyār of the village in exchange for certain communal lands on

Rājārāja II.

two former occasions, viz., at the time of Virarājendra's invasion of Vēṅgai-maṇḍalam to enable them to pay the war-tax of one *kaḷaṇḷu* of gold which was imposed on every *vēli* of land and in the third year of Udaiyār Vikrama-Chōla when a severe drought was anticipated owing to the failure of water in the rivers Jananāthappērāru and Parāntakappērāru and funds had to be found for starting certain artificial methods of irrigation and that the officer now obtained royal permission to make these lands tax-free in the interest of the temple to which they were given away. An epigraph dated in the reign of Tribhuvanachakravartin Kōṇēriṇmaikondāṇ (No. 4 of Appendix C) has to be assigned to Kulōttuṅga-Chōla III, on the ground that it records a gift

Kulōttuṅga III.

of a village after re-naming it Tribhuvanaviranallūr, after one of his surnames

Tribhuvanavīra, and that Nīlaganḡaraiyaṇ, who is known from other inscriptions to have been a contemporary of Rājārāja III, figures as a signatory in the record. No. 188 of Appendix C is dated in the 38th year of the reign of Tribhuvanachakravartin Rājārājadēva who, in the absence of any introduction and epithets, has to be identified with Rājārāja III. We

Rājārāja III.

have till now records of this king only up

to the 36th year of his reign, but the present record carries his reign two years further, that is up to A.D. 1254.

THE PANDYAS.

36. Records of Vikrama-Pāṇḍya, Vīra-Pāṇḍya, Kulāśēkhara and Sundara-Pāṇḍya were secured during the year under review. No. 123 of 1921 is a record of Tribhuvanachakravartin Vikrama-Pāṇḍyadēva dated in his 3rd year, and for want of astronomical details this king cannot exactly be assigned to any particular period.

Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.

The inscription is signed by Chittiramēli-Bhaṭṭan and two others who are also the signatories in Nos. 124 and 125 of 1921,

which belong to Kōṇōmāimēlkondāṇ Tribhuvanachakravartin Vīra-Pāṇḍyadēva, dated in his 4th year and Jaṭavarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva, dated in his 17th year, respectively. This Vikrama-Pāṇḍya is perhaps identical with Māravarman Tribhuvanachakravartin Vikrama-Pāṇḍyadēva who came to the throne in A.D. 1282-83. On palæographical grounds also this inscription has to be referred to the 13th century A.D.

37. Astronomical details are given in a record (No. 623 of 1920) of Jaṭavarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva and from these we may identify the king with Vīra-Pāṇḍya, the conqueror of Ilam, Kōṅgu and Śōla-maṇḍalam who came to the throne in A.D. 1253-54. Another inscription (No. 568 of 1920) of Vīra-Pāṇḍya

Jaṭavarman Vīra-Pāṇḍya.

that comes from Kāṭṭumannārkōyil in the South Arcot district is dated in the 14th

year of the king and registers a gift of certain dry lands converted into gardens, the income from which had to be utilized for providing oil for lamps and for repairs to the temple of Tiruvananthīśvaramudaiya-Nāyaṇār.

38. Seven inscriptions of Kulāśēkhara come from Ālaṅguḍi (Tanjore), Kāṭṭumannārkōyil (South Arcot) and Śalukki (North Arcot). No. 478 of 1920 from Śalukki, dated in the 14th year of Perumāḷ Kulāśēkharadēva, states that

Vijayapālan Dēvapperumāḷ of Puduppākkam made an ornamental pedestal and had the god installed on it. The inscription gives us no clue to the identification of this king. The remaining inscriptions of Kulaśēkhara belong to Mājavarman Tribhuvanachakravartin Kulaśēkhara and these, in the majority of cases, register gifts to temples for worship, offerings and repairs. The most interesting record of this king (No. 509 of 1920) comes from Ālaṅgudi dated in the 4th year of his reign. The astronomical details given work out correctly for A.D. 1317,

September 24. The inscription gives us a glimpse into the method of tenancy-cultivation prevalent in mediæval times. Generally, custom and local conditions determine the rights and duties of the landlord and the cultivator. *Vāram* and *kudimai* rights generally approximate to some standard, but they are different in different places. In this inscription it is stated that in cases of *kār*, single crop and a second crop, 1/20 should go to the landlord as his rightful share; that the dues, *palli*, *pādi-kāval*, *perum-pādikāval*, *sūdu* (sheaves of corn) given to servants, *aravada* and *ālkūli* should be charged on the village in common and that the remainder should be distributed in the ratio of 1 : 4 between the landlord and the tenant. The straw and the green gram (*payaru*) that is generally sown just before or after the harvest have to be equally divided between them. The *kudimai* right is next stated and here in the case of *kār* and for the single crop, $\frac{1}{2}$ *panam* and $\frac{1}{4}$ *panam* for the second crop, for every plot of land (*māttāl*?) should be given; as regards the threshing expenses, for a single crop, 1 *tūni* and 1 *padakku* for a plot (?); and for the 2nd crop, $\frac{1}{2}$ of the above to be borne in common; and in the case of dry crops such as turmeric, castor-seeds, cotton and gingelly, seed-grain to be supplied by the landlord and the yield to be divided equally (*sevvāram*). Supplying of coolies, storing of grain in the landlord's granary and the work of repairing ridges in fields seem to have devolved exclusively on the landlord.

Conditions of tenancy-cultivation.

39. No. 116 of 1921, which comes from Mēlsēshamaṅgalam in the Cheyyar taluk, is a record of Tribhuvanachakravartin Sundara-Pāṇdyadēva, commencing with the introduction 'samasta-jagad-ādihāra'. This king is Jatāvarman Sundara-Pāṇdyā I, who conquered the Kākatiya king Ganapati, covered the Srīraṅgam temple with gold and was anointed at Nellore. This inscription records the gift of the village of Sri-purushamaṅgalam to the Brāhmanas of Sundara-Pāṇdyā-chaturvēdimāṅgalam founded by the king to the south of the Arulāla-Perumāḷ temple at Conjeeveram.

Jatāvarman Sundara-Pāṇdyā I.

40. No. 535 of 1920 belonging to Jatāvarman Tribhuvanachakravartin Sundara-Pāṇdyā gives us an instance of how the trustees acted when the dues on temple lands fell into arrears. In this inscription it is stated that the trustees of Tiruvanantēśvara-svāmin and Nāyaṅār-Manṇaṅār temples and of the temples situated between the rivers Kollidam and Vellāru came to an agreement and decided to remit the dues on lands given for worship and offerings to the temple at Chidambaram, care being taken to enhance the rent proportionately on the remaining lands in the village so as to recoup the amount remitted. The temple authorities, besides looking after the temple affairs, attended to the feeding of ascetics and pilgrims. An inscription (No. 529 of 1920) from Kāttumannārkōyil records a sale of a house-site by the trustees of Śrī Mathurāpuri-Emberumāṇ temple to Tiruchchirambalam-Udaiyāṇ of Poravaṅūr for constructing and maintaining a *matha* for feeding ascetics and Śrīvaiṣṇavas.

Unidentified Sundara-Pāṇdyas.

Remission of dues on temple lands and distribution of the same on the village holdings.

An interesting record (No. 571 of 1920) of Jatāvarman Sundara-Pāṇdyā comes from Kāttumannārkōyil and the astronomical details of date given in it work out correctly for Jatāvarman Sundara-Pāṇdyā who came to the throne in 1303 A.D. The inscription is unfortunately broken in several places and built in at the end. A dispute seems to have arisen in the time of Jatāvarman Sundara-Pāṇdyā regarding the right of worship in the temple of Kulōttuṅgachōlēśvaram-Udaiyār at Suttavallinallūr. One Kanakasabhāpati-Bhāttar claimed the right as against Tiruvanantēśvara-Bhāttar and Vṛishabhavāhana-Bhāttar who had been jointly enjoying the privilege in a number of other temples as well. On being asked to prove their

right, they produced evidence showing that they had been enjoying this right from the time of Kulōttunga-Chōladēva II who covered (the temple) with gold, Rājarājādēva II, Perumāḷ Tribhuvanavirādēva, Rājarājādēva III, Avaṇi-Ālappirānda Kōpperuñjīngādēva, Perumāḷ Sundara-Pāndyādēva, Perumāḷ Kulasēkharādēva, Vira-Pāndyādēva and even up to the 11th year of Perumāḷ Sundara-Pāndyādēva of the present record as a matter of course. Perumāḷ Kanakasabhāpati-Bhāttar was likewise asked to prove his claim. The stone being damaged in several places we are not in a position to know the final settlement of the question. The enumeration of the kings appears almost to be in chronological order. It is interesting in this

Public opinion in Judicial enquiry.

connexion to note that, in the assembly that met to decide this question sat,

among others, pilgrims from many districts and people from different parts of the kingdom. It is not known whether these outsiders had any voice in the deliberations of the assembly. However, the fact remains that the assembly was not a packed body, and that public opinion was invited as a healthy factor in the deliberations of the assembly.

The Perumāḷ temple in Kāttumannārkōyil seems to have been not in a flourishing condition in the time of a certain Jaṭavarman Sundara-Pāndyādēva. Some inscriptions of this king state that the temple had no funds even for conducting proper worship. No. 532 of 1920 records that, on the representation of the people, the produce of the areca-growing lands between the rivers Kollidam and Vellāru was assigned by the king to meet the deficit in the amount required for conducting the worship of the god and repairs to the temple.

41. The title Kōnēriṇmaikondāṇ was applied both to Chōla and Pāndya kings. Most of the inscriptions Nos. 531, 533 and 536 of 1920 with this title are easily

Kōnēriṇmaikondāṇ.

assigned with the help of the facts recorded in them. No. 533 of 1920

registers a gift for the maintenance of the service called 'Kōḍandarāmaṇ-*sandi*'—in the name of the king. We know that Kōḍandarāma is identical with Jaṭavarman Sundara-Pāndya I (*Historical Sketches of Ancient Deccan*, page 167) who issued coins bearing the legend Kōḍandarāma in Tamil on the reverse side under a state umbrella flanked by *chāmaras*. No. 531 of 1920 may be attributed to Jaṭavarman Sundara-Pāndya I, since it makes provision for offerings to the image of Poṇṇmēynda-Perumāḷ which was set up by the king in his name. From this inscription we come to know that 'Mūla' was the king's star of nativity. This inscription further records a tax-free gift of 20 *vēli* of land by the king for providing offerings and conducting festival every month on this day.

Another inscription from Kāttumannārkōyil (No. 536 of 1920) registers a gift for the maintenance of the service called Rājakkalṇāyaṇ-*sandi* after the king, and we find a record of Tribhuvanachakravartin Vikrama-Pāndyādēva (No. 270 of 1913) mentioning a service called Rājakkalṇāyaṇ-*sandi* and a festival called Rājakkalṇāyaṇ-*periyatirunāl* named after the king. We may therefore identify this king with Tribhuvanachakravartin Vikrama-Pāndyādēva, a Māṇavarman as pointed out on page 154 of the *Annual Report on Epigraphy* for 1918.

42. A record of Tribhuvanachakravartin Kōnēriṇmaikondāṇ Sundara-Pāndyādēva (No. 41 of 1921) registers a remission of taxes on the previous gifts of land made to the temple for a perpetual lamp. From the astronomical details of date given for

Māṇavarman Sundara-Pāndya I.

this king we have to identify him with Māṇavarman Sundara-Pāndya I.

THE VIJAYANAGARA KINGS.

43. Records of Vijayanagara kings are comparatively few in this year's collection and these, beyond confirming a few known facts, give us no additional

Harihara I.

information. The early king Harihara I

of this dynasty for whom records are not as numerous as for the later kings is represented by the copper-plate grant No. 9 of Appendix A, dated in Śaka 1270, Sarvajit. Herein he is said to be ruling from the capital town Vidyānagara. The main interest of this inscription lies in the earliest known epigraphical reference to the deity Ahōbalēśvara.

44. Kampana-Udaiyar, son of Bokkana-Udaiyar (Bukka I), is the earliest Vijayanagara king represented in the stone inscriptions of this year. Kampana was sometimes distinguished from his uncle

Kampana-Udaiyar, son of Bokkana-Udaiyar. Kampa I by the epithet *Chikka* or *Kumāra*.

In three inscriptions (Nos. 27, 108 and 110 of 1921), his father's name is given, while in the other two inscriptions (1 and 52 of 1921) his name alone appears. From the cyclic year Kilaka given in these two inscriptions, we are able to identify him with the son of Bukka I. The two records which were copied in Conjeeveram mention the appointment of Alagiya Tiruchirrambalamudaiyār, son of Bhuvanēkabāhudēvar, as the supervisor of the Punyakōṭiśvara temple. Besides this temple, the management of many other temples in Conjeeveram was entrusted to him (No. 52 of 1921). It is not possible to ascertain who this individual was and his relationship, if any, to the ruling king.

45. No. 27 of 1921, dated in Śaka 1289 (= A.D. 1367) registers the grant made by the king from his seat in the Jāniki-mandapa where the royal ladies, his

The title Karuṇākaradāsaṇ conferred upon servants and his subjects were present. Parakāla-Nambi. In this *mandapa* the king conferred the

Parakāla-Nambi together with certain honours, privileges and a dwelling house. In No. 110 of 1921 it is stated that the images of the *Nāyaṇmārs* in the Tirukkārīśvara temple had been desecrated during the Sāyaṇa disturbance and that these images in the temple had to be re-consecrated. We are already aware of local disturbances

in the time of Sāyaṇa-Udaiyar from Local disturbances in Sāyaṇa-Udaiyar's No. 240 of 1912. Apparently this was time. one of such depredations during which the *Nāyaṇmārs* were desecrated.

46. The three sons of Harihara II, viz., Viruppana-Udaiyar II or Virūpāksha I, Bukka II and Dēvarāya I are also represented in this year's collection. After

Sons of Harihara II—disputed succession. Harihara's death there seem to have been disputes about the succession. Harihara died in A.D. 1404 (*Archæological Survey Report* for 1907-08, page 244); and the date of the coronation of Dēvarāya I is known to be A.D. 1406 (*ibid.*, page 245). Between the years A.D. 1404 and 1406 every one of his three sons probably tried to succeed Harihara, for in these years we find records of all the sons as ruling from Vijayanagar.

47. Vira Viruppana-Udaiyar is explicitly mentioned as the son of Harihara II in No. 114 of 1921, dated in the cyclic year Vyaya, which corresponds to Śaka 1328. The inscription is damaged in the date portion and the Śaka year given therein cannot be clearly made out. The preserved portion can be read either 11 or 21; in

Viruppana-Udaiyar II or Virūpāksha I. either case the cyclic year Vyaya is wrong. In this record Virūpāksha is only a viceroy (*Mahāmandalēśvara*), but he is known to have been actually ruling at Vijayanagar in Śaka 1327 (= A.D. 1405) (*ibid.*, page 244). Evidently in the same year or the next, Bukka II should have been ruling from Vijayanagara. No. 106 of 1921 is a record from Mēlpādi of Vira Viruppana-Udaiyar who bears only the title *Mahāmandalēśvara*. From the Śaka year 1321 with the corresponding cyclic year Vilambi given therein, the king may be identified with Virūpāksha I, son of Harihara II. This inscription records that three-fourths of the taxes *kamuḡu-kadamai*, [*kolu*] *ndu-kadamai* and *pattapāl-kadamai* should be given to the temple of Cholēndrasimham-udaiya-Nāyaḥār at Mēlpādi in accordance with the writ of Rāyasam Viṭṭana and the lease-deed (*aḷai-ōlai*) of the trustees (of the temple). Rāyasam Viṭṭana is perhaps to be identified with the viceroy who was ruling Araga, Gutti, Bārakūru, Maṅgalūru and the whole of the *Karnāṭaka-rājya* up to the borders of the western ocean in the time of Dēvarāya I (*ibid.* page 245). That Virūpāksha I conquered the Chōla and the Pāndya countries for his father gains confirmation by the mention of Sundara-Pāndya-chaturvēdimāṅalam in No. 116 of 1921. It may be noted that Sundara-Pāndya-chaturvēdimāṅalam was founded by Jaṭavarman Sundara-Pāndya I who ruled from 1251-1264 A.D. by clubbing together certain villages (No. 116 of 1921).

From Malayampattu in the Gudiyattam taluk comes No. 185 of 1921 dated in the cyclic year Bhava which falls in the reign of Virūpāksha I. The inscription is engraved on a boulder at the foot of the hill and the potter of the village has utilized this boulder as a wall to his hut. The ends of the lines are covered by the roof which could not be removed without considerable loss to the potter. The inscription refers to the settlement of a quarrel between the Valaṅgai and the Idāṅgai castes in which there seems to have been some loss of life on both sides and the vanquished party promised to supply the sacred thread to the other party as a part of the settlement.

Very little is known about the origin of the Valaṅgai and Idāṅgai classes. When and under what circumstances these classes came into existence and what the

The Valaṅgai and Idāṅgai classes.

different functions of these sects were, are matters of which our knowledge is yet meagre. A mythical origin of the Idāṅgai class is given in No. 489 of 1912 which is noticed on page 109 of the *Annual Report on Epigraphy* for 1913. Mr. Crole on pages 33 and 34 of the *Chingleput District Manual* gives the traditional origin of these classes. He says that "Karikāla-Chōla divided the people into these two parties, assigning 98 tribes to each and appropriating to their use distinctive flags and musical instruments for use at festivals and funerals." "This distinction," Mr. Crole

Their sub-sects.

continues, "established at first for political reasons or to prevent disturbances, has for the last several centuries been the constant source of contention and has even given rise to serious tumults". According to the same writer the following classes, viz., *Vēlālan*, *Kōmati*, *Sāliyan*, *Kannāḍiyan*, *Toddy-drawer* and *Pariah* belong to the Valaṅgai class and *Paḷli*, *Seṭṭi*, *Kammālan* and *Chuckler* belong to the Idāṅgai class. A detailed account of the various sub-sects which composed the Valaṅgai and Idāṅgai classes is given in the *Madras Manual of Administration*, Volume III, page 1036. Mr. M. Srinivasa Ayyangar in his essay on "*Tamil Studies*" gives some of the suggestions made regarding the probable origin of the hostility between these two factions (page 100 ff.). Though we know little about these classes themselves, their antiquity is proved beyond doubt by literature and inscriptions. The earliest reference in inscriptions is in a record of Rājendra-Chōlādēva I (A.D. 1011-1041) where the Valaṅgai class is mentioned (No. 341 of 1907). In the *Tondai-maṇḍala-sūtakam* there is a reference to the curbing down of the insolence of the Kannālar (*Kannālar-kurumbadakki*) from which we may infer that the Vēllālas (*agriculturists*) and Kammālas (*artisans*) were not on friendly terms. The agriculturists must evidently have asserted that the artisans were their servants as the latter had to supply to them the necessary tools of husbandry. That the Kammālas were at some social disadvantage may be inferred from Nos. 562 of 1893, 151 of 1905 and the Paṣupatiśvara inscription published on pages 46 and 47 of the *South-Indian Inscriptions*, Volume III. From these records it is ascertained that the Kammālas enjoyed certain privileges such as wearing shoes, sounding drums and conches, building tiled houses and houses with two entrances, etc., only with the special sanction of the ruling king. It may be noted also that Valaṅgai classes were admitted to high positions in the military service during the time of Rājārāja I. On page 10 of his Introduction to *South-Indian Inscriptions*, Volume II, Mr. V. Venkayya has mentioned a large number of Valaṅgai regiments. The Tamil poet Kamban, though he makes no reference to the agricultural classes, praises the artisans in seven stanzas in his "*Eṇṇelupadu*" who were naturally proud that nothing could be done without their help. Thus the Valaṅgai and Idāṅgai differences seem broadly to have been those between the Kammālas and the Vēllālas. Generally it is said that the terms Valaṅgai and Idāṅgai came to be applied to these two parties when they laid their differences

Royal settlement of their disputes.

before the king who decided the case, with one party on his right side and the other on his left. There are reasons to infer that this event happened at Kāñchī though we do not exactly know the name of the king to whom the two parties appealed. In this city the differences between these two classes are more marked than in any other place as evidenced by the existence of Valaṅgai and Idāṅgai temples, Valaṅgai and Idāṅgai *maṇḍapas* and Valaṅgai and Idāṅgai dancing girls.

In inscriptions we have references only to these classes, but no mention is generally made of the sub-sects that belonged to them. Each of these seems to have included 98 sects (No. 59 of 1914). The 98 sub-sects of the Idāṅgai class, to

strengthen their bond of unity, entered into a compact in the 40th year of Kulōttuṅga-Chōla III tracing their lost origin (*Annual Report on Epigraphy* for 1913, page 109). That the degraded classes were also included in the divisions is proved by an inscription from Maruṅgūr in the Travancore State (No. 99-A on page 1705 of Mr. Rangacharya's *Inscriptions of the Madras Presidency*) where the degraded Valangai and Idangai classes were prohibited from making gifts to a temple. The ruling chiefs seem to have taken no cognizance of the differences between these two classes. In No. 564 of 1902 the king Vijaya Bhūpatirāya-Udaiyar, son of Dēvarāya I, ordered that both the Valangai and Idangai classes of Tiruvannāmalai should enjoy the same privileges.

48. The other two sons of Harihara II, viz., Bukka II and Dēvarāya I, are represented by No. 193 of 1921 and No. 486 of 1920 respectively. From Raghunātha-samudram comes a record (No. 126 of 1921) of Vijaya Bhūpati dated in the cyclic year Vilambi corresponding to A.D. 1418-19. A *virakal* (*Epigraphia Carnatica*, Volume VII, Sk. 93) of 1422 A.D. gives him the imperial *birudas*, but in No. 126 of

1921 he is called only a *Mahāmandalēsvara*. In my paper on the Dandapalle plates of Vijaya Bhūpati (*Epigraphia Indica*, Volume XIV, page 70), I have shown that it is difficult to reconcile the statement of Nuniz that Vijaya-Bhūpati actually reigned for six years. In his article on the Śrīśailam plates of Virūpāksha (*Epigraphia Indica*, Volume XV, page 14) Mr. Gopinatha Rao has shown that Vijaya-Bhūpati reigned for only six months instead of six years as stated by Nuniz.

49. No. 524 of 1920 from Paṭṭiśam in the Tanjore district is dated in Śaka 1372 in the reign of Mallikārjuna, son of Dēvarāya II. It records a gift of land,

made by Tirumalayadēva-Mahārāja who bears Śāluva *birudas*, for offerings and worship to the god Gōpinātha-Perumāḷ in Tiruchchattimurraṁ alias Muḍikonḍaśōlapuram. Mallikārjuna's brother Virūpāksha II is mentioned in an inscription (No. 120 of 1921) dated in Śaka 1393, Khara. As suggested in the *Archæological Survey Report* for 1907-08, page 252, two Virūpākshas are sometimes accommodated in the period between A.D. 1465 and 1485. In this record it is clearly stated that Virūpāksha is the son of Dēvarāya. A difficulty arises in the identification because Mallikārjuna also is sometimes called Immaḍi Pṛaudha-Dēvarāya (see *Annual Report on Epigraphy* for 1911, page 81, paragraph 52). In this inscription it is recorded that a city named Narasimha-Tiruppadi was founded in the name of Uttamagiri-Perumāḷ Tiruvengadamudaiyān in Murugamaṅgalaparṇu. Isvara-Nāyaka, the agent of Śāluva Narasimharāya, gave as tax-free (*sarvamānya*), certain lands for three years

His brother Virūpāksha II. to the Brahmans who colonized the newly-founded place, remitting such taxes as *vāśal-panam*, *kulippanam*, *vivāhappanam*, *pattadai*, *nūlayam*, etc. He is also mentioned in a record (No. 121 of 1921) of Rājasekharaṛaya, son of Dēvarāya-Mahārāja, dated in Śaka 1392. The supreme power wielded by this Śāluva chief in the name of the weak emperors was so great that the Karnāṭa kingdom was known to foreign travellers then as the kingdom of 'Narasymga'.

50. The most powerful and distinguished of the Vijayanagara monarchs, Krishnarāya, is represented by many inscriptions. No. 466 of 1920 records the remission of a tax (*śōḍi*) of 20 *pon* and the transfer, as tax-free (*sarvamānya*), of

the two temples of Udaiyar Manukulamādiśvaramudaiya-Nāyinaṛ and Perumāḷ Śōlakērala-Vinnagar-Emberumāṇar of Śālukki, from the administrative control of Vandavāsi-śīrmai to that of Virabhadrarāyar-śīrmai, in order that the offerings, worship and festivals in these two temples might be conducted regularly. We know that in capturing Kōṇḍaviḍu in 1516 A.D. Krishnarāya took prisoner Virabhadra,

son of the Gajapati king Pratāpa-Rudra, and that he subsequently granted an estate to him. Perhaps the Virabhadrarāyar-śīrmai referred to here is identical with the territory given to the captive ruler (page 119, *Mysore and Coorg from Inscriptions*). That Krishnarāya was a great patron of Sanskrit and Telugu literature and that he had at his court eight celebrated poets, distinguished as the *aṣṭadiggajas*, are known facts to us (*ibid.*, page 119). Allāsāni Peddanna, the foremost of the *aṣṭadiggajas*, was held in such high esteem by Krishnadevarāya that besides granting

him villages, he entrusted him with the responsible post of a governor of a district (page 143, *Annual Report on Epigraphy* for 1916). In a record from Mēlpādi (No. 105 of 1921) this Poet Laureate is mentioned along with his father Allāsāni Chokkarasa. Herein Peddanna has the *biruda* *Āndhrakavipitāmaha* of Nandapurī. King Krishnarāya seems to have made a gift of the village of [Tanai]ppūndi to Peddanna who set apart three-fourths of it for the god Chōlēndraśīngam-udaiya-Nāyanār. Now this portion of the village was sold away and with the proceeds Peddanna presented, among other things, a jewelled crown, a gold handle (?) for a chauri and a silver-plate for (the goddess) Kuntalasundari. The copper-plate grant of Krishnarāya (No. 4 of Appendix A) dated in Śaka 1435, Āngirasa, records the grant of a village made by him for the benefit of a number of Brāhmanas on the occasion of a gift called *dhānyamēru* (literally a Mēru (mountain) like heap of grain).

Gift of Dhānyamēru.

51. Krishnarāya's half-brother Achyuta is known to have made in A.D. 1539 an endowment for the benefit of Brāhmanas, called the *Ānandanidhi* (paragraph 24, *Annual Report on Epigraphy* for 1904). From No. 387 of 1920 we understand that there was a diamond-treasury also (*Vajra-bhaṇḍāra*, at Karūru, in the Vuruvakonda-

Achyuta.

sīmē and that Muttina Lakimiseṭṭi was the officer in charge of this treasury in Śaka 1453. Karūru is at present known as Vajra-Karūr and is included in the Anantapur district; and the epithet has to be traced to the diamonds found in the vicinity (page 167 of the *Gazetteer of the Anantapur district*). An inscription from Pulal (No. 487 of 1920) records a gift of two villages to the god Tirumōlasthānam-Udaiyār for conducting festivals in the temple for the merit of Sellappa Sāluva-Dannāyaka. In the *Achyutarāyābhyudayam* Sellappa is mentioned as the renegade Chōla feudatory for whose capture the king invaded the Tiruvadi-rājya (the Travancore country). Vira Narasingarāya-Nāyaka is also known as Sāluva-Dannāyaka (No. 256 of 1910). Sāluva-Dannāyaka was Achyuta's minister at first, but subsequently became his worst enemy by joining Tumbichehi-Nāyaka of Madura in defying the authority of Achyuta. Achyutarāya bears the Sāluva *biruda* 'Gandakattūri Sāluva' in a record from Sēnūr (No. 194 of 1921), dated in Śaka 1460, Vilambi. This inscription mentions that Pōttu-Nāyaka, an agent of Kālama-Nāyakanayyan gave for the merit of the latter the fish-rent of the tank at Sēnalūr to be spent on the tank itself. Sēnalūr was governed by Kempadēva-Annagal, one of the subordinates of Achyuta, but it was now leased out to Velūr Kālama-Nāyakkanayyan. This Pōttu-Nāyaka is probably the same person who recommended the grant of Atti or Krishnāpuram as a *sarvamānya* village to the Śiva and Vishnu temples of the place—(paragraph 53 of the *Annual Report on Epigraphy* for 1913).

52. Nearly all the inscriptions of Sadāśiva, ranging in date from Śaka 1466 to 1485, come from the Gutti taluk in the Anantapur district. These inscriptions, as usual, mention many subordinates of the sovereign. In No. 354 of 1920 we find

Sadāśiva and his subordinates.

Rāmarāja remitting certain taxes on the barbers of the village Gajarāmapalle in Gutti-durgam jointly with the king, but he is a viceroy in No. 357 of 1920, where he grants remission to the barbers of Miḍutūru. His two famous brothers who assisted him in the government of the country are also mentioned in this year's collection. Tirumalayadēva-Mahārāja is mentioned in Nos. 368 and 394 of 1920 dated in Śaka 1477 and 1480 wherein he figures as a viceroy. He was also known as Gutti Tirumalayadēva-Mahārāja probably from the fact that Gutti was in his military charge. Kumāra Kōṇḍarāja who is mentioned in the records is perhaps identical with Kōṇḍarājyadēva who was in charge of the Vinukōṇḍa-sīma under orders of Tirumala I as pointed out on page 101 of the *Annual Report on Epigraphy* for 1914. The other brother of Rāmarāja, viz., Venkaṭa, is mentioned in No. 636 of 1920, dated in Śaka 148[9]. In this record KumāraVenkaṭayyadēva-Mahārāja (Venkaṭa I) renews the gift of the village of Tōntapalli in the Kōṇḍavidu-sīma to god Vālēśvara of Chāvali originally made by the Gajapati king Purushōttama. Besides Kōṇḍamarasayya (No. 88 of 1921), Kōṇḍarāja Kōṇḍetirāja (No. 408 of 1920) and Kōṇḍeti Timmarāja, son of Rāmarāja Kōṇḍarāja (No. 384 of 1920), the subordinates mentioned are:—

(1) Rāmarāja Kōṇḍeti Chinna-Tirumalayadēva-Mahārāja (No. 424 of 1920).

(2) Rāmarāja Appayyadēva-Mahā-arasu (No. 449 of 1920),

(3) Peda Singarājyadēva-Mahārāja, grandson of Kandanavōli Rāmarāja and son of Mūrtirāja (No. 461 of 1920), and

(4) Viṭṭhalarājyadēva-Mahārāja, son of Mūrtirāja and grandson of Kandanavōli Rāmarāja (No. 463 of 1920).

53. From the Yathōktakārin temple at Conjeeveram come nearly all the inscriptions of the year belonging to Śrīraṅga II. In these inscriptions the god is known as 'Tiruveḷkā-Nāyinar,' but in No. 25 of 1921 the god is called Anantanārāyaṇa-Paramasvāmi, "who laid himself across the river Veḷkā" (paragraph 26 above).

Śrīraṅga II.

In all the inscriptions of the king Ēttūr

Kumāra Tātāchāriyar figures prominently,

and from this fact it has to be inferred that the Tātāchārya family of Ēttūr already held an influential position in the time of Śrīraṅga II. We know that Kōṭikanyādāna Kumāra Tātāchāriyar, an illustrious member of this family, officiated at the *Pattābhishēka* ceremony of Veṅkata I and that he lived in royal splendour at Conjeeveram, supervising the Vaishnava temples in and around this city. Every member of this family styled himself as Tātāchārya of Ēttūr, and hence arises the confusion in clearly identifying persons bearing this name. In No. 30 of 1921, Kumāra Tātāchāriyar is said to belong to the family of *Vēdamārgapratishṭhāpanāchārya Ubhayavēdāntāchārya* Periya Tirumalai-Nambi and to have been the son of Ayyāvayyaṅgār of the *Sāthamarshana-gōtra*, *Āpastamba-sūtra* and *Yajuṣ-sākhā*. In the same inscription his disciple Tiruvudandai Periya Tirumalai-Nambi Rāmānujiyar is also mentioned. His agents Aḷagiyaṅgar and Tiruppani Śīngarayāṅgar appear in Nos. 31 and 32 of 1921 and No. 10 of 1921 respectively.

In No. 31 of 1921 Ayyāvayyaṅgār is called Ēttūr Tirumalai Kumbakōnam Tātāchāriyar Ayyāvayyaṅgār and from this we are perhaps to infer that his influence extended even beyond his own native place. This inscription records a gift of 1,500 *panam*, by sale of land, by the temple trustees headed by Aḷagiyaṅgar, agent of Kumāra Tātāchāriyar to Tirumaliruñjōlai Ayyāṅgār, son of Tātāchārya Ayyāvayyaṅgār. With this money he had to provide cakes and offerings to the god and to conduct certain festivals on certain prescribed days. It is interesting in this connection to note that in ancient times the several affairs of the temple were assigned to different persons or bodies and each in his or its turn attended to the work for which he or it was nominated. The man responsible for particular festivals took a pride in doing his service to the god to the best of his abilities. There was no room for fraud, for everything that a person had to do was clearly detailed and scrupulously conducted. Incidentally, we learn from the above inscription that in every month, on the first day, on the full-moon day, on the two *Ēkādaśi* days and on the days of *Hastā*, *Mṛigaśīrṣhā* and *Anurādhā* the god had to be given a special bath and then taken in procession. The offerings to the god on these days are also mentioned with a detailed list of the several articles used in the preparation of the several offerings.

54. Veṅkata I, the most famous and powerful king of the Karnāṭa dynasty, is represented by seven inscriptions this year. The date of his coronation, at which

Veṅkata I.

ceremony Kumāra Tātāchārya officiated, is 1565-66 A.D. He continued to rule

till his death in 1614 A.D. (*Annual Report on Epigraphy* for 1913, paragraph 62). Three records of this king (No. 322 of 1920, dated in Śaka 1515, No. 382 of 1920, dated in Śaka 1525, and No. 166 of 1921 without any date) refer to him as ruling from Penukōṇḍa and we are perhaps to understand that the capital was not yet changed to Chandragiri. The inscription from Mahādēvamalai (No. 167 of 1921) registers that the Bōḍi Kōṇḍama-Nāyaka granted the village of Kāvamuppe in the Kāri-sime to the god Mahādēva of the Mahādēva hill. The present Kānguppam village at the foot of the hill is evidently the same as Kāvamuppe. In No. 163 of 1921 dated in Śaka 1510 from Kāvaṇūr in the Gudiyattam taluk, Veṅkata is called Śrīraṅgadēva-Mahārāja Veṅkatappadēva-Mahārāja. Nallammaṅgār, the wife of Appayaṅgār, son of Periya Perumāl of Pattāṅgi, is mentioned in an inscription (No. 10 of 1921) from the Aṣṭabhujam temple in Conjeeveram. Achchama, the wife of Pattāṅgi Appayaṅgār, is mentioned in No. 248 of 1913. The latter might have been another wife of the same individual. The few inscriptions of Rāma IV secured this year are not of much importance. Nos. 374 and 376 of 1920, dated in Śaka 1548, Vibhava (wrong) and Śaka 1548 (Krōdhana) respectively state that Rāmadēvarāja was ruling in Penukōṇḍa.

From Mēlsēshamaṅgalam in the Cheyyar taluk comes a record of Venkatas
II (No. 112 of 1921) dated in Śaka 1538

Venkaṭa II.

Nala and reference is made in it to the

Pālayagār Virappa-Nāyaka Pāppu-Nāyaka in whose time a piece of land was given for the daily morning service of the god Manikūtam-udaiya-Nāyaṅār. A record (No. 30 of 1905) of Rāṅgayadēva-Mahārāja (A.D. 1578 to 1586) mentions Virappa-Nāyaka, as the son of Pāppu-Nāyaka of Vēlūr. It is likely that the Pāppu-Nāyaka of No. 112 of 1921 was the grandson of the Pāppu-Nāyaka of No. 30 of 1905. Another inscription from the same village, dated in Śaka 1558, registers the order of Dāmal [Kā]ma-Nāyaka stating that the money realised by the sale of fish from the tank of Śrīpurushamaṅgalam should be spent exclusively in digging the tank.

55. A few inscriptions without the sovereign's name remain to be noticed. From Nellorepet, a suburb of Gudiyattam comes No. 121 of 1921, dated in the cyclic year Dhātu. This inscription mentions Akkappa-Nāyaka, a *dalavāy* of Ānegondi (i.e., Vijayanagara) Vira Venkaṭapatirāya as remitting a cannon-tax (*bīraṅgi-vari*) payable by a private person. This is perhaps an instance to show that the Arms Act was not

Bīraṅgi-vari—tax on fire-arms.

unknown then and that weapons of warfare were not indiscriminately allowed to be

used by all persons. An inscription from Conjeeveram (No. 35 of 1921) dated in Śaka 1378, Dhātu, corresponding to A.D. 1456-57 records the duties that had to be performed by Śrīkaraṇāchchīyar in return for the 400 *kuḷi* of land granted to him. He had to sing hymns daily to god Karaṇīśvaraṁ-udaiya-Nāyaṅār, to provide a garland and to sing hymns, besides providing areca-nuts, when god Ēkāmrānātha halted at the entrance of the Karaṇīśvara temple under a special canopy. The reception (*maṇḍapa-paḍi*) of the god Ēkāmrānātha on important festival days at the entrance of the Karaṇīśvara temple is continued even to this day.

Another inscription from Conjeeveram (No. 29 of 1921) gives us an idea of the constitution of the *sannidhi* (facing the temple) street of the Śōṇṇavaṇṇamseyda-Perumāl temple. The surroundings of a temple are generally much coveted by the orthodox people and they are, as a rule, occupied by those who have some connexion with the temple. It is recorded in this inscription that the *sannidhi*-street of Śōṇṇavaṇṇamseyda-Perumāl was plotted out into 33 houses and that this block was named Śūndarāchāryapuram. The village Vāraṇavāśi was assigned to the temple, from the income of which mid-day offerings were to be provided to the god. These offerings had to be divided among the 33 houses. Another interesting feature of the inscription is that it gives the names of the owners of these 33 houses. The 1st, 3rd and 4th houses were occupied by Tātaḥārya Ayyaṇ, the 14th house by Muppirāli Nārāṇa Dikshitar Gōvindaṅṅar and the 15th house by Pāṇḍipākkam Kumāṇḍūr Anantayyar.

MISCELLANEOUS.

56. Among the inscriptions of the year that do not clearly mention the names of sovereigns may first be mentioned No. 459 of 1920, which is considerably mutilated and damaged. It may be said to belong to a very early king of the Western

The earliest epigraph of the year.

Chālukya dynasty from the appearance of the syllable "*dityava*" probably part of

some fuller name ending in *dityavallabha*. Palæographically this is the earliest lithic record discovered this year. The characters may be assigned to a century or two

Bammi-Menkutṭhi.

immediately following the latest of the Śātavāhana and the earliest Pallava re-

records. Mention is made in this of Bammi-Menkutṭhi who was probably a chief.

57. Another early record which may be referred to a king of the same dynasty because of the occurrence of the epithet Prithivīvallabha is No. 443 of 1920. It

Capture of the Chiriyāla fort—Prince Kundaman died fighting.

refers to the capture of the fort called Chiriyāla in which a relation of the king named Kundaman died fighting. It is

probable that the modern Sirvel in the adjoining district of Kurnool, situated at a

distance of about 60 miles east-north-east of Gooty, is the Chiriyāla of the inscription which might have been also called Śiriyāla. This record may from its palaeography be assigned to about the 8th century A. D.

58. Nos. 416 and 454 of 1920, of which the former is dated in Śaka 984 (A.D. 1062) refer to two Chōla chiefs of the Kāśyapa-gōtra with the titles Kāvērīnātha, i.e., lord of the Kāvērī and lord of Oreyūr. Chanpakarasa mentioned in the former of these records has, in addition to these family attributes, the personal titles Gaḍiyānkamalla, ... dabedānga Pēṣanamurāri. The other inscription refers to Koṇḍakunde Saṅkarasādēva of this family who has the personal titles Chōla-Nārāyaṇa and Maindanasiṅga. Both these chief

Siṅghalāṅchchhana of the Chōlas.

had the Siṅghalāṅchchhana, i.e., emblem of the lion. If the term *lāṅchchhana* is used

as in certain instances, to denote the banner, this statement would be at variance with the association of the *vyāghra* (tiger)-banner with the Chōlas, to reconcile which, '*lāṅchhana*' will have to be taken perhaps as the seal. Even then, it would be out of the way for a chief to have on his seal an emblem different from that on the flag. *Lāṅchchhana* then must mean the coat of arms.

59. No. 673 of 1920 refers to a grant made to the god Brahmā at Valivēru in the Ōṃgērumārga by Maṇḍalika-Gaṇḍa, son of Deṣaṭṭi Mahāsāmantha Nambaya. These two chiefs may be presumed to belong to the line of Parichchēdi chiefs who

Brahmā temple at Valivēru in Tenali taluk in Śaka 965.

held dominion in the Ōṃgērumārg (Annual Report on Epigraphy for 1917 page 128, paragraph 42). The early date

of the record confirms the supposition made therein that the family was in power at least since Śaka 900. The Nambaya of our inscription must be distinguished from

Parichchēdi chief Nambaya, and his son Gaṇḍa.

the Durjaya chief Nambaya of Śaka 105 (vide. Epigraphia Indica, Vol. VI, page 224).

60. Three inscriptions (Nos. 93, 145 and 159 of 1921) of the Rāshtrakūṭa king Krishṇa III with his distinguishing epithets "who took Kachchi (Conjeeveram) and Tañjai (Tanjore)" have been copied from the Gudiyattam taluk. No. 93 which is

Rāshtrakūṭa-Krishṇa III.

dated in his 22nd year merely records the gift of 96 sheep for a lamp to the

temple of Śrī-Kailāsa at Venkuḷattūr alias Paramēśvara-chaturvēdimangalam. No. 145 is a hero-stone dated in the 24th year commemorating the death of a hero in a cattle-raid. No. 159 of 1921 dated in the 28th year is an important epigraph and records

Law of mortgage.

a settlement by the village assembly of Kāvaṇūr that when the lands, which are

gifts to gods, physicians, for free feeding or worship (?) and which are grants to *ājivikas*, are mortgaged or sold, the mortgagee and the purchaser must be of the same caste as that of the mortgagor and the seller.

61. Six records (Nos. 16, 17, 18, 19, 94 and 156 of 1921) coming from Conjeeveram and Gudiyattam taluks relate to Pārthivēndravarman who has the epithet

Pārthivēndravarman.

"who took the head of Vīra-Pāṇḍya" in some of his epigraphs. The latest date

known for him is the 13th year of reign. Almost all the inscriptions belonging to this king secured until now have been published by Rao Bahadur H. Krishna Sastry in *South-Indian Inscriptions*, Vol. III, Part III. None of them records any important matter. With the scanty materials now available, it is not possible to determine with certainty his place in the history of the South. However with the help of the materials now available, a tentative identification of Pārthivēndravarman may be attempted. The locality in which the records of this king are found is very limited. They come chiefly from North Arcot and Chingleput districts otherwise known as Tondaimaṇḍalam and the district of South Arcot. They are not found anywhere in the adjoining districts of Nellore, Salem, Tanjore and Trichinopoly. It is curious to note that all the places from which the records of Pārthivēndravarman have been copied are situated within the ancient territorial division called 'Vāṇagappāḍi', i.e., the Bāṇa country, which is said to be to the north of the Pennai (river Pennār) and to the west of the Telugu road called *Vaduga-vali*.

In none of these inscriptions do we find, given to this king, the title of Rājākēsari or Parakēsari generally borne by the Chōlas or Māraṇvarman or Jātāvarman adopted by the Pāndyas. In No. 269 of 1910 the king is called Parakēsari Vēndrādivarman and he has been identified with Pārthivēndravarmān. Rao Bahadur H. Krishna Sastri is of opinion that the title signifies that he was a vassal of the Chōla king and adopted it by right of his connexion with the Chōla line and that he may be connected with Āditya II Karikāla (*South-Indian Inscriptions*, Vol. III, No. 180.) As regards fixing the period when Pārthivēndravarmān should have flourished, we know that No. 225 of 1920, dated in his 6th year, mentions Parāntaka-chaturvēdimangalam, which signifies that he lived in the time of or subsequent to Parāntaka I or Sundara-Chōla Parāntaka II. Again in the majority of his records Pārthivēndra has the epithet "who took the head of Vira-Pāndya". The same is attributed to Āditya II Karikāla, son of Sundara-Chōla Parāntaka II, in one of his inscriptions (*South-Indian Inscriptions*, Vol. III, No. 199). In the Tiruvālaṅgādu plates (*ibid.*, page 338 ff.) it is stated that Āditya killed the Pāndya king and the Leyden grant specifies the Pāndya king as Vira-Pāndya.

In paragraph 17 of his *Annual Report on Epigraphy* for 1900, Mr. Venkayya says that Pārthivēndra must have flourished as an independent prince in the interval between the death of Parāntaka I which should have occurred about A.D. 951-52 and the accession of Rājārāja I in A.D. 985 and that he should have taken part in the war of Āditya II against Vira-Pāndya who, in his Vatteluttu inscriptions of the Pāndya country, claims in turn to have conquered the Chōla king; but it is not known who this Chōla was. The epithet "who took the head of Vira-Pāndya" appears in the records dated in the 2nd and 3rd years of Pārthivēndravarmān and Āditya II Karikāla, respectively, and they are therefore contemporaries as such. We know that Sundara-Chōla Parāntaka II drove a certain Pāndya into the forest and as the killing of Vira-Pāndya by Āditya II Karikāla (son of Sundara-Chōla) is mentioned in the records of his 3rd year after his coronation, it seems probable that the Chōla whose head was taken by Vira-Pāndya in retaliation of the defeat sustained by him must be Sundara-Chōla Parāntaka II.

On page 107 of the *Annual Report on Epigraphy* for 1910, Mr. H. Krishna Sastri has shown on the strength of two records (No. 676 of 1904 and No. 246 of 1909, dated in Śaka 892 (= 970 A.D.) that Pārthivēndravarmān had the surname Kālīkēsari and that he lived about 970 A.D. According to the calculations made of the astronomical details contained in his inscriptions, Uttama-Chōla must have ascended the throne in A.D. 969-70 and continued to rule till 985 A.D. The latest date found so far for Āditya II, Karikāla, is his 5th regnal year. Working upwards Āditya-Karikāla should have ascended the throne in A.D. 965, which must be the year in which Sundara-Chōla Parāntaka II, father of Āditya II, should have met with his death from the hands of Vira-Pāndya. Probably Pārthivēndra's initial date was also about A.D. 965.

Having fixed his place and time, we have next to find out a non-Chōla chief of the period about the last days of Parāntaka I (A.D. 953) and Uttama-Chōla (A.D. 970-985) who will answer to the name Pārthivēndravarmān. From the Udayēndiram plates of Prithivīpati II Hastimalla, published by Professor Hultzsch (*South-Indian Inscriptions*, Vol. II, No. 76) we gather that Parāntaka I "uprooted by force the two lords of the Bāṇa kings and conferred the title of "Lord of the Bāṇas" on the Gaṅga king Prithivīpati II who bore also the title "the lord of Parivipuri." From the endorsement in Tamil of these plates we understand that, in the 15th year of Parāntaka I, a gift of land was made at the request of Prithivīpati II who had not yet begun to have the inscription engraved with his own name as the sovereign. As shown above, his inscriptions must have been independently dated from about A. D., 965 the latest regnal year being 13. In the absence of any other king about this period called Pārthivēndravarmān, we may tentatively identify him with Prithivīpati II, the two names being synonymous. No. 5 of 1897 dated in the 24th year of Āditya I (almost his last year) records the gift of a silver vessel by Piridipati, son of Māramarayar, and Professor Hultzsch was doubtful as to his identity with Prithivīpati I or Prithivīpati II. But as the latter is synchronized with

Parāntaka I, Piridipati, son of Māramarayar, is identical with Prithivipati II, son of Mārasimha. Again in editing the Sholingar inscription, dated in the 9th year of Parāntaka I, the learned Professor thinks that Prithivipati II should have been alive in the 26th year (about 966 A.D.) of the Rāshtrakūṭa king Kṛishṇa III (*Epigraphia Indica*, Vol. IV, page 223).

62. We have already noticed the appearance in the second half of the 10th century A.D. of a chief named Nṛipa-Kāma who is described as 'Sarōnātha,' i.e., lord of the

Kolanu chiefs.

Saras (i.e., lake) and therefore connected with Kolanu identified with the Kollēru

lake (above page 86, paragraph 14). Nos. 728, 723 and 741 of 1920, dated in the Śaka years 1047, 1140 and 1182, respectively, mention the later chiefs of this place who had the explicit Telugu epithet Kolani or Kolani-Mandalika applied to them. The first of these records refers to Mahāmandalēśvara Kolanu Okkettuganda. Okkettuganda is more a title than a personal name. It appears in this case to have been taken as a personal name like the dynastic title Satyāśraya, which was used almost as the name of Pulakēsin II in his inscriptions (*Bombay Gazetteer*, Vol. I, Part II, page 351). The expression Okkettuganda presents some affinity to 'Ōkakētu', which was a banner of the Rāshtrakūṭas (*ibid.*, page 387). The chiefs mentioned in the other two records are the Mahāmandalēśvara Kolani-Mandalika Kēśavadēvarāja and Yeragayadēvarāja. These were contemporaneous with the Kākatiya king Gaṇapati and his daughter and successor Rudrāmbā respectively, and the absence of the mention of either of them in these inscriptions shows that the Kolanu chiefs did not come under the Kākatiya supremacy.

63. Of the Velanāṇḍu chiefs we have about 15 records ranging in dates from Śaka 1054 to 1093. No. 631 of 1920, dated in Śaka 1054, refers to the time of Goṅka II

Velanāṇḍu chiefs.

of this family. He is herein described as a 'subordinate of Rājendra-Chōḍa'

who must be the same as Kulōttuṅga-Chōḍa I who was also known as Rājendra-Chōḍa (see paragraph 36 above) and who was the Chōḍa-Chālukya suzerain of the grandfather of Goṅka II (see *Annual Report on Epigraphy* for 1917, page 119). The epithet must have been assumed by the chiefs of this family from the time of Goṅka I, who was the contemporary of Kulōttuṅga-Chōḍa I. The same epithet is given in No. 655 of 1920, dated in Śaka 1093. Goṅka II is called the 'lord of 480 villages,' which must have formed a territorial division different from the Shatsahasra-country of which the Velanāṇḍu chiefs are often said to have been the lords. The same is said of him also in No. 645 of 1920. Again No. 655 of 1920, dated so late as Śaka 1093, mentions this territorial division. The division of 480 villages was probably the original dominion of this family before its chiefs developed into lords of the Six-Thousand-country. No. 645 of 1920 mentions Velanāṇḍi Chōḍa as the grandfather of Goṅka II instead of Goṅka I given by other records (see *Epigraphia Indica*, Vol. IV, page 35, and *Annual Report on Epigraphy* for 1917, page 119). Chōḍa, the father of Goṅka II, is referred to in this inscription under the full name Rājendra-Chōḍa Gāṅgēyarāya. No. 669 of 1920 mentions Kulōttuṅga-Chōḍa Gāṅgēyarāya. The former also records the construction of a temple of Goṅkēśvara (called also Gōkēśvara) in the village Dāvulūru in the Tenali taluk by a subordinate of Goṅka named Kommaya-Nāyaka who was the son of Āyama-Nāyaka of the Durjaya family and who had obtained the headmanship (*raddikam*) of the village Dāvulūru from Goṅka. The temple is called in inscriptions by the name Goṅkēśvara and this has been changed in later times into Gōkarnēśvara by which name it is now known. This is one of the many instances in which historic

Changes in the names of temples.

names of temples have been in course of time superseded by Puranic names

given to them with Puranic stories attached thereto. Āyama-Nāyaka and Kommaya-Nāyaka noticed above must have been connected with the Koṇḍapaḍumaṭi chiefs who were also of the Durjaya family and relatives of the Velanāṇḍu chiefs. Another chief of the Durjaya family named Mahāmandalēśvara Bētarāja is mentioned

Koṇḍapaḍumaṭi Durjayas.

in No. 721 of 1920, dated in Śaka 1154. Bēta calls himself a feudatory of

Kulōttuṅga-Chōḍa We know that at this late period there was no Chōḍa-Chālukya

king of the name. Here we have to infer that the epithet was adopted as a family attribute by the chiefs of this family. The epithet appears also in connection with the early chief Buddharāja of this family (*Epigraphia Indica*, Vol. VII, Appendix No. 581). Nos. 689 and 716 of 1920 will have to be assigned to the time of Goṅka II, for the latter dated in Śaka 1056 mentions the chief Bhīma who was a son of Paṇḍa and Paṇḍāmbikā who are mentioned in the former as the parents of Erapōta-Nāyaka who was a commander under Goṅka. Goṅka appears to have been called also Kulōttuṅga-Chōḍa Goṅka. Erapōta and Bhīma apparently were brothers.

64. No. 664 of 1920 dated in Śaka 1078 brings to light the names of some new relatives of the Velanāṇḍu family. It states that Mārāya-Paṇḍa, the general and maternal uncle of Goṅka, had a wife named Kommama. She was the daughter of

Paṇḍa and Goṅka who were not of the Velanāṇḍu family. Nidumrāni Kommāya and Mallāmbikā. By Kommama, Paṇḍa had a son named

Paṇḍa, the Velanāṇḍu chief, was the great-grandfather of Goṅka II (see *Annual Report on Epigraphy* for 1917 page 119). The general Chōḍa noticed above appears to be referred to also in No. 658 of 1920, dated in Śaka 1092 (=A.D. 1170), wherein he is said to have been an officer of the Velanāṇḍu chief Goṅka who ruled over Vēṅgi and Śaṭṣahasra. He had a wife named Kattāmbā by whom he had a son named Goṅka. This Goṅka is said to have defended the town of Krochcheṇuvu against the attacks of the Kārṇāṭaka cavalry numbering not less than 30,000. This was a period of decline for the Western Chālukya kings of Kalyāṇi. Taila III had died in A.D. 1163 and his successor Sōmēśvara IV was a weak ruler. The entire power was in the hands of his general Bijjala. The fight at Krochcheṇuvu must have been with the armies of Bijjala and probably in alliance with the Kākatiyas of Anumakōṇḍa who were just then shaking off the Western Chālukya yoke. In No. 657 of 1920, dated in Śaka 1092, this Goṅka is described as a commander under Kulōttuṅga Rājendra-Chōḍa, who according to Dr. Hultzsch, would be identical with the Velanāṇḍu chief Prithiviśvara (*Epigraphia Indica*, Vol. IV, page 39). Goṅka had a wife called Goṅkāmbikā, who was the daughter of Muchcha, the son of Bharati-Nāyaka and Sūrāmbikā. No. 658 of 1920 mentions a number of *sānis* with the suffix *pāṅgu* added to their names. The expression is not in use in modern Telugu and seems to be the Kanarese word *pāṅgu* which means 'beauty'. Sūrāpa-Nāyaka, who was the son of Mēḍurāja and Kāpasani, is said in No. 655 of 1920, dated Śaka 1093, to have built a temple at Mrōntukūru called Chōḍēśvara in the name of his maternal uncle Chōḍa who may have to be identified with the general Chōḍa

Rājendra-Chōḍa, son of Goṅka II. noticed above. The present Rāmachōḍēśvara temple of the village is clearly the Chōḍēśvara temple of the inscription; and its present name might have been given on account of a later restoration of it by the chief Rāmachōḍa who flourished in this part of the country in the 12th century A.D. (see *Annual Report on Epigraphy* for 1918, page 171). No. 670 of 1920, which is much damaged, belongs to the time of Velanāṇḍi Rājendra-Chōḍa, the son of Goṅka II. The chief assumes in this inscription the lofty Eastern Chālukya title Śarvalōkāśraya and adds the suffix Mahārāja to his name. This suggests that the last traces of Eastern Chālukya or otherwise called Chōḷa-Chālukya supremacy completely disappeared from the Velanāṇḍu country by this time and the then Velanāṇḍu chief aspired to pose as its representative.

65. We have only one record of the family of Telugu Chōḍas in this year's collection, viz., No. 642 of 1920, which comes from Chundūru in the Tenali taluk. It mentions Mahāmaṇḍalēśvara Pottapi Kā[ma]dēvachōḍa-Mahārāja who was the son

Telugu Chōḍas. of Udayādityadēvachōḍa-Mahārāja and Kāmaladēvī who are not mentioned elsewhere. So this chief Kāmachōḍa must be distinguished from his namesake Udayāditya and his sons Kāmadēva and Chōḍa-Ballī. who was the son of Chōḍa-Ballāya (see *Annual Report on Epigraphy* for 1900, page 16) of this family. The record suggests that Kāmachōḍa must have had a younger brother named Chōḍa-Ballī in whose name he built a temple called Chōḍa-Ballīśvara.

No. 243 of 1897 from Peddacherukūru in the Bapatla taluk of the Guntur district not far from Chundūru from which the above-noticed inscription comes, gives the genealogy of this family extending to seven generations prior to the time of the Kākatiya king Gaṇapati whose records appear from A.D. 1209 onward. Chōḍa-Balli, the first historic person of this branch, had a son called Nanni-Chōḍa who may be identified with Nanni-Chōḍa, the author of the Telugu *Kumārasambhavam*, who was also the son of Chōḍa-Balli by Śrīdēvī of the Haihaya race (verse 53).

The poet Nanni-Chōḍa—his date.

Allowing an average of twenty-five years for every generation Nanni-Chōḍa cannot be placed earlier than Śaka 1000 (A.D. 1078) which would be a century and a half later than the latest date (A.D. 940) given for him by Mr. Ramakrishnakavi, M.A. in his preface to that poem.

66. Nos. 717 and 740 of 1920 respectively dated in Śaka 1136 and 1181 and No. 641 of 1920, which is not dated, belong to the time of Gaṇapati of the Kākatiya dynasty. The first of these records found so far to the east as Duggirāla proves

Kākatiyas.

that his kingdom extended into the Velanāṇḍu country quite early in his reign (i.e., A.D. 1214). This same inscription gives

Gaṇapati.

us an instance of royal interference in a boundary dispute that arose between Duggamapūndi (Duggirāla) and the neighbouring villages, to settle which king Gaṇapati, on representation being made to him, sent a commission consisting of his two ministers Mallaparāja and Rudraparāja.

No. 740 of 1920 states that the Kākatiya princess, Rudrāmbā (called Rudrama-Mahādēvī) the daughter of king Gaṇapati was married to the Chālukya prince

Rudrāmbā married to the Eastern Chālukya prince Virabhadra.

Virabhadra who is not mentioned in any known record. This record confirms the statement made in No. 94 of 1917

that Rudrāmbā was the daughter of Gaṇapati. Rudrāmbā, who reigned under the name Rudradēva-Mahārāja, is represented by Nos. 660, 713 and 712 of 1920, dated respectively in Śaka 1192, 1198 and 1201. The first of these records mentions Vallaya-Nāyaka the *aṅgarakṣa* (body-guard) officer at the gate of the royal palace.

In Nos. 652, 653 and 715 of 1920 belonging to Pratāpa-Rudra of this line are mentioned an officer of the king Mayi (or Māyī)dēvalēṅka and the king's generalissimo Sōmayalēṅka who had a son called Pōchulēṅka. No. 679 of 1920,

Pratāpa-Rudra.

dated in Śaka 1233, does not mention the king. But it may also be assigned to the

reign of Pratāpa-Rudra since it mentions Māyīdēvalēṅka and his son Rudradēva. No. 715 of 1920, which is unfortunately damaged, refers to the laying out of certain streets at Duggirēlapūndi according to prescribed measurements.

67. Inscription No. 435 of 1920 refers itself to the reign of a Chāgadēva. This

Chāgadēva

chief is probably the same as Chākana who was a general and feudatory of the

Western Chālukya king Sōmēśvara IV (*Bombay Gazetteer*, Volume I, Part II, page 455)

68. Three inscriptions belonging to Sakalalōkachakravartin Śambuvarāya were copied during this year and of these No. 42 of 1921 contains some interesting information in respect of certain licenses

Sakalalōkachakravartin Śambuvarāya.

granted to a troupe of actors who claimed

the grant of certain privileges like those that they had been enjoying in Sōla-maṇḍalam, for acting on the stage certain plays (*kūṭṭu*) at Kāñchīpuram and in all other villages of Tondai-maṇḍalam and who desired these privileges to be engraved on stone in the villages which they visited in their tours.

Rājanārāyaṇa Śambuvarāya (1337-1360 A.D.) has nine inscriptions to his credit

Rājanārāyaṇa Śambuvarāya.

this year in the Chingleput and North Arcot districts; but they merely give a

long list of taxes which the king granted to certain temples. Of these, an incomplete record No. 483 of 1920 copied at Puḷal, which mentions a certain Vāgīśvaradēva, the head of a *matha* called the Āliyāṇḍār-maṭha in Perumbarrappuliyūr

(Chidambaram), an independent village under the control of the *Kilaimatha-santāna* of Chella-Tiruvārūr, might in all possibility be the inscription which is referred to in No. 207 of 1912 of Tiruvorriyūr to have been engraved on the walls of the Tirumūlanāthasvāmin temple at Pulal. In No. 208 of 1912 from Tiruvorriyūr we hear of another pontifical seat called the *Mēlai-matha*. Rājanārāyaṇa is called a Mallinātha in No. 86 of Appendix C and in a short Sanskrit verse at its beginning he is also mentioned as Jiyādēva. The latter name occurs also in No. 49 of the same Appendix.

69. No. 399 of 1920 refers to a grant made by Chikka-Vodeya-Mahārāya, which was restored later by Immadi Kāchappa-Chikka-Vodeya—probably an Ummattūr chief. Vodeya. Chikka-Vodeya must have been an Ummattūr chief (*Mysore and Coorg from Inscriptions*, page 155) and if the identification, made in paragraph 12 above, of Immadi Kāchappa-Vodeya with the Kāṣappudaya of the copper-plates is accepted, the date of the inscription would be Śaka 1407, Krōdhi. Again if Immadi Kāchappa-Vodeya could be proved by future evidence to be a dynastic successor of Chikka-Vodeya, the natural inference would then be that Kāṣappudaya or Kāchappa-Vodeya was an Ummattūr chief. His flight from Kandanavōlu after defeat by Rāmarāja I of Āravīdu would be consistent with the hostility of the Ummattūr chiefs to the kings of Vijayanagara and their partisans the Āravīti chiefs.

70. A set of three copper-plates strung on a ring belonging to the king Pratāpa-Rudra of the Gajapāti family of Orissa was sent to me by the District Munsif of Kāvali. This is given as No. 12 of Appendix A to this Report. The plates measure 8.1 inches in breadth and 3.7 inches in height. The ring that holds them together is 2.5 inches in diameter and carries a fixed seal, the circular surface of which is blank.

The grant is dated in the Śaka year 1432, Pramōda (= A.D. 1510-11). The king Pratāpa-Rudra, who is stated to be the son of Purushōttama and grandson of Kapilēndra, is mentioned also by the name Venkata-Gajarāja. He is said to have recovered his kingdom from the Gauda king who was defeated by him. He is called also Pañcha-Gaudādhināyaka, the supreme lord of the five Gaudas, i.e., Gauda countries. He was ruling over the Chōla-maṇḍala in the Pāka-nādu and had the *birudas* Tribhuvana-Tōḍaramalla. The present grant was issued from the capital (of the Pāka-nādu) Uṇḍrakōṇḍa which had a hill fort. This is probably the same as the Indrakōṇḍa mentioned on page 353 of Brigg's *Ferishta* Vol. II, as having been claimed among the conquests of the Golkonda king Sultan Kutb Shah about 1500 A.D. Among the officers of the king are mentioned the Beharā-Mahāpātras who must have given the name to the village Beharāvāripalle in the Narasaraopet taluk of the Guntur district, part of which country also was under this Gajapāti chief till the capture of Kōṇḍavīdu by the Vijayanagara king Krishnarāya from Pratāpa-Rudra Gajapāti, who is identical with the king mentioned in the present copper-plate inscription. The conquest of Gauda claimed by Pratāpa-Rudra must have taken place in the time of Moozuffur Hushby, the king of Bengal and Bihar, who died in A.D. 1497 (*ibid.*, Vol. IV, page 347). Hushby and his minister Shureef were not on friendly terms and there was something approaching to a civil war towards the end of his reign which must have given the Gajapāti king a chance to invade Bengal (Gauda).

71. Of king Khulli Kutb Shah of Golkonda who reigned from about A.D. 1580 to 1612 three inscriptions have been secured during the year. The earliest of these viz., No. 750 of 1920 dated in Śaka 1505, comes from Juttiga and mentions a

Hindu subordinate of the king named Sōmēśvara who was the son of Peddirāja and grandson of Sattirāja Sōmarāja.

Reference is also made in this record to the reign of Ibrahim (Kutb) Shah. The other two records No. 649 of 1920 dated in Śaka 1520 (= A.D. 1598) and No. 50 of 1920 dated in Śubhākṛit corresponding to Śaka 1525 (= A.D. 1603) do not mention any notable subordinate chief or event of the period.

72. No. 375 of 1920 dated in Śaka 1572 (= A.D. 1650) mentions Gōlakonda and it refers to the king as Hajarati Navābu with the titles Rājādhirāja and Rāja-Paramēśvara. This record must be assigned to Abdullah Kutb Shah who succeeded Khulli Kutb Shah and reigned from A.D. 1611 to 1672. In A.D. 1650 the keeper of his seals (*mudrakarta*) is said to have been at Ghaṇḍikōṭa.

73. To the time of the last king, Abu Hassan, of this dynasty must be assigned No. 681 of 1920 dated in Śaka 1602 (= A.D. 1680). The inscription states that the king, to whom was represented a boundary dispute that arose between the villages Yedlapalli and Penugudurupāḍu, first issued orders to Karimā Mulā (the officer) of the Kondavīti-durga to ascertain by personal enquiry the ownership of the disputed land. The officers of the Kondavīti-durga having reported to the king that the land belonged to Yedlapalli, the king deputed Rājasrī Rustumrāya and Māhikyārāya of Kondavīdu to put up fresh stone edicts, which they accordingly did.

74. The copper-plate inscription No. 10 of Appendix A refers itself to the time of the king of Golkonda who is mentioned only as the Mogalāyi *Pedda-Navābu* of Golkonda who was ruling over the Karnāṭaka on behalf of the Pāchchāyi, i.e., Paduṣhā of Delhi, having previously besieged Gutti and occupied it. It records the incident of a caravan of merchants being robbed at the village called Pātakottacheruvu near Gutti and on their representation to the *Navābu* at Gutti, his issuing of orders to the immediate owners of the country to make good the loss sustained by the merchants. The owner of the land, a certain Timmā-Nāyaka sold his property and with the proceeds made good the loss of the merchants, though with some strain on his resources.

Loss through robbery made up by the chief of the country. The inscription is incomplete. But it throws some light on the system of administration prevailing in the Karnā-

taka country during the Muhammadan rule in the 17th century A.D. The moral responsibility of the lord of the country, where the loss through robbery occurred, realised and emphasised by him at this period is worthy of notice. It is clearly a survival of the ancient law of the land as it prevailed in the time of the Maurya king Chandragupta (see *Kautilya's Arthaśāstra*, translation p. 293).

The above record states that the Gutti fort was besieged by Gajapati Hammīra during the time of the Vijayanagara king Praudhadēvarāya, about Śaka 1344 (= A.D. 1422). Ferishta records an invasion of the kingdom of Dew Ray of Beejanuggur (Dēvarāya of Vijayanagara) by the Bahmini king Ahmad Shah Wully Bahmini about the year A.D. 1431 (Brigg's translation, Volume II, p. 400 ff.). This was an attack against the combined dominions of the Vijayanagara king and the king of Warangal, who was the ally of Vijayanagara. The Gajapati king Hammīra must have joined hands with the Bahmini king against these two kings at this time. There was constant hostility between the Gajapati sovereigns and the Hindu kings of the immediate South (see *Annual Report on Epigraphy* for 1919, p. 106). The record itself may be assigned to the period immediately after A.D. 1686 when the Golkonda king Abu Hassan succumbed to the attacks of the Mughal armies from Delhi.

75. No. 174 of 1921 engraved round the platform of the *dhvajastambha* of the Perumāl temple at Erikutti in the Gūdiyattam taluk of the North Arcot district records that while Furuksh Badshā, grandson of Aurangzeb, was ruling from the Mughal throne in Śaka 1640 (= A.D. 1718) corresponding to the cyclic year Vilambi and while Sa-adat Ullā Khān was Nawab of the Carnatic, Nimala Ayyappa-Nāyakaṇ (and) Perumāl-Nāyakaṇ, who were in charge of the public charities, dug under special orders of Arimudu-tāyār, who held the Jaghir of Erikurukki, two tanks and endowed certain lands for their upkeep.

76. The two copper-plates registered as Nos. 14 and 15 of Appendix A of this report belong to M.R.Ry. Rao Bahadur V. A. Vandaṃyār Avargal who is on the Tanjore temple committee and were forwarded to me for examination by the Collector of that district. These are charters issued in Śaka 1680 (= A.D. 1758) and Śaka 1681 (= A.D. 1759) during the reign of Pratāpasimha, of the Tanjore Maṇrātta dynasty, who wrested the kingdom from his weaker elder brother Sahuji or Saiyāji and ascended the throne in about A.D. 1749, ruling it till his death in 1765 A.D.

The records in question are very carelessly written like the generality of the charters of the later centuries and start by giving, with no attempt at chronological sequence, a list of the kings of the dynasties, which had been connected with Tanjore. The following kings of the Vijayanagara dynasty are mentioned in the incorrect order of

Tanjore Mahrāṭṭas.

Praudhadēva, Achyuta, Mallikārjuna, Virūpāksha, Śrīraṅga and Krishnadēva

of Ānegondi; and of the Tanjore Nāyakas, only Achyutappa-Nāyaka, Śēvappa-Nāyaka and Vijayarāghava-Nāyaka. Even in the latter case, the chronological order of the first two Nāyaka kings is reversed while the name of Raghunātha (1614 A.D.) who succeeded Achyutappa as the third king of the line has been omitted. After the Nāyakas is mentioned the Tanjore Mahrāṭṭa line, founded by Venkājī alias Ēkōji, who established himself at Tanjore in about 1675 A.D. after defeating the Madura Nāyaka's emissary Alagiri, and ousting Śengamaladāsa, the rightful heir of the original Nāyaka line. In the enumeration of the few kings of this new line, some chronological correctness is maintained, though all the statements made are not to be taken as historical facts. For instance, Ēkōji's successors are correctly given as Shājī, Sarabhōji, Tulasī (Tukkōji) and Bābā Sāheb. But for the period subsequent to Bābā Sāheb, who is known to have had a short rule of one year and after whose death some internal dissensions arose, the information supplied by the copper-plates is defective. Annā Sāheb and Nānā Sāheb are next mentioned in the line of succession; but they are reported to have been the third and fourth sons of Tukkōji and to have pre-deceased their father (vide, page 44 of the *Tanjore District Gazetteer*), while no reference is made to Saiyāji, the second son of Tukkōji, who is known to have had a short and disturbed reign, before his final alliance with the English in 1749 A.D. Next in order, comes Pratāpasimha the fifth and illegitimate son of Tukkōji, in whose reign (A.D. 1758-59) the two charters under reference were issued. The relationship of this king given on page 193 of Sewell's *List of Antiquities*, Vol. II, as the second son of Bābā Sāheb is opposed to the more probable view taken in the *Tanjore Gazetteer*, that he was the last son of Tukkōji.

These two copper-plates contain two records each making four records in all. Of these, the two engraved on copper-plate No. 14 register the gifts of 40 and 45 *Rājagōpāla-chakram-poṇ* respectively, by Savvāyi Vijayaraghunātha-Gōpālar, the chief of Śirunellikkōttai and by the people of the sixteen divisions that lay between the western and eastern boundaries of Pāppākudi-nādu in Poyyūr-kūrāram, for the evening and mid-day worship in the Vishnu temple of Jayaṅgondanāthasvāmin of

Kōlāhalaṇ-sāndi.

Pāmbā-nādu (namely, the modern Mannārgudi). The records engraved on the other

plate also relate to similar gifts made by Savvāyi Vijayaraghunātha-Meyttana-Gōpālar and by Rāmaviruda-Vijayadēvar for the service called Kōlāhalaṇ-sāndi and for night offerings respectively to be conducted in the same temple. Samara-Kōlāhala was, we know, a biruda of the Pāṇḍya king Bhuvanēkavīra of the 14th century (page 3 of the *Annual Report on Epigraphy* for 1890), but it cannot be said whether the service might have been called after him. *Rājagōpālaṇchakram*, a coin probably current in those times, was perhaps named after the god Rājagōpāla at Mannārgudi.

77. Another inscription (No. 83 of Appendix C) engraved on the eastern wall of the outer *prākāra* of the Ēkāmrānātha temple at Conjeeveram is somewhat peculiar in that it is a record in English dated in 1799 A.D., mentioning, as it does, the repair of 30 yards of the *prākāra* wall by Mr. Hodgson, who was the Collector of the Chingleput district till 1800 A.D. The repairs of the ruined wall should have been undertaken by him either because of its menace to public safety or from other sympathetic motives; and this act of his must have had its own share in contributing to the popularity of that officer, which is evidenced by a portion of the town of Conjeeveram being called Hodgsonpet after him.

78. Another important inscription in this year's collection is No. 81 of Appendix C which consists of the first six verses of the *Sūryasataka* of Mayūrakavi engraved in

Quotation from the *Sūryasataka* of poet
Mayūra in the 11th century A.D.

characters of about the early part of 11th century A.D. on a pillar in the *mandapa*

in front of the Durgā shrine in the Kachchiśvara temple at Conjeeveram. In all probability, it was a votive pillar erected by somebody in honour of the Sun-god (Sūryadēva), one of the *Pañchasandhi* deities

(*Aiñjandidevar* as the group is called in Tamil), who is installed in a small shrine in the compound of the same temple. The inscription under reference does not however contain any endorsement giving historical information as to when, by whom and under what circumstances, the verses were incised on this pillar. There might have been more pillars of this type which might have contained other verses of the same *śataka* but they are not existent now; and the presence of this pillar in the Durgā shrine has to be accounted for by its probable displacement during temple repairs in later days—probably in the time of Kulōttuṅga I, when the central shrine of the Kachchīśvara temple seems to have undergone thorough overhauling (No. 68 of Appendix C).

Mayūrakavi was a court-poet, who flourished in the court of Harsha in the first half of the 7th century A.D. and is reputed to have been the father-in-law of Bāna-bhaṭṭa; while in the *Prabhandachintāmaṇi*, the relationship is mentioned as that of a brother-in-law (sister's husband)—(vide., *Sūryaśatakam* in the *Kāvya-mālā* Series of Bombay). His only work is the *Sūryaśatakam*, which is also popularly known by the name of *Mayūraśatakam*. The verses are written in the *Sragdharā* metre and their literary merit coupled with the miraculous results which are alleged to have attended their composition, have secured for them great popularity among the orthodox. The author appears to have been suffering from blindness and to have been cured of his troublesome disease by composing these verses in praise of God Sūrya, so that even to-day these verses are used for purposes of *pārāyaṇam* (i.e., devout recitation). This is therefore another instance of purely literary matter engraved on stone; and this adds one more to the number of similar stray examples which have been hitherto met with elsewhere in this Presidency, viz., the music inscription at Kudimiyāmalai (*Ep. Ind.* Vol. XII, No. 28), the *Bharatanāṭya* verses at Chidambaram (pages 74 to 81 of the *Annual Report on Epigraphy* for 1913-14, the *Dēvārām* inscription at Tiruvidavāyal (No. 8 of 1918) and the *Hanumadvimśatī* at Conjeeveram (No. 651 of 1919).

79. A number of copper plate records that have been secured by the Kanarese Assistant from the Gooty taluk have been referred to in Part I, paragraph 9. These are, as remarked by me there, apparent forgeries presuming to have been issued by the kings of Vijayanagara but giving them extravagantly early dates. But three of them Nos. 5, 6 and 8 of Appendix A, which record foundations of villages and allotments of permanent holdings to the several village officers and servants are of a somewhat interesting nature, in so far as they lay down the several units of service that made up the village economy. These were the *reddi* (headman), the *karanam*

Units of service in villages.

(accountant), the *purōhit* (religious guide), the *kammāra* (blacksmith), the *vadla* or *vadrāgi* (carpenter), the *akkasāli* (goldsmith), the *sarābu* (cashkeeper), the *talāri* (village police), *kummari* (potter), the washerman, the barber, the *bārika* (a menial servant who guards the fields), and *shikāri* (hunter) who is also called *kirāta* in some parts and *yēnādi* in other parts of the country, because of the usual employment of people of these tribes for purpose of scaring away or destroying the wild beasts that might molest the village and its crops.

80. Among the inscriptions coming from the Gooty taluk are a few that have a bearing upon the question and condition of tenancy. Nos. 433 and 446 of 1920, dated in Śaka 1451 and 1452, respectively and No. 432 of 1920 the date of which is lost, record leases of villages restored on

Renewal of leases of villages.

favourable terms by the chiefs governing or owning them. All the three records explicitly state that the cultivable lands of the villages concerned were lying neglected and fallow and the present leases were given on terms clearly laid down therein. The parties to these leases are the chief on one side as the lessor and the *Gauḍa* or *Reddī* (headman), *Sēnabōra* or *Karanam* (accountant) and the *samastaprajās* (people) of the village on the other as the lessees. These documents are called in the inscriptions *sāguvaliṇa-sāsana*. No. 437 of 1920 is an instance of a grant made to a temple priest reinstating him in his old place

Temple priest restored on exemption of tax payable by him.

exempting him from the payment of a tax of ten *pon* to the chief of the village. The inscription says, that the priest had resigned his appointment because of his incapacity to pay the dues to the chief and

had left the village. No. 436 of 1920, dated in Śaka 1532, records a gift of land made by Pemmasāni Timmā-Nāyaka to the stone-cutter Bandapa for his extraordinary skill in his art. The record makes no mention of any definite piece of service done by the donee, as in the instances noticed below, for which the grant was meant as a remuneration. On the other hand, from

Gift of land as a reward by Pemmasāni Timmā-Nāyaka.

the statement that the donor was struck with admiration for his skill, the grant

appears to have been made more in the nature of a prize than as a remuneration. No. 442 of 1920 registers a gift of land called *pulimānya*, probably for killing a tiger.

81. Of a different nature from the above-mentioned gifts are the grants of lands made to private individuals for definite services rendered viz., construction of a tank (Nos. 373 and 405 of 1920), for the finishing up and construction of a temple, tank

Gifts of land for services rendered.

and well (No. 371 of 1920), for the construction of a well only (No. 327 of 1920) and the polishing of the images of gods (No. 338 of 1920). This system of giving lands for services offers a strange contrast to the modern practice of payment in money. The gift of land which served as a permanent source of income must have been intended as a remuneration made for the permanent retention of the services of the donees for the benefit of the village or the temple on behalf of which the grants were made.

82. In paragraph 1 above, it has been noticed that the twenty-seven *Mahājanas* of the *agrahārā* village Nādanūru made gifts of lands *jointly*. Another instance of a gift made jointly by the *Mahājanas* of

Communal gifts on behalf of temples and villages.

an *agrahāra* is found in No. 405 of 1920. The gift of land for the construction of a

tank in the village was made with the *common* consent of the several *āyagūras* of the village not excluding the *tōti* (lowest caste menial servant of the village). No. 729 of 1920 dated in Śaka 1199 registers the conferring of a holding (*vrithi*) on a smith called Annapāsāri, in the name of the god Sōmēśvara by the *Śrī-Karaṇam* (temple accountant) the *tambalis* (Śivārebakas), the *sānis* (see paragraph 20 above) and the seventy-two servants of the temple. A grant to a temple is made in the cognizance of the Body of the Five-hundred of the village Hāmbulige (No. 460 of 1920). A canal in the village Honnahattige was dug by a certain Sōyidēva at the requisition of all the *Mahājanas* of the village (No. 377 of 1920). Two members of the *Dombāri* (acrobat) community make grants to temples on behalf of the entire community (vide., Nos. 363 and 370 of 1920). Similar grants were made by members

Gifts by the Dombāri and Vipravīnōdi communities.

of the Vipravīnōdi community as can be seen from some inscriptions of the Vijayanagara times coming from the Gooty taluk.

83. We have met with the territorial division called *Pāgunāra-vishayā* in certain inscriptions of the Āndhra country. Among the earliest epigraphical references to this division is the copper-plate grant No. 6 of 1916-17 (see *Annual Report on Epigraphy* for 1917, page 132, paragraph 52). Among the inscriptions of this year are a few, viz., Nos. 734 and 736 of 1920, dated in Śaka 1082 and No. 744 of 1920 bearing no date, which come from Juttiga in the Tanuku taluk which refer to the

Pāgunāra and *Pāvanavāra-vishayā* identified.

Pāvanavāra-vishayā, through which the river Gūdhasthani flowed and in which the village Juttika (modern Juttiga) was situated. The *Pāvanavāra-vishayā* must be the same as the *Pāgunāra-vishayā* referred to above and either of these names might be the original of the *Prānnādu*

Prānnādu.

to which a sect of Āndhra Brahmans are now said to belong. The territorial division must have included within it the modern Tanuku taluk or a part of it.

Order—No. 183, Finance (Separate Revenue), dated 23rd September 1921.

Recorded.

2. Paragraph 13 (a) of the report.—The Publicity Officer is requested to issue a leaflet informing the public that the Government will offer good prices for inscribed copper plates.

3. *Paragraphs 13 (b), (d), (e) and 14 of report.*—The Government agree with the Superintendent, Archaeological Survey, that whenever possible inscribed movable antiquities may be sent to the Madras Museum and those of minor importance to the nearest taluk office at the cost of Government.

They also agree with his remarks in paragraph 3 of his letter in regard to the submission of conservation proposals. The Assistant Archaeological Superintendent is informed that such proposals should be submitted to Government separately and not in administration reports.

4. The programme of work for the ensuing field season is approved.

(By order of the Governor in Council)

P. L. MOORE,
Acting Secretary to Government.

To the Assistant Archaeological Superintendent for Epigraphy.
 „ the Superintendent, Archaeological Survey.
 „ the Superintendent, Government Museum.
 „ all Collectors.
 „ the ~~Law (Miscellaneous) Department.~~
 „ the Government of India, Department of Education (A. & E.) (with C. L.).
 „ the Government of Burma (with C. L.).
 „ the Government of Ceylon (with C. L.).
 „ the Director-General of Archaeology in India (with C. L.).
 „ the Publicity Officer.
 Editors' Table.

Forwarded to the

(By order)

Superintendent.